

MANUSCRIPT REMAINS OF  
BUDDHIST LITERATURE  
FOUND IN  
EASTERN TURKESTAN

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# MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

FOUND IN  
EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

A. F. RUDOLF HOERNLE

C. I. E. M. A. OXON. PH. D. TüBINGEN

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VOLUME I

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PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

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## PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS



# GENERAL INTRODUCTION

BY A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Lévi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.<sup>1</sup> Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhāri' by Dr. F. W. K. Müller,<sup>2</sup> and the southern, 'Northaryan' by

<sup>1</sup> A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Professor of the University of Erlangen on Die archäologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft, pp. 11, 12, where all needful references will be found.

<sup>2</sup> 'Tocharisch', in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1907, p. 960. Also Prof. Siegling, *ibid*, 1908, p. 916. See also Prof. Meillet, 'Les Tokharien' in Indogermanisches Jahrbuch, 1913, vol. 1, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekannten Literatursprachen Mittelasien' in Mémoires de l'Académie Imperiale des Sciences de St. Petersburg, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulésprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indo-germanische Sprache Mittelasien' in Videnskabs-Selskabet Skrifter (Class II, 1910, No. 5).

## GENERAL INTRODUCTION

Professor E. Leumann,<sup>3</sup> and 'Śaka language' by Professor H. Luders.<sup>4</sup> None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.<sup>5</sup> In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,<sup>6</sup> and to denominate them after the centre of the geographical areas,<sup>7</sup> in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Lévi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.<sup>8</sup> Professor Lévi did this service for the northern language in the *Journal Asiatique* for 1913 (Ser. XI, vol. II, pp. 311 ff.), while Professor Konow did it for the southern language in the *Journal of the Royal Asiatic Society* for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotamsch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutchéen), and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchān, adopted elsewhere, because the latter might suggest not so much the dead language of

<sup>3</sup> 'Zur nordarischen Sprache und Literatur', 1912, p. 29, in *Schriften der Wissenschaftlichen Gesellschaft in Straßburg*, 10 Heft.

<sup>4</sup> *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in *Journal RAS*, 1909, p. 318. See also Prof. Reichelt 'Das Nordarische', in *Indogermanisches Jahrbuch* vol. I, 1913, pp. 20 ff.

<sup>5</sup> See, e.g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in *Revue du Mois*, 1912, vol. XIV, pp. 137, 149, 150), also Prof. S. Lévi in *Journal RAS*, 1914 pp. 958-9. The first objection to Tokhāri was made by Baron de Staël Holstein, 'Tocharisch und die Sprache I', in the *Bulletin de l'Académie Impériale des Sciences de St Pétersbourg*, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c. in *Festschrift Wilhelm Thomsen*, 1912, and 'Khotan Studies' in *Journal RAS*, 1914, p. 343.

<sup>6</sup> *Vienna Oriental Journal*, vol. XXVI, 1912, pp. 395-6. Also Prof. Konow in *Göttingische Gelehrte Anzeigen*, 1912, pp. 532 ff., and in *Journal RAS*, 1914, p. 343.

<sup>7</sup> Kuchar lies 41° 42' N lat., and 80° 33' E long., Khotan, 37° 5' N lat., and 80° 1' E long. See my edition of the Bower Manuscript, *Introd.*, p. I, footnote 2.

old Kuche, as the current language of modern Kuchar.<sup>8</sup> For similar reasons of convenience the term Khotanese, rather than Khotani, has been chosen to mark the dead language of Khotan

Kuchean, as Professor Meillet<sup>9</sup> and other scholars have shown, is an Indo European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvāstivādins, which are edited by Professor Sylvain Lévi (pp 357 ff)

The territory of Kuchar,<sup>10</sup> as Professor S Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B C, when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A.D. received from the Chinese the significant name of the 'White' (Po). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

<sup>8</sup> The old name is Kuche, as shown by Chinese transcriptions, in which there is no final r, the latter seems to be a late Turkish addition. See Prof Lévi in Journal RAS for 1914, pp 958 ff. For the same reason, Mr E Smith had suggested his 'Shulésprache', note 2

<sup>9</sup> 'Le Tokharien', in Indogermanisches Jahrbuch, 1913, vol 1, pp 12 ff. Also Prof Lévi and Meillet, Etudes linguistiques sur les documents de la Mission Pelliot, 1912-13, fasc 1, iii, v. Also Prof Lévi in Journal RAS, 1914, p 959

<sup>10</sup> Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar

The development of the southern or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS, Ch. II, 002, which is a large medical treatise.<sup>15</sup> But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedika and Aparimitayuh Sutra manuscripts above referred to (see Plates V–XVII) also the Saddharma pundarika manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type<sup>16</sup> was in common use in public and private letters and documents and for those purposes had superseded the Kharoshthi script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS, Ch. 003 which also is a large medical treatise,<sup>15</sup> or in writing works of a religious but not canonical character, such as the Stein MS, Ch. 00277 which is a *stotra* or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuchean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet and for the expression of which consequently, new graphic signs had to be invented. Most of these peculiar Kuchean sounds are supposed to be modifications or a sort of attenuations of certain

<sup>15</sup> It will be published in a subsequent volume.

<sup>16</sup> It was deciphered by myself and published in 1897 in my article on the Godfrey MSS in the Journal ASI, vol. LXVI, Pt. I, pp. 229–234 ff.

Sanskrit sounds though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *l*, *t*, *p*, the three sibilants *ś*, *s*, *ṣ*, and the four sonants *n*, *m*, *r*, *l*. The new Kuchean graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *l*, *t*, *p*, &c. In addition to these ten peculiar signs, the Kuchean alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit<sup>17</sup>. With the exceptions of the graphic signs for *ś* and *n*, all the others occur in the Kuchean fragments, included in the present volume, and may be seen in Plates XI, No 2, and XIX, Nos 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r* sound which occasionally occurs at the beginning of a word or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *rr* or *rr*,<sup>18</sup> though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No 4, Plate V, fols 2a 3a, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *ṣ* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *ṣ*, and what is of particular interest, this conjunct sign *yṣ* actually takes its place in the Khotanese alphabet or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *lṣ*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals.<sup>19</sup>

<sup>17</sup> See Prof. Meillet 'Le Tokharien', in *Indogermanisches Jahrbuch* vol 1: 1913 pp. 6 ff.

<sup>18</sup> This is the explanation of the sound by Prof. Leumann 'Zur nordarischen Sprache und Literatur', pp 41 and 56-7. But see *infra* p 228.

<sup>19</sup> See my article in the *Journal IAS* 1911 p 459, and Plate IV II 4 5, also Bühler, 'Origin of the Indian Brāhma Alphabet' (2nd ed.) p. 28.

In this connection a sign remains to be mentioned which is used in both scripts of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots resembling the mark of diaeresis which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen e.g. on Plate V fol. 2 Plate XI No. 2. This neutral vowel however is nothing peculiar to either of those two languages; it exists also in the mediaeval and modern Sanskrit languages of India. What is new is only that in the Khotanese and Kuchean scripts it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script as is well known possesses distinct characters for the denotation of the five radical vowels *a i u e o* see Fig. 1 line 3<sup>20</sup>. While these characters are conserved in the Kuchean script they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a* and to adapt the application of that character to the vowels *i u e o* by adding to it the well known diacritical marks by which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1 l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1 l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U chan or ordinary script of Tibet. It should be added that the Sanskrit vocalic radicals (*matrka*) originally signified the vocalic sounds *a i u e o* without any reference to quantity. When later on it was found necessary to distinguish their length it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1 l. 3). The same practice was observed by the Khotanese script in its reformed alphabet and it reappears in the U chan script of Tibet<sup>21</sup>.

<sup>20</sup> On the occurrence of the form *औ* *o* in the modern Nagari script see below footnote 26.

<sup>21</sup> See e.g. *i* in *ika* ° Pl. XI 2a<sup>1</sup> in the Kuchean script which conserves the Sanskrit practice and *inasta* Pl. V 5b<sup>b</sup> *i* in Pl. V 2b<sup>1</sup> in the Khotanese script. Of course the



With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhota, during

Fig. 1.

## KHOTANESE SYLLABARY.

		ka	kā	kṛ	kī	ku	kū	ke	kai	ko	kau	
	1.	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	
vocalic radicals	2.	𑖊	𑖋	𑖌	𑖍	𑖎		𑖏	𑖐	𑖑	𑖒	Khotanese
	3.	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛	𑖜	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

## TIBETAN SYLLABARY

	ka	kā	kṛ	kī	ku	kū	ke	kai	ko	kau
	ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ	ཏ	ཐ
	a	ā	i	ī	u	ū	e	ai	o	au
	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ

the reign of King Sron tsan Gampo, about the middle of the seventh century A.D. Dr A. H. Francke, in an excellent article in the *Epigraphia Indica*,<sup>22</sup> has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhota brought the knowledge of the alphabet

exact form of the diacritical marks of length varied according to the period the country and possibly the fancy of the scribe. Thus we find *a* expressed by | in *aryapatha* of a Sanskrit Vinaya text, in Pl. IV 1<sup>au</sup>, and in the same text, *a* by a curve attached to the foot of the character for *a*, in *asana agacchati*, in Pl. IV 1<sup>ai</sup> vi. It is this curve which reappears in the Tibetan script in the form of ཨ ཨ, the so called *a chun*, or little *a* and which when appended to a syllabic character serves to indicate the length of its vowel.

<sup>22</sup> 'The Tibetan Alphabet', vol. xi pp 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr Francke's article I had reached the same conclusion, mainly on the grounds set out on pp xviii ff., which

of an existing Khotanese (i.e. Sanskrit) consonantal sign, is that for *h*, and this sign, therefore, most properly is classed as a new sign. The sign for *h* namely, as stated already in footnote 21, is really a modification of the Khotanese (i.e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.<sup>24</sup>

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty four consonantal radicals which were taken over from the Sanskrit (Khotanese) and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x* the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa xi xu xe xo* &c. precisely in the same way as it presents the radicals *la li lu le lo*, &c. (see Fig 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical<sup>25</sup> and in that respect is reminiscent of the function of consonantal radicals, such as *alef* and *'ayin* in Semitic alphabets, and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact, and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,<sup>26</sup> but from some country the alphabet of which must have come

<sup>24</sup> Dr Francke's explanation of the origin of the signs for *w* and *h*, in *Epigraphia Indica* vol xi p 270 is different and in my opinion very fanciful.

<sup>25</sup> In confirmation I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das in *Journal ASB*, vol lxii, Pt I, p 6. He (Thon mi) based the four vowels called *a li* (or 'series of *a*', i.e. *i*, *e*, *o*, *u*) on *a*.

<sup>26</sup> It is interesting to observe that the modern Nāgarī script has the forms श्री *o* and श्री *au*. But the practice of writing those two vowels with the radical श्री is very modern indeed, it dates no further back than the early eighteenth century. It appears e.g., in the medical MSS of the India Office Nos 2644 and 2638, dated respectively A.D. 1720 and 1733, but not in No 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li yul*, 'the land of Li', i. e. to Khotan, as the country of origin of its alphabet, and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script, secondly, Khotanese writing as preserved in older literary texts or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the *Journal of the Asiatic Society of Bengal*, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following —

#### I In Upright Gupta script —

- |  |   |
|--|---|
| (1) The Vajracchedika (Vaj) 44 fols  | } both included in the present<br>volume, Plates V–XVII |
| (2) The Aparimitayuh Sūtra (Ap),<br>20 fols  |   |
| (3) Stein MS, Ch. n. 002, Siddhasara Śāstra (Siddh), a medical<br>work 65 fols   |   |
| (4) Stein MS, Ch. 00274 an unidentified Buddhist religious work<br>(Buddh) 39 fols. Neither No. 3 nor No. 4 is published as<br>yet |   |

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from the gradual blending of the characters for the vowels *a* and *au* from the tenth century onwards as may be seen by referring to Table V of Buhler's *Indian Palaeography* and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been and are to the present day written with the special radical 𑖦 which could not blend with the radical 𑖧.

- (5) Fragments (Fr) in the Hoernle Collection, of Buddhist canonical literature, 139 pieces, not published

## II In Cursive Gupta script —

- (1) The two folios 7 and 8 of the Aparimitāyuh Sutrā (above mentioned, No 2), included in the present volume, Plate XV
- (2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib, Chin) published in the present volume, Plates XVII and XXII.
- (3) Documents (Doc), published in the Journal ASB, vol lxxvi, Pt I, 1897 Plates V-VII, and in the Report in the same Journal, Ex No, vol lxx, Pt I 1901, Plates VI, VII
- (4) Text Rolls (T R) of the Stein Collection, Ch 0041, Mahapratyangira Dharani partly published in the Journal RAS, 1911, Plate V Also, Ch 0044 Kauśaki Prajñāparamita 70 lines of writing, and Ch 00266 with 382 lines of writing, neither published
- (5) Stein MS, Ch 11 003 an anonymous medical work (Med), in 71 fols, not yet published
- (6) Sillibary Rolls (S R) of the Stein Collection, published in the Journal RAS, 1911, Plates I-IV

The evidence of these witnesses is as follows —

- (1) In the Upright Gupta script, all vowels (a a, i i, e ai o, au) are ordinarily written with the radical ञ. The only exceptions are the vowels u and u, which are ordinarily written with the special radical उ, there being only a single perhaps doubtful, example of short u, written with the radical ञ in Plate VI, 6 au<sup>21</sup>

As to the other vowels, short i (as in initial) is a vowel of rather rare occurrence. With the special three dotted radical (•••) it never occurs in secular, and very exceptionally in canonical literature.

The details are as follows. It never occurs in Ap, and only once (with the radical •••) in Vaj, Plate XIII, 41 l<sup>21</sup>. In Siddh it occurs only eleven times, and always

<sup>21</sup> It occurs in the word uhu which ordinarily is written with the radical उ, e g Pl. VI, 6 u<sup>21</sup> 7 u<sup>21</sup>. See also footnote 29

with the radical 𑀓; fols. 1 *b<sup>ii</sup>*, 17 *a<sup>iii</sup>* *b<sup>iii</sup>* 19 *a<sup>iii</sup>* *b<sup>iv</sup>* 21 *b<sup>iv</sup>* 22 *a<sup>i</sup>* 30 *b<sup>ii</sup>* 32 *a<sup>iv</sup>* 35 *a<sup>iv</sup>* *b<sup>iii</sup>*, 17 36 *a<sup>i</sup>*, 37 *b<sup>iv</sup>* 39 *a<sup>i</sup>* 41 *b<sup>iv</sup>* 42 *a<sup>ii</sup>*, 17, and only once with the radical 𑀓, Plate V 3 *b<sup>ii</sup>*. In Fr. it occurs three times, always with radical 𑀓, No. 𑀓<sub>81</sub><sup>2</sup>, l. 3, No. 𑀓<sub>98</sub><sup>4</sup>, l. 4, No. 𑀓<sub>11</sub><sup>0</sup>, l. 2.

The long vowel *i* is of rather more frequent occurrence; but with the radical 𑀓 it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical 𑀓, Pls. V ff., fols. 2 *b<sup>iii</sup>* 17 *a<sup>ii</sup>* *b<sup>iii</sup>* 19 *a<sup>iii</sup>* *b<sup>iv</sup>* 21 *b<sup>iv</sup>* 22 *a<sup>i</sup>* 30 *b<sup>ii</sup>* 32 *a<sup>iv</sup>* 35 *a<sup>iv</sup>* *b<sup>iii</sup>*, 17 36 *a<sup>i</sup>*, 37 *b<sup>iv</sup>* 39 *a<sup>i</sup>* 41 *b<sup>iv</sup>* 42 *a<sup>ii</sup>*, 17, and only once with the radical 𑀓, Plate V 3 *b<sup>ii</sup>*. In Ap. it occurs only three times, always with the radical 𑀓, Pl. XIV 2 *a<sup>iv</sup>* 3 *a<sup>i</sup>*, Pl. XV 10 *a<sup>iv</sup>*. In Siddh. it occurs 37 times with radical 𑀓; fols. 2 *b<sup>iv</sup>* 4 *a<sup>iii</sup>* 5 *a<sup>iv</sup>* 6 *b<sup>iii</sup>* 7 *b<sup>i</sup>* 9 *a<sup>i</sup>* (*bis*) 11 *b<sup>iii</sup>* 14 *a<sup>i</sup>* *b<sup>i</sup>* 18 *a<sup>iii</sup>* 19 *a<sup>iv</sup>* *b<sup>iv</sup>* 20 *b<sup>iii</sup>* 104 *a<sup>iv</sup>* 107 *a<sup>iv</sup>* *b<sup>i</sup>* 121 *a<sup>iv</sup>* 122 *a<sup>iii</sup>* *b<sup>ii</sup>* 123 *a<sup>ii</sup>* 126 *a<sup>iii</sup>* 128 *b<sup>iii</sup>* 131 *a<sup>iv</sup>* 133 *b<sup>ii</sup>* 134 *b<sup>iii</sup>* 136 *b<sup>ii</sup>* 138 *a<sup>i</sup>* 144 *a<sup>ii</sup>* 155 *b<sup>iv</sup>*; never with radical 𑀓. In Buddh. it occurs 10 times with radical 𑀓; fols. 1 *b<sup>i</sup>* 2 *b<sup>iv</sup>* 3 *a<sup>i</sup>* 8 *b<sup>iii</sup>* 9 *a<sup>ii</sup>* 15 *b<sup>iii</sup>* 18 *a<sup>iv</sup>* 27 *a<sup>i</sup>* 32 *b<sup>iv</sup>* 37 *b<sup>iii</sup>*; never with radical 𑀓. In Fr. it occurs 15 times with radical 𑀓; No. 𑀓<sub>29</sub><sup>2</sup>, l. 2, No. 𑀓<sub>43</sub><sup>2</sup>, l. 2, No. 𑀓<sub>47</sub><sup>2</sup>, l. 5, No. 𑀓<sub>68</sub><sup>2</sup>, l. 1, No. 𑀓<sub>77</sub><sup>2</sup>, l. 1, No. 𑀓<sub>88</sub><sup>4</sup>, l. 5, No. 𑀓<sub>94</sub><sup>4</sup>, l. 5, No. 𑀓<sub>98</sub><sup>4</sup>, l. 5, No. 𑀓<sub>11</sub><sup>0</sup>, l. 2, No. 𑀓<sub>117</sub><sup>2</sup>, ll. 3, 4, No. 𑀓<sub>118</sub><sup>0</sup>, l. 6 (*bis*), No. 𑀓<sub>118</sub><sup>0</sup>, ll. 2, 5; and 13 times with radical 𑀓; No. 𑀓<sub>123</sub><sup>2</sup>, ll. 1, 2, No. 𑀓<sub>128</sub><sup>2</sup>, l. 5 (*bis*), No. 𑀓<sub>136</sub><sup>2</sup>, l. 6, No. 𑀓<sub>138</sub><sup>2</sup>, l. 2, No. 𑀓<sub>144</sub><sup>2</sup>, l. 1, No. 𑀓<sub>148</sub><sup>2</sup>, l. 4, No. 𑀓<sub>154</sub><sup>2</sup>, l. 4, No. 𑀓<sub>157</sub><sup>2</sup>, l. 2, No. 𑀓<sub>157</sub><sup>2</sup>, l. 3, No. 𑀓<sub>158</sub><sup>0</sup>, ll. 3, 4. With the very old radical 𑀓 it occurs once in No. 𑀓<sub>87</sub><sup>2</sup>, l. 4 (see footnote 21).

The vowels *e* and *ai* are of very rare occurrence; and written with the special radical 𑀓, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither *e* nor *ai* is ever found in Vaj. In Ap. *e* occurs seven times with radical 𑀓; fols. 16 *a<sup>i</sup>* 128 *b<sup>iii</sup>* 152 *a<sup>iv</sup>* (*bis*) 155 *b<sup>iv</sup>* 156 *a<sup>i</sup>*, but only once with radical 𑀓, fol. 11 *a<sup>iv</sup>*; while *ai* occurs only once, and then with radical 𑀓, fol. 100 *a<sup>iv</sup>*. In Buddh., *e* occurs six times with radical 𑀓; fols. 1 *b<sup>iii</sup>* 7 *b<sup>iv</sup>* 9 *b<sup>i</sup>* 18 *b<sup>i</sup>* 31 *b<sup>i</sup>* 38 *b<sup>i</sup>*, and only three times with radical 𑀓, fols. 6 *b<sup>iii</sup>* 9 *a<sup>ii</sup>* 17 *a<sup>i</sup>*; while *ai* occurs only twice, both times with radical 𑀓, fols. 10 *a<sup>iv</sup>* 35 *b<sup>i</sup>*. In Fr., neither *e* nor *ai* occurs.

As to the vowels *o* and *au*, neither very frequent, both may be written in two ways, either with the radical 𑀓, or with a special radical

२, peculiar to the Khotanese script,<sup>23</sup> though the latter is practically restricted to canonical literature, the radical 𑖦 being ordinarily used in non-canonical writing

The details are as follows. In the canonical texts Vaj and Ap, the special radical २ is always used, never radical 𑖦. Thus *o* 24 times in Vaj (e.g. Plate V 3 *b<sup>u</sup>*, Pl IX 32 *a<sup>i</sup>* (*bis*), &c, see Vocabulary, pp 345-6), and five times in Ap (Plate XIV 2 *a<sup>u</sup>* (*bis*), Pl XVI 13 *a<sup>i</sup>* 14 *a<sup>u</sup>* 16 *b<sup>iv</sup>*), again *au* five times in Vaj, Pl X 38 *b<sup>i</sup>* (*tris*) *u<sup>u</sup>*, and three times in Ap, Plates XIV 3 *a<sup>u</sup>*, XV 9 *a<sup>i</sup>*, XVI 13 *a<sup>i</sup>*. In Buddh, also a canonical text, radical 𑖦 is used more often than the special radical २ with either *o* or *au*, thus *o* with radical 𑖦 four times, fols 27 *b<sup>iv</sup>* 31 *b<sup>i</sup>* 34 *a<sup>u</sup>* *u<sup>u</sup>*, with radical २ six times, fols 19 *b<sup>i</sup>* 26 *b<sup>u</sup>* *u<sup>u</sup>* *iv* 24 *a<sup>u</sup>* 26 *a<sup>u</sup>*, and *au* with radical 𑖦 ten times, fols 28 *a<sup>iv</sup>* 29 *a<sup>i</sup>* *b<sup>v</sup>* 30 *b<sup>i</sup>* 32 *a<sup>u</sup>* 33 *b<sup>i</sup>* 35 *b<sup>i</sup>* 36 *a<sup>i</sup>* 37 *b<sup>i</sup>* 38 *b<sup>u</sup>*, with radical २ six times, fols 7 *a<sup>iv</sup>* 12 *a<sup>iv</sup>* 15 *a<sup>i</sup>* 26 *b<sup>u</sup>* 24 *a<sup>i</sup>* 25 *b<sup>u</sup>*. In Fr, all of canonical texts, radical २ is always used, never 𑖦, thus with *o* 33 times, No  $\frac{1}{21}$  1 5, No  $\frac{1}{43}$  1 7, No  $\frac{1}{43}$  11 3, 4, No  $\frac{1}{43}$  1 5 (six times), No  $\frac{1}{58}$  11 1, 2, 3, No  $\frac{1}{61}$  1 3, No  $\frac{1}{73}$  1 4, No  $\frac{1}{78}$  1 4, No  $\frac{1}{85}$  1 1 (six times), No  $\frac{1}{90}$  1 2, No  $\frac{1}{93}$  1 1, No  $\frac{1}{102}$  1 3, No  $\frac{1}{117}$  1 3, No  $\frac{1}{144}$  1 2, No  $\frac{1}{504}$  1 6, No  $\frac{1}{65}$  1 6, No  $\frac{1}{67}$  1 2, No  $\frac{1}{111}$  1 3, No  $\frac{1}{128}$  1 1, No  $\frac{1}{16}$  1 6, and with *au*, three times, No  $\frac{1}{47}$  11 3, 4, No  $\frac{1}{73}$  1 4. On the other hand, in the non canonical medical Siddh, both vowels *o* and *au* are always written with radical 𑖦 never with the special radical २, thus *o* twice, fol 3 *b<sup>u</sup>* *u<sup>u</sup>*, and *au* 21 times, fols 2 *b<sup>i</sup>* 3 *b<sup>u</sup>* (*bis*) *u<sup>u</sup>* 7 *b<sup>i</sup>* 9 *b<sup>v</sup>* 10 *a<sup>v</sup>* 19 *a<sup>v</sup>* 100 *a<sup>u</sup>* 104 *b<sup>iv</sup>* 107 *a<sup>i</sup>* 123 *a<sup>u</sup>* *b<sup>u</sup>* *u<sup>u</sup>* 128 *a<sup>u</sup>* 138 *a<sup>i</sup>* 139 *a<sup>i</sup>* 140 *a<sup>u</sup>* 149 *b<sup>v</sup>* 151 *b<sup>v</sup>* 155 *a<sup>u</sup>*.

(2) In the Cursive Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical 𑖦 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑖦. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o* occur only in the concluding passage of the Kausāki Prājñāparamitā Roll, Ch 0044, once *i* in l 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

<sup>23</sup> See below p xxviii. In order to signify *au* the mark of length is added either in its fourth or fifth form (see *infra* p 140), usually the former (see, e.g., Plates X 38 *b<sup>u</sup>*, XIV 3 *a<sup>i</sup>*, XX 3) but once the fifth form (as in na Plate XVIII 3 *a<sup>iv</sup>*). The latter is the usual one in the Kuchean slanting Gupta script, as in *onome*, Plate XI 2 *a<sup>i</sup>*.

noted that the passage consists of a short charm (*mantra*) in the Sanskrit, not in the Khotanese language. The details are as follows :—

The vowel *i*, written with radical 𑖦, occurs once in Tib., Plate XVII 2 *a<sup>xx</sup>*; three times in Doc., JASB., 1897, Plate V, l. 6; and 27 times in Med., fols. 54 *b<sup>iii</sup>* 67 *a<sup>v</sup> b<sup>ii</sup>* 68 *b<sup>ii</sup>* 72 *a<sup>v</sup>* 73 *a<sup>ii</sup>* 74 *a<sup>v</sup>* 77 *a<sup>v</sup>* *b<sup>iii</sup>* 80 *b<sup>v</sup>* 81 *b<sup>v</sup>* 88 *a<sup>i</sup>* 89 *a<sup>v</sup>* 90 *a<sup>iii</sup>* 92 *a<sup>v</sup>* 93 *a<sup>i</sup>* 96 *b<sup>v</sup>* 97 *a<sup>iii</sup>* 101 *b<sup>v</sup>* 102 *a<sup>i</sup>* (*bis*) 103 *a<sup>v</sup>* *b<sup>iii</sup>* 104 *a<sup>iii</sup>* 115 *b<sup>iii</sup>*.

The vowel *ī*, with radical 𑖦, occurs twice in Tib., Plate XVII *a<sup>ii</sup>* *m*, twice in Chin., Plate XXII *b<sup>xvii</sup>* *xx*; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7; Report, Plate VI, l. 4; and 25 times in Med., fols. 46 *a<sup>ii</sup>* (*bis*) 47 *a<sup>v</sup>* *b<sup>i</sup>* 52 *a<sup>i</sup>* 56 *a<sup>v</sup>* 57 *a<sup>v</sup>* 61 *b<sup>i</sup>* 63 *b<sup>i</sup>* 67 *b<sup>iii</sup>* 69 *a<sup>iii</sup>* 73 *a<sup>v</sup>* 76 *a<sup>ii</sup>* (*bis*) 99 *a<sup>v</sup>* *b<sup>ii</sup>* 100 *a<sup>i</sup>* 103 *a<sup>ii</sup>* *m* *b<sup>i</sup>* 104 *a<sup>i</sup>* 109 *b<sup>iii</sup>* (*bis*).

The vowel *e*, with radical 𑖦, occurs once in Tib., Plate XVII *a<sup>v</sup>*; and 16 times in Med., fols. 46 *a<sup>ii</sup>* 47 *a<sup>i</sup>* 50 *a<sup>ii</sup>* 51 *a<sup>v</sup>* *b<sup>iii</sup>* 55 *b<sup>i</sup>* *m* 58 *a<sup>iii</sup>* 59 *b<sup>i</sup>* *m* 60 *b<sup>i</sup>* 61 *a<sup>iii</sup>* 62 *a<sup>v</sup>* 65 *a<sup>v</sup>*. In Doc. it does not occur.

The vowel *ai*, with radical 𑖦, occurs once in the Text Roll of the Mahāpratyāṅgīrā Dhā., JRAS., 1911, Plate V, l. 15; and four times in Med., fols. 47 *b<sup>ii</sup>* 48 *b<sup>v</sup>* 58 *b<sup>iii</sup>* 62 *b<sup>i</sup>*. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical 𑖦, does not occur in any of the cursively written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel *au*, with radical 𑖦, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 *a<sup>v</sup>* *b<sup>iii</sup>* 8 *a<sup>iii</sup>* (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII *a<sup>iii</sup>*; twice in Doc., Report, Plate VII, ll. 2 and 5; and nine times in Med., fols. 44 *a<sup>i</sup>* (*bis*) 62 *a<sup>i</sup>* 63 *b<sup>v</sup>* 66 *a<sup>v</sup>* 72 *b<sup>ii</sup>* 81 *b<sup>i</sup>* 106 *b<sup>v</sup>* 116 *b<sup>i</sup>*.

(3) As to the Cursive Gupta script, the evidence of the Alphabetical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,

003, shown on page 455 of the Journal, only the two radicals 𑄌 and 𑄍 are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *u*, were to be written with the radical 𑄌. The alphabet, in this form, with the solitary vocalic radicals 𑄌 and 𑄍, is repeated on the reverse side of Roll Ch 0042 (shown *ibid*, Plate III, l 13) apparently by a pupil, in a very ill formed hand. On two other Rolls, Ch lviu, 007 and Ch 0046 (shown *ibid*, Plate I, l 1, and Plate IV, l 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals 𑄌 and 𑄍. But two points are particularly noteworthy. First, it is only the long *u* which is written with the radical 𑄍, while all the other nine vowels, including the short *u* are written with the radical 𑄌. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𑄌, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e.g. the wedge in *ihu* and *ksu*, Plate I, ll 10 and 42; the curve in *lu*, *ibid*, l 9; the angle in *kyu* *lhyu* *ibid*, ll 43 and 44), but is mounted on the top of the radical 𑄌, in the form of a curve or angle (the former in Plate I, l 1, the latter in Plate IV, l 17). The reason for this position of the mark, no doubt, is that the foot of the radical 𑄌 was already furnished with a wedge with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.<sup>29</sup> The same facts are suggested by the abbreviated form of the alphabet in Roll Ch xl, 002 *ibid*, Plate II, l 42. Here the characters are given for only the three vowels *a*, *u*, *u*, but while the long *u* is written with the radical 𑄍, the vowels *a* and short *u* are written with the radical 𑄌. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l 1) attached to the head of the radical 𑄌.<sup>30</sup>

<sup>29</sup> This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *u/u* in Plate VI 6a<sup>d</sup>, where the position of the diacritical mark at the foot of the radical 𑄌 has resulted in an exaggerated wedge.

<sup>30</sup> In my remarks in JRAS for 1911, pp. 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *ā*, owing to its similarity to the real character for the vowel *a*, but the fact that



The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A D, if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical अ *a*, and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brāhman Li byin, from whom the Tibetan scholar Thon mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical अ, and further it may be suggested that Thon mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical अ to the long vowel *u*, so as to obtain a complete series of vowels, all framed with the radical अ, and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon mi was introduced by Li byin.

In Khotan, as we have seen two types of script were in use, the Upright Gupta which was used principally in writing texts of a religious character, and the Cursive Gupta which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e.g., arose the so-called 'headless (*u me*) type of the Tibetan script from out of the original 'headed (*u chan*) type framed by Thon mi. In the same way, also, arose the Indian cursive 'Kaithi' or 'Mahajani' type of Nagari from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

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the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *z*, *u*, *e*, and *o*. Indeed, in the case of the radical *z o*, the conservatism of the Khotanese Upright Gupta is particularly striking, for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India as may be seen in Buhler's Indian Palaeography, Table III, traverse 6, Nos viii and xiv, but as early as the Gupta period it began to turn leftward, *ibid*, Table VI, trav 13.<sup>1</sup> But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.<sup>2</sup>

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *z*, as Professor Luders has pointed out in his introduction to the Sanskrit *Saddharma-pundarika* (pp 141-168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 a<sup>i</sup> " *dz*, 3 a<sup>iv</sup> *č*, 3 b<sup>viii</sup> *ŋ*. A somewhat similar difference occurs in the Kuchean Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS Part IX published by me in the Journal of the Asiatic Society of Bengal, vol lxx Pt I, Extra No 1901, p 1. The reason of this difference whether it is due to a mere whim of the writer<sup>3</sup> or to exigencies of writing or to different phonetic values is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan and that if it has a phonetic implication it points to a phonetic peculiarity of the languages

<sup>1</sup> See also Table I in my edition of the Bower Manuscript.

<sup>2</sup> E.g. in the Sanskrit text on Plate XX 6<sup>iii</sup> *vi*—A character practically identical with the Khotanese radical for *o* exists also in the Kuchean script where however, it is taken to signify the consonant *w* as in *wasampat* (Plate XI 2 a). It may be added that the Kuchean character at present understood to signify *o* (as in *onol ne* Plate XI 2 a<sup>i</sup>) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28) so that possibly it may really signify *au*. Whether any and what relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

<sup>3</sup> A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word e.g. Plate XVIII 3 b<sup>iii</sup> *paŋyali* and *paŋyali*, Plate XXI 1<sup>v</sup> *ciññadhara*, *cittadhara*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuchean texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4<sup>iv</sup>) or *prrajānitum* for *prajānitum* (Plate XXI 3<sup>ii</sup>). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kuchean scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kuchean language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

*bod . ekad dan l'atun . nas . gsal . byed . ŋi . ŋu . rtsa . 'zī . drug . rin . lcos . nas*  
*sum . cu . mdad*

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean: 'Bringing them into agreement with the Tibetan language, they formed 24 *gsal byed* and 6 *Rins*, altogether 30 characters.' And commenting on this translation he remarks (ibid., p. 269) 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhota, or his forerunner. The first type is called *gsal byed* (consonants), and the second, *Rins*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *rin* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonant, respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet, and *rin*, according to S. Ch. Das' Tibetan English Dictionary, mean 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug rin lcos nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others] they framed [an alphabet of] thirty [consonants]'. To bring out clearly the meaning of the sentence it may be thus paraphrased: On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 curable consonants, while the Tibetan required 30 consonants to express all its sounds, but a way quickly (*rin*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants. This quick remedy (*rin*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *th*, *d*), and a curve to two others (*r*, *l*), also by inverting and slightly modifying two more (*g* and *k*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *th*, *d*., *r*., *l*., *z*, *k*), shown in Fig. 2 while the sentence in question speaks of only six (*ts*, *th*, *d*., *r*., *l*., *k*). An explanation of this apparent inconsistency is given on pp. xviii-xx.

To p. xxvi. The transfer of the diacritical mark of short *a* from the foot to the head of the radical is not restricted to the radical *Ṛ*. It may be made in the case of any radical. In fact it is a general, though optional, mode of writing in Khotanese script, whether curve or upright. See my Note in the Journal RAS for 1915, p. 457.

## LIST OF MANUSCRIPT REMAINS IN VOLUME I

*(Classified as in Nanjio's Catalogue of the Chinese Buddhist Tripitaka)*

## I SANSKRIT TEXTS

## A VINAYA

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1 Monastic Regulations	4
2 do do	8
3 Technical Terms	12
4 Not identified text	166

## B SUTRAS OF THE HINAYANA

## (a) Dirghagama

5 Saṃgīti Sūtra (Nanjio's Catalogue, No 545 (9) col 136)	16
6 Ātānātiya Sūtra	24

## (b) Madhyamagama

7 Upāli Sūtra (Nanjio's Catalogue, No 542 (133), col 131)	27
8 Saka Sūtra ( do do No 542 (170), col 132)	46

## (c) Samyuktagama

9 Pravāraṇa Sūtra (Nanjio's Catalogue, No 544, col 135)	36
10 Candrôpama Sūtra ( do do do do )	40
11 Sakti Sūtra ( do do do do )	44

## C SUTRAS OF THE MAHAYANA

## (a) Prajñāpāramitā Class

12 Vajracchedikā (Nanjio's Catalogue, No 10, col 5)	176
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## (b) Ratnakūṭa Class

13 Ratnarāsī Sūtra (Nanjio's Catalogue, No 23 (44), col 19)	116
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## (c) Mahāsaṃnipāta Class (Mahāvaiṣṭhīya)

14 Ratnadhvaja Sūtra (Nanjio's Catalogue No 61, col 27)	100
15 Candragarbha Sūtra ( do do No 63 col 29)	103
16 Bhadrāpāla Sūtra ( do do No 76 col 31)	88

## (d) Nirvāṇa Class.

17 Mahāparinirvāṇa Sūtra (Nanjo's Catalogue, No 113, col 39)	PAGE
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## (e) Sūtras of Duplicate Translation.

18a. Saddharma-puṇḍarīka (Nanjo's Catalogue, Nos 134, 6, 8, 9, cols 44-5)	139
18b. Another fragment of the same text	162
18c. A third fragment of the same text	132
19a. Suvarṇaprabhāśottama Sūtra (Nanjo's Catalogue, Nos 126-7, cols 41-2)	108
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## (f) Sūtras of Single Translation

20 Anantamukha Dhāraṇī (Nanjo's Catalogue, No 360, col 90)	86
21 Sūramgama samādhi Sūtra (Nanjo's Catalogue, No 399, col. 98)	125
22. Sītātapatra Mahāpratyangurā Dhāraṇī (Nanjo's Cat., No 1016, col 223)	52
23 A text, not identified	97
24 Another text, not identified	121

## D STOTRAS

25 Śatapañcaśatika Stotra Five fragments	58
26 Catuśśataka Stotra Three fragments	75

## II. KHOTANESE TEXTS

27. Vajracchedikā (see No 12)	214
28 Aparimitāyuh Sūtra (Nanjo's Catalogue, No 27, col 21)	289
29 A fragment, not identified	395
30 Another fragment, not identified	400

## III. KUCHEAN TEXTS

31. Prātimokṣa	357
32 Prāyaścittika and Pratideśaniya. Two fragments	365

## IV CHINESE TEXT

33 Saśasāhasrikā Prajñāparamitā	390
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## V. TIBETAN TEXT

34 Official Document	402
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## METHOD OF TRANSCRIPTION

Restorations are made —

- A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored
- B In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows —

- (1) Both A and B letters or passages are printed in italic type
- (2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets
- (3) B letters or passages are printed in small italic type, and indicated by the breakage mark ☐
- (4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (××)
- (5) Letters which stood on lost portions of a folio are indicated by an equal number of dots

Use of hyphen —

- (1) A single hyphen indicates the combination of two words in a compound, e g *deva datta*, *marg-ōpadeśa*
- (2) A double hyphen indicates the sequence of two words in a sentence, e g *c ēyam* (for *ca iyam*) *dharmanśhunjan* (for *dharman śunyan*) or an euphonic insertion, e g *yakṣebhya m* (p 26, rev 1 2)

Sandhi between two words is indicated thus —

- (1) When two vowels coalesce, the compound vowel is marked by a circumflex, e g *c ēyam* (for *ca iyam*) *marg ōpadeśa* (for *marga upadeśa*)
- (2) When two consonants combine in a compound word they are separated by a single hyphen, e g *samyak sam'odhi*, but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e g *taś sarve* but *dharmañ c'ūnyan* (for *dharman śunyan*)
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart without a sign, e g *etam eta*  
*Aragraha*, not written in the original, is indicated by an inverted apostrophe, e g, p 19, reverse, l 3, *\*vyakarantiyaḥ* for *atyakarantiyaḥ*

## METHOD OF TRANSCRIPTION

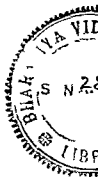
*Virama* is indicated by a slanting stroke which, in the case of Sanskrit texts, is placed to the right but in Kucheian texts to the left of the foot of the consonant, e g., p 5 obverse l 1 *bhoklayam*, but p 358, obverse l 2, *waṭ*  
 Interpunctuations marked by dots in the original are represented as the case may be by large single or double dots see e g p 6  
 Typographical distinctions adopted to mark differences in the original characters for the vowels *i* *u* *o* are explained on p 178

## ABBREVIATIONS

- Anc Khot = Sir Aurel Stein's Ancient Khotan Detailed Report of Archaeological Exploration in Chinese Turkestan  
 B Psch = Mrs Rhys Davids Buddhist Manual of Psychological Ethics  
 Cv = Collavagga vols xvii and xx in Sacred Books of the East  
 DN = Dīgha nikaya ed Pali Text Society  
 Dh S = Dharma Samgraha in Anecdota Oxoniensia vol 1 Part V  
 Dvy = Divyavadana ed Cowell  
 JA = Journal Asiatique  
 JASB = Journal of the Asiatic Society of Bengal  
 JRAS = Journal of the Royal Asiatic Society  
 LV = Lalita Vistara ed Lefmann  
 MN = Maṅghala nikaya ed Pali Text Society  
 MW Dv = Sir Monier Williams Sanskrit Dictionary  
 Mst = Mahavastu ed Senart  
 Mv = Mahavagga, vols xiii and xvii in Sacred Books of the East  
 Mvy = Mahavyutpatti ed Manow in Bibliotheca Buddhica xiii  
 PDy = Childers Pali Dictionary  
 PTS = Pali Text Society  
 SBE = Sacred Books of the East  
 SP = Saddharma pundarika ed Kern and Nanjio in Bibliotheca Buddhica x  
 SS = Sīlāsa samuccaya ed Bendall in Bibliotheca Buddhica 1  
 Suz AF = Suzuki's Awakening of Faith  
 Suz OMB = Suzuki's Outlines of Mahāyāna Buddhism  
 VOJ = Vienna Oriental Journal  
 W GIL = Prof Winternitz Geschichte der Indischen Literatur  
 ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft  
 Others explain themselves

In references raised numerals always refer to lines *a* = obverse *b* = reverse  
 as e g Pl XI 2 *a*<sup>11</sup> = Plate XI No 2 obverse line 2





## MISCELLANEOUS FRAGMENTS

EDITED BY A F RUDOLF HOERNLE

Most of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos 149 and 150. They were transmitted by Sir G Macartney, K C I E, British Consul-General in Kashgar, to the Government of India in Simla who forwarded them to me in 1907.

The consignment No 149 comprised seventeen separate packets, of which those marked V-XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr Macartney's letter accompanying the consignment to the Government of India (No 903/15 of October 10, 1906), it appears that packets V-XIV were given to him by Sahib Ali, the Indian Aksakal at Kuchar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D O No 422, dated April 11, 1907 —

'Nos V-XIV have been found in Jigdalik and Kaya, near Kuchar. In a letter dated 15 Rajab 1324 H (September 4, 1906) Sahib Ali says "I left Kuchar on the 26th Jamadiul-sani for Bai with a letter of recommendation from the Amban of Kuchar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things.'

It should be noticed that the manuscripts are said to have been recovered from a 'house'. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stupa, see, e g Sir Aurel Stein's *Ancient Khotan*, vol 1, p 483. The Bower MS, the Weber MSS, and others, as is now well known (see the Introduction to my edition of the Bower MS, chap 1), were similarly recovered from the interior relic chamber of an ancient stupa. In India, e g in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stupa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M. Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912 —

‘L’oasis de Bai est assez loin de Koutchar et ni mes notes ni les cartes chinoises ne m’ont fait connaître un Djigdalıq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu’il signifie seulement “l’endroit des oleasters”. Le stupa en question doit faire partie d’une ligne de stupa qui se poursuit d’ouest en est au sud de Bai et au nord de la chaîne du Tchol-Tagh.

The consignment, No 150, comprised eight sets of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇi fol. 52, p. 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

‘Nos 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr. Macartney with his No 790/15 of the 25th August 1906. No information is forthcoming about the findplaces of Nos 7 and 8. Mr. Macartney is of opinion that they have been picked up in the Khotan Bazar and that they have been found in the neighbourhood of Khotan.

Sir G. Macartney’s surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Khadalik near Domoko, about seventy miles due east of Khotan. These ruins as Sir Aurel Stein tells us in his *Ruins of Desert Cathay*, vol. 1, pp. 236-7, used to be visited by an old village official, Mullah Khwajah for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein’s excavations during his first expedition in 1901. In fact it was his old guide to the ruins of Dandan Uluk that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

In addition to the fragments of the Hoernle Collection the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch. vii, 001 B, recovered from the immured library in one of the Chien fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun Huang as described by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol. II,

pp 159 ff, 179, and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khorā, near Karashahar, referred to *ibidem* p 372

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr Kaikoku Watanabe. With the kind intermediation of Professor E Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908-9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments —

PAGE

#### I Vinaya Fragments

1 Monastic Regulations	Hoernle MS	No 149 $\frac{1}{16}$ (Pl IV, No 1)	4
2 do do	do	No 149 $\frac{1}{21}$ (Pl I, No 1)	8
3 Technical Terms	do	No 149 $\frac{1}{20}$ (Pl III No 5)	12

#### II Sutra Fragments (Hinayana)

##### A. Durgā Nikāya

1 Saṃgīti Sūtra	Hoernle MSS	Nos 149 $\frac{1}{28}$ and 149 $\frac{1}{29}$ (Pl III Nos 1 and 2)	16
2 Aṭṭaṇṭiya Sūtra	Hoernle MS	No 149 $\frac{1}{8}$ (Pl I, No 2)	24

##### B. Madhyama Nikāya

3 Uṇh Sūtra	Hoernle MS	No 149 $\frac{1}{31}$ (Pl I, No 3)	27
4 Sūka Sūtra	Hoernle MSS	Nos 149 $\frac{1}{1}$ and 149 $\frac{1}{2}$ (Pl II, No 3)	46

##### C. Saṃyukta Nikāya

5 Pravaraṇa Sūtra	Hoernle MS	No 149 $\frac{1}{8}$ (Pl II, No 1)	36
6 Candrapama Sūtra	do	No 149 $\frac{1}{10}$ (Pl II, No 2)	40
7 Sakṭi Sūtra	do	No 149 $\frac{1}{10}$	44

#### III Sutra Fragment (Mahāyāna)

Sitatapatra Mahapratyangira Dharanī	Hoernle MS	No 150 $\frac{1}{8}$ (Pl II, No 4)	52
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#### IV Stotra Fragments

1 Satapancasatīka Stotra	Hoernle MS	No 149 $\frac{1}{17}$ (Pl IV, No 2), and Stein MSS Ch vii 001 B <sup>1</sup> $\frac{1}{2}$ , and Khorā 005 b	58
2 Catuṣsatīka Stotra	Hoernle MSS	Nos 149 $\frac{1}{31}$ and $\frac{1}{32}$ (Pl III, Nos 3 and 4) and Stein MS Khorā 005 a (Pl XIX No 1)	75

## VINAYA TEXTS

To this class belong the three Hoernle MSS, Nos 149  $\frac{x}{19}$ , 149  $\frac{x}{20}$ , and 149  $\frac{x}{23}$ . Judging from their contents, Dr Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

## 1 MONASTIC REGULATIONS

Hoernle MS, No 149  $\frac{x}{19}$  (Plate IV, No 1, Obverse)

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm ( $11\frac{1}{2} \times 3\frac{3}{8}$  inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in *Journal ASB*, vol LXII, 1893, p 9 and Plate I, fig 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *s*, and to that variety of it which used the flat-topped form of the palatal sibilant *ś*, see the Introduction to my edition of the Bower Manuscript, chapter III. The early Gupta form of the letter *m*, with its serpentine left limb shows that our fragment must be referred to some date in the late fourth or early fifth century A.D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl I, No 2, l 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc 56 (Tokyo xvi, 7, 1b, 9-14, see Nanjo, Nos 1128 and 1131), but there are differences in details, as below —

Sanskrit	Chinese	
10 Bhikṣa vṛtta	13 食法	Rule for eating
11 Bhikṣa-viśargana-vṛtta	14 與食法	Rule for declining food
12 Pindapāṭa-vṛtta	15 乞食法	Rule for begging food.
13 Pindacārika-vṛtta	16 乞食人法	Rule for one who begs food ]

With the text of our fragment may be compared the regulations in Culla vagga viii 4 clauses 3 5 in Vinaya Pitaka vol ii p 214 translated in Sacred Books of the East vol xx pp 286-8 also the Suttavibhanga pp 180 ff, in Vinaya Pitaka, vol iv Part ii translated in SBE vol xiii Part i Patimokkha pp 59 ff

The text<sup>1</sup> reads as follows —

### Obverse

- 1 *sannisiditavyam*<sup>2</sup> *samprajanena*<sup>3</sup> *gantavyam samprajanena*<sup>3</sup> *sthata vyam samprajanena*<sup>3</sup> *nisiditavyam samprajanena*<sup>3</sup> *bhoktavyam upasthita smrtina avi*
- 2 *ksipta cittena prasadikena iryapathā sampannena su samvrtena su pratichannena alpa śabdena utksipta*<sup>4</sup> *caksusa yugantara preksina* [sa] *gaura(v)e[na]*
- 3 (*sa praf*)*isena* (?) *sa bhaya vaśā vartina nica manasa rajoharāna sama cittena sthaviresu madhyesu navakesu maitra cittena hita cittena anu* *ampa*
- 4 [nena] *pitṛ bhratr putra samjñam upasthapyā asana kuśalena nisadya kuśalena idam ucyate bhakta vṛttam* 10) *Bhakta-ṛisa*
- 5 [*rjāna*] *vṛtta(m) katarat* (bhi) *ksuna agrhitba pindapato visarjayā tavyah na ca vasya va tasva va visarjayitavyah la*
- 6 *syā pindapato datavyah matur datavyah pitur bhratur bhaginyā*<sup>5</sup> *datavyah jñātikasya datavyah adhyarama gatasya grhino*<sup>5</sup> *du(ta)vyyah*

<sup>1</sup> Interpunction when it occurs at all is indicated either by a single dot or a double dot. Thus we have the single dot in rev 11 2 and 7 and the double dot twice in rev 1 6. The double dot however occurs also very frequently in its more usual way as *visarga* — As the first of a conjunct consonant *r* is written always upon the line never above it see e.g. obv 1 3 *vart na* 1 5 *visarjay tavyah* 1 6 *bhraturbhaginya* (Pl IV No 1). As the second of a conjunct *v* is always spelled *ḅ* as in obv 1 8 *kṛtba* rev 1 6 *urdhvam* 1 8 *dbare* &c — The quantity of vowels is not carefully observed see below notes 2 5 — The *virama* when it occurs with the letters *m* and *t* as the final of a word is indicated by two marks viz by a sort of prone comma placed above the slightly lowered letter and also by the left head of the letter sweeping in a curving line outward and downward (see Pl IV No 1 ll 1 and 5). In the Slanting Gupta script this downward curving line is replaced by a straight line sloping upwards from the head of the lowered letter to the side or head of the preceding one (see e.g. Pl II No 3 l 2 XI No 2 a l 2).

<sup>2</sup> Read *sannisiditavyam*

<sup>3</sup> Read here and elsewhere *samprajanena* See footnote 8

<sup>4</sup> Read *araksipta* See footnote 8

<sup>5</sup> Read *bhaginya grhino tiryag° indrijar bhagini nātr kan duḥtr* and *itl*

- 7 u[*palā*](*r*)ino dātavyah *apakārino* dātavyah *vyasana-prāptasya glāna-*  
*kasya bandhana-baddhasya* dātavyah yadi strī *kuksimatī āgacchati*  
 8 [*ta*](*syā api smr*)tim upasthāpya dātavyah *tiryagyonī* \* *gatasya āśāpo*  
 'dātavya[*h*]××jyā prēksasya dātavyah tac ca *lhandi-krtbā ucchesi-kr-*

Reverse.

- 1 *tbū* (*idam ucyate*) *bhaktā-visarjana-vrttam*, 11)) Pindapāta-vrttam  
*katarat*, *sa(i)* *r(tya bh)* *ksunā* pindapātaḥ pratigrhī[*ta*]vyah [*s*]dva-  
*dānam sa[ma]*-  
 2 *tikṭi*(*lam*) *sama* supikam *samprajānena*<sup>3</sup> upasthita-smṛtina avikṣipta-  
*cittena avikṛatā* • *tāvattakañ ca pratigrhītavya[m]* yāvattake  
*(sa)mya[k-pū]*  
 3 *rti*)*r* *bhavati idam ucyate* pindapāta-vrttam, 12)) Pindacārika-  
*vrttam katarat*, pindacārikena *bhikṣunā* *samprajānena*<sup>3</sup> *gr[āma]*  
*pra[v]*ī[*s*]itavyam  
 4 [*sa*]*m*prajānena<sup>3</sup> *gantavya(m sa)m*prajānena<sup>3</sup> *sthātavyam*, upasthita-  
*smṛtinā avikṣipta-cittena prāsādikena iryāpatha-sa(m)pa*nn[*ena su-*]  
 5 [*sa*mr](*te*)*na su-praticchannena* alpa śabdena utksipta-caksuṣā yugān-  
*tara-prēksinā antargatair indriyair* \* *abahirgatena mā*  
 6 (*nase*)*na pascāt* purah *saṃjñānā ūrdhva-adhaḥ saṃjñānā* : *mātr-*  
*mātrikām drṣtā mātr-saṃjñām upasthāpayitavyā* : *bhagini-mātr-*  
*kām* \* *drṣtā bha*  
 7 *gini* -*saṃjñām* upasthāpayitavyā *duhtrī* \* *mātrikām drṣtā duhtr-sa-*  
*ññā* \* upasthāpayitavyā \* pindacārikena *bhikṣunā* rathya vithi \* - [*ca-*]  
 8 (*ta*ta) *śru*[*gūta*]/*esu dbāre dbāra śālyām nimitam udgrhītavyam*  
*grha-dhātum upasaṃkramya yaṣṭi-śāl[da]m krtva śanair* (*mandam*  
*mandam āgadam a*)

### TRANSLATION

(Clause 10) he (the monk) should sit down, he should walk with circum-  
 spection\*, he should stand with circumspection, he should sit down with cir-

\* Read *saṃjñām*, as in the beginning of the same line, and see *saṃjñām* in I. 6. It is the accusative of manner.

\* Read *upasthāpayitavyā*, as in the beginning of the line, and in I. 6.

\* The spelling *samprajānena* and *utksipta* for correct Sanskrit *samprajānena* and *utksipta* seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection, he should eat with circumspection, with fixed attention (to the four subjects of meditation),<sup>9</sup> with unbewildered mind with agreeable, becoming deportment, well guarded (from soiling his hands and feet) well covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks)<sup>10</sup> Thus runs the rule about eating food

(Clause 11) What is the rule about declining food? A monk, should decline alms food by (merely) not accepting it, but he may not decline any one's (alms-food) indiscriminately. Whose alms food (then) may be (properly) given (and therefore not declined)? A mother's may be given, a father's, brother's, sisters may be given, a relative's may be given, a householder who has gone to the monastery his may be given, one who has done a service, his may be given, one who has done a disservice, his may be given, one who has met with a misfortune, who is invalid who is bound with bonds his may be given, if a pregnant woman comes, hers also, fixedly attending (the while to the four subjects of meditation<sup>9</sup>) may be given, one who has intercourse with an animal. his may not be given, <sup>11</sup> his may be given, moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver) Thus runs the rule about declining food

on a vernacular original. The spelling *utksipta* is probably a scribal error for *otksipta*, for *o* and *u* are written very nearly alike, and *otksipta* is a barbarous Sanskritizing of the vernacular *ollhutta* for Sanskrit *araksyita* downcast. The writer of *utksipta* in our fragment perhaps meant to correct the mongrel form *otksipta*, for *utksipta* is a correct Sanskrit word but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

<sup>9</sup> On the four subjects of meditation (*smṛty-upasthāna*) see *Sikṣa-samuccaya* (ed. Bendall) chap 13 p xxxvi, *Mahāvastu* (ed. Mironow) No 38 p 16, *Dharma-saṃgraha* (in *Anec Oxon*), No 44 pp 9 44 where other references are given. Only three are mentioned in *Divyavadāna* (ed. Cowell) p 126 l 13, p 182 l 20, but four in p 208 l 7. The Pali term is *satī patthana* *Cullavagga* (ed. Oldenberg) ix, 1, 4 (vol ii, p 240) transl in SBE vol xx p 305. On the peculiar meaning of *smṛti* see P Dy, p 466 b *Dhammapada* in SBE vol x p 27 footnote.

<sup>10</sup> See *Cullavagga* in *Sacred Books of the East* vol xx, p 287, clause 3 where it is said that the monk is to take his seat without encroaching on (the space intended for) the senior monks or ejecting the junior monks from the seats or spreading his upper robe out (as a mat).

<sup>11</sup> Translation uncertain, the text being mutilated and illegible.

(Clause 12) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,<sup>12</sup> with circumspection, with fixed attention (to the four subjects of meditation<sup>9</sup>), with unbewildered mind, not dropping about (the alms food) So much only should be received (by the monk) as will satisfy his need Thus runs the rule about alms-food (placed in the monk's bowl)

(Clause 13) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below, seeing a woman, old enough to be his mother, he should address her by the name of mother, seeing a woman, old enough to be his sister, he should address her by the name of sister, seeing a woman old enough to be his daughter, he should address her by the name of daughter<sup>13</sup> A monk, collecting alms-food on a high road, a market street, a square a crossway, at a doorway,<sup>14</sup> in the porch before a door, should take note of any encouraging sign, having approached the door of a house, and having made noise on the post<sup>15</sup> (to announce his presence), he should slowly, softly softly, (withdraw) the bolt .

## 2 MONASTIC REGULATIONS

Hoernle MS, No 149<sup>22</sup> (Plate I, No 1, Reverse)

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm (8 $\frac{3}{8}$  × 2 $\frac{7}{8}$  inches). It bears six lines of writing in Slanting Gupta

<sup>12</sup> Regarding the meaning of the words *sama tikkam* with the proper amount of condiments and *siradanam* item by item not rejecting any, see Journal RAS for 1912, p 736 also for 1913 p 681

<sup>13</sup> Regarding the mode of address to women, there is an example in Sacred Books of the East vol xx, p 315

<sup>14</sup> Regarding the exact meaning of *drara* doorway, see *ibidem*, p 160, footnote 3

<sup>15</sup> Meaning uncertain, perhaps doorpost, not a walking stick, which is usually called *lattara-landa* stick of a weak or old man, Mahavagga, v, 6 2 (p 188, l 18), Cullavagga, iv, i, 4 (p 76 l 30) viii, 1, 2 (p 208, l 25), 2, 2 (p 210, l 36), 6, 3 (p 217, l 32) See the following fragment



characters which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within, see Buhler's Indian Palaeography, Plate IX. This, so far as it goes tends to confirm the early date of the Slanting Gupta script, see Journal RAS, 1911, p. 448.

[The text refers to two monastic practices (*larma*) one relating to the monks' bed, the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pali and Chinese Vinaya, see Dharmagupta vinaya, Nanjio No 1128, Tokyo xv, 7, 39b, Sarvastivada vinaya, Nanjio, No 1131, Tokyo, xviii, 63b.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pali Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Cullavagga, i, 24 (in Vinaya Pitaka vol. ii, pp 131-2, translated in Sacred Books of the East vol. xx pp 134-5). Here the Pali version speaks only of 'a certain monk' (*annatara bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions (1) to use a staff (2) to use a string and (3) to use both a staff and a string. In the Sanskrit version, perhaps there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*danda*) is spoken of while ll. 2 and 4 mention both staff and string (*danda sikya*), though, of course, the omission of the string (*sikya*) in l. 6 may be a clerical error.

The text reads as follows —

### Obverse

- 1 ficasam<sup>1</sup> ca<sub>2</sub>spañicasam<sup>1</sup> trayopañicasam dvapañicasam ekapañicasam  
pañic[a]ṅga[m] vars[a]nām s[arīya]
- 2 sāmam grahayāmi tataḥ pascad ekopañicasād varṣamām aṣṭacātvarīm  
śad yavatam
- 3 cātvarīmśad varṣanam śarīyaśanam grahayāmi tataḥ pascad ekōṇa  
cātvarīm

<sup>1</sup> Complement [*paṇcapa*]icasam, also read *catuspañicasam* and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañicasad*) *śam* is placed slightly lower than the preceding *śca* and attached to it by a slanting line exactly in the way in which *vīrama* is indicated in Kuchean texts, see e.g. wāt, 'uñe, 'ṭyik, in Pl. VI, No. 2a. l. 2.

## 3 TECHNICAL TERMS

Hoernle MS, No 149  $\frac{x}{8}$  (Plate III, No 5, Reverse)

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string hole. Its extant size is about 230 x 78 mm (9 x 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasampada*). It reads as follows —

Obverse<sup>1</sup>

- 1 [d]r[s]t[i] pā(pī a)ya drstyā utksepa(ni)yam<sup>2</sup> karma ~ [pari]vāsa×××  
×××××××××
- 2 kīmkaranam,<sup>3</sup> mānāpyam kīmanuśamsam, āvra(ha)nam<sup>4</sup> puna(h kīm-)  
karanam,<sup>5</sup> tat-svabhav āsīyam dānam,
- 3 [pa]ttih dūstul-āpattih adustul-āpattih sa-pratīharm āpattih apratī-  
harm āpattih sāpatti pratika(rm a)
- 4 sīvacaniyam karma ~ sakīlī-karma ~ anovadah<sup>6</sup> anovāda-prasthāpanā  
anovāda vīsthāpanā ~ (a)
- 5 [l]avarana sthāpanam, anto vustam,<sup>6</sup> anta(h) pakvam, sia-pakvam,  
bhikṣu-pakvam, udgrhītam,<sup>7</sup> aprī<sup>8</sup>
- 6 [n] āsthi/āni ~ puskarīni ~ āsta(rah) anīstīrah uddhīrah anuddhīrah  
guru(ha) rīṣkarah la<sup>8</sup>
- 7 lost by fraying, except a few superscript vowel marks

<sup>1</sup> Interjunction is marked throughout this fragment by means of a prone comma. See Note *infra*, p. 62.

<sup>2</sup> With n (not n) as in Pali.

<sup>3</sup> The original apparently has *kīmkaranam*, *ka* being written as in *ḥana* obv. I 6, and in *ḥanā* rev. I 5, but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *ā* of *upāsanīya*, rev. II 4 5.

<sup>4</sup> For *utārānam*, Mahāvīryapatti, No 265, 18, has *utārāna*.

<sup>5</sup> For *anavārahah* Pāli *anurāda*.

<sup>6</sup> Liarious Sanskritization of *lāli anto-ruttham*, see *Mv* vi, 17, 3, p. 211, l. 10.

<sup>7</sup> I read *udgrhītam*.

<sup>8</sup> Probably read *apratījītam*, and *laghūlāḥ parīplārāḥ*.

Reverse

- 1 lost through fraying, except a few traces of subscript vowels and consonants
- 2 [sah] pamca śata vinaya samgītiḥ śipta śata vinaya samgītiḥ ~ vi naya samuddānam\
- 3 [lpa] vana-kalpāḥ paryāna<sup>2</sup>-kalpāḥ deśa kalpāḥ dīśa kalpāḥ janapada kalpāḥ cīvāra ka
- 4 [s tu samaptam\] || Upasampādā katama ~ upetya sampadaya at itī upa sampada ~ ax-
- 5 [ānam\ upasampada pañcakanam jñān abhisamayen\ upasampadā ~ ayusmato maha (l a)<sup>10</sup>
- 6 [yinaḥ praśna vyākaranena upasampada ~ ehibhi(l su)kataya upasam pada ~ traī vaci(tve)[na]
- 7 [[d]esu vi[naya]dhara pamcamena<sup>11</sup> ~ samghena [u]pasam[padu]xxx xrx xxxxxxxx

TRANSLATION

(Obverse 1 1) . the act of suspension on account of false doctrine, probation, (1 2) punishment work, degradation, punishment lesson, tearing off, repeated punishment work, gift sought by one's own nature (r), (1 3) grave offence, not-grave offence, offence (done) with atonement, offence (done) without atonement, offence (done) with atonement and (subsequent) offence (1 4) the act of issuing a command, act of *śālisti* ( ), censure, initiating censure, preventing censure, (1 5) inhibiting *pravaraṇā* ceremony, (food) kept indoors cooked indoors, cooked of one's own accord cooked at the wish of a monk, (fruits) picked up (and) not received (1 6), without stones (or seed), (plants) growing in ponds, spreading out (and) not spreading out (of robes), taking up (and) not taking up (of robes), important requisites (and unimportant requisites),

(Reverse 1 2) rehearsal of the Vinaya by the Five-hundred (monks), rehearsal of the Vinaya by the Seven hundred (monks), table of contents of the Vinaya, (1 3) chapter on groves, chapter on circumambulations (or formulas) chapter on regions, chapter on directions, chapter on countries, chapter on robes, (1 4) is finished || || What is upasampadā? Having approached (as a candidate) he is initiated (into the status of a full monk) That is (the meaning of the word)

<sup>2</sup> Peśi [la]pāḥ and paryāna or paryāṇa

<sup>10</sup> Probably sup. ply mal ā viśayasya par ca jātila śata na]nnaḥ

<sup>11</sup> For the restoration see Divyavāla p. 21 l 17, *pratipantimeṣu janayadenti vana ja*

upāsampada (or initiation) (l 5) initiation of                      initiation of the Five through  
(their) comprehension of the (true) knowledge                      initiation of the venerable  
Mahaka[syapa] (l 6)                      through the explanation of his queries                      initiation with the  
formula 'Come O monk' [initiation] upon the threefold declaration (of taking  
refuge) (l 7) initiation by the Samgha                      consisting [in outlying localities]  
of five members one versed in the Law and four others

## NOTE

On *utksepāṇiya karma* (Pāli *ukkhēpa iya kamma*) act of suspension see SBE vol xiii p 236 n 2 vol xvii p 274 n 2 also Mvy No 265 8 On *parivāsa* probation see SBE xvii p 384 n 1 and Mvy No 265 11 On *manapya* (Pāli *ma aṭṭa*) a sort of social boycott or degradation for one or more days see SBE xvii pp 397 ff and Mvy No 265 14 The etymology of the word is obscure. It may be suggested however that it is a compound of *mana* respect and *apya* irregularly short for *apyaṇa* disappearance. The Pāli *manattha* (wrongly identified with *ma aṭṭa* in P Dy) is probably Skr *mana aṭṭa* withdrawn or *ma aṭṭa* injured. On *dustulayattī* see SBE xvii p 316 n 2. The word is spelled with *st* while Pāli has *littlullapattī* with *tt*. The Sanskrit form suggests its real derivation (not as in P Dy) from *dusta* corrupt and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhā* from *l tṭha* with the suffix *ulla* see Pischels Pr Gr § 593 pp 402 ff also Ś S p 116 note 5. On *apratikarmapattī* see SBE xvii p 376 No 31. On *savacāṇiya* see SBE xvii p 338 n 6 p 386 n 2. *Sakāḍi karma* is not intelligible at present. On *anorada prasthāpana* (Pāli *anuvādo paṭṭhapelabbo*) see Cv 1 5 6. On *pravarana sthāpana* and *sapattī* see Mv 1 pp 170-1 SBE xiii pp 340 ff. On the terms *anto vāsta* down to *jusharāṇi* see Mv vi 17 3 vi 20 2 vi 32 1 2 see also Prof de la Vallée Poussin in Ind Ant xxxvii (1908) pp 5 6 n 28. On *astara* (Pāli *atthara*) and *udlthara* the spreading out and taking up of robes (*laṭṭhina*) see SBE xiii pp 18 ff xvii p 148 n 1 p 157 1 2. The *gurukāḥ parākara* apparently refer to the eight requisites of a monk see P Dy p 342 b also Mvy No 233 1. On the two *saṅgī* or rehearsals before the two synods of the 500 and 700 monks see the 11th and 12th divisions of the Cv in SBE xx pp 370 ff 386 ff.

Regarding the terms of the initiation ceremony it would seem that our fragment enumerates them in two sets and in either of them in chronological order the one of the first set in rev ll 4-6 referring to Buddha himself and his earliest converts while those of the second set (rev ll 6 7) refer to the successive modes of initiation. On both points the first Book of the Mahāvagga gives information see also note 1 on pp 73-4 in SBE vol xiii. As to Buddha himself the course may be said to have initiated himself, upon attaining *saṃodhi* as he himself explains Mv 1 6 28 29. This self initiation (*si ma vpassa paḷa* Mahāvastu vol 1 p 2 1 15) probably stood on ll 4 5. The surviving letter at the end of l 4 might be the initial of *arāḍya* the first term of the chain of causation (Mv 1 1 2) the insight into which initiated Buddha in his enlightenment. His first converts were the five ascetics in the deer park at Benares (Mv 1 1 47) their initiation comes on rev 1 5. The next converts in importance were

the three brothers Kāśyapa, the heads of three Jāṭila ascetic communities in Uruvilvā (*Uruvelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. II, 5, 6, as having got his initiation in consequence of *praśna-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *chi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gaṇana*, i.e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha, Dharma, Saṃgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṃgha, i.e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upāsaka, or lay-adherent; and in that case it was not called *upasaṃpadā*. Moreover, before the rise of the Saṃgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvetvācika* (Mv. i, 4, 5). It was only after the rise of the Saṃgha, in consequence of the conversion of the first five (*pañcaraggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *terāvācika* (for the first time, in the case of the Setṭhi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *chi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jāṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *terāvācika* formula two female Upāsikās, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṃgha, i.e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṃgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara pañcama*, that is, consist of only five members, a Bhikṣu versed in the disciplinary law, and four others (Mv. v, 13, 2, ix, 4, 1, see also Divyâvadana, p 21, l 17). Thus counting the two possibilities of a Saṃgha separately, there result four varieties of initiation. These are enumerated in Mahavastu, vol. 1, p 2, ll 15, 16, as (1) *śrama-upasampadā* (for *śrayam upasampadā*), or self initiation, (2) *chibhiksukaya upā*, or initiation by the formula 'Come, O monk!', (3) *daśa-vargena ganena upā*, or initiation by a chapter of ten monks, and (4) *pañca-vargena ganena upā*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named, only for the more usual form *chibhiksukata* (as in Mahavastu, vol 1, p 2, l. 15, Divyâvadana, p. 48, ll 19, 20, &c) we have *chibhiksukata*, and for the threefold declaration before the Saṃgha we have *traiṇācitra*. The name *śrama-upasampadā* does not occur, but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll 4, 5

#### 4 SAMGITI SŪTRA

Hoernle MSS, No 149 $\frac{1}{25}$  and  $\frac{1}{26}$  (Plate III, Nos 1 and 2)

These two pieces belong to the Saṃgiti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol  $\frac{1}{25}$  measures about 145 × 75 mm, or 5 $\frac{3}{4}$  × 3 inches and fol  $\frac{1}{26}$  about 180-225 × 85 mm or 7-8 $\frac{1}{2}$  × 3 $\frac{3}{4}$  inches. In their complete state they would have measured about 310-325 mm, or 12-13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines imperfectly legible. The smaller fragment,  $\frac{1}{25}$ , which formed the left side of the folio, originally bore the folio-number on its reverse side facing the fourth line of writing, but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio number of the larger piece,  $\frac{1}{26}$ , which formed the right side of the folio, is lost with the broken-off portion.

[The Saṃgiti Sūtra contains an enumeration of the Buddhist Dharmas or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No  $\frac{1}{26}$ , contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No  $\frac{1}{25}$ , similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pali. The latter, the Saṃgiti Suttanta, forms the thirty third Sūtra of the Dīrgha Nikāya, in volume III, pp 207-71 of the Pali Text Society's edition. In the Chinese Dīrgha Āgama, the Saṃgiti Sūtra, translated by Buddhayaśas, is the ninth, as given in Nanjio, No 545, col. 136, and Tokyo, XII, 9 416. There exists, however, also a separate Chinese translation by Dīnapīla,

Nanjio, No 938, and Tokyo XII, 10, 85 a The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pali, and Chinese

THREEFOLD DHARMAS, in No 149<sup>25</sup>

Sanskrit	Pali <sup>1</sup>	B	D	Chinese <sup>2</sup>
(a) obv, 1 1, rasi	xxviii, rasi	23	13	三聚
(b) „ 2-5, tathāgatasya araksaniya	xxx, tathagatassa arak- kheyya	—	28	三淨
(c) „ 6, pudgala	xxxvi, puggala	—	—	—
(d) „ 6, sthavira	xxxvii, therā	35	—	三長老
(e) „ 6, codana vastu	xxxix, codana vatthu	—	—	—
(f) „ 6, 7, agni <sup>3</sup>	xxxiii, aggi	—	—	—
(g) „ 7, punya-kriya- vastu	xxxviii puñña kīriya-vat- thu	—	18	三種福事 成就慧行
(h) rev, 1 1-3, kamōpa patti	xi, kamupapatti	27	16	三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukhupapatti	28	17	三樂生

FOURFOLD DHARMAS, in No 149<sup>25</sup>

(a) obv, 1 1, apāśrayana	viii, apāssena	—	—	—
(b) „ 2, dharmapada	xxii dhammapada	18	13	四法足
(c) „ 3, sāksi-karāniya	xxx, sacchi karāniya	—	—	—
(d) „ 4, adhisthana	xxvii, adhiṭṭhana	—	—	—
(e) „ 4, dharmaskandha	xxv, dhamma kkhandha	—	—	—
(f) „ 5, dhatu	xvi, dhātu	—	—	—
(g) „ 5, 6 ahara	xvii, ahara	—	18	四取
(h) „ 6, viññana sthiti	xviii, viññana-tṭhiti	28	12	四識住所
(i) „ 7, rev, 1 1, trsuōt pada	xx tanhuppada	—	—	—
(j) rev, 1 2, agatī gamana	xix, agatī gamana	—	—	—
(k) „ 3 praśna vyaka- rana	xxviii, pañha vyakarana	35	37	四記論
(l) „ 4, daksinavisuddhi	xxxix, dakkhina visuddhi	—	9	四種布施 清淨
(m) „ 5, samgraha vastu	xi, samgaha-vatthu	19	24	四攝法
(n) „ 6, yoni	xxxvi yoni	—	—	—
(o) „ 6, 7, atma-bhūva- pratilambha	xxxviii atta bhava pati- lābha	—	—	—

<sup>1</sup> In the numerical order of the PTS edition

<sup>2</sup> B=Buddhayaśas, D=Danapala

<sup>3</sup> Agni dharmā the text of which in ll 6 and 7 is very badly legible, is misread out in Dr Watanabe's Notes

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the *Atanātiya Sūtra*, which is noticed after this, points in the same direction, for it is entirely absent from the Chinese *Dirgha Āgama*, while the Pāli and Sanskrit versions of it differ very considerably. Dr Watanabe would explain these differences by the suggestion that the Chinese version of the *Dirgha* probably belonged to the *Dharmagupta School*, because the translator, *Buddhayaśas*, propagated the *Vinaya* of that School (see *Chu-an tsan-ci-tsi*, Nanjio, No 1476, fasc 4 and Tokyo, xxxviii, 1, 83 b, also Nanjio, No 1117), while the Eastern Turkestan Sanskrit text may perhaps belong to the *Sarvastivāda School*, because in the *Vinaya* of that School (Nanjio, No 1115, fasc 24, and Tokyo, xvi, 4, 53a) we find the *Atanātiya Sūtra* mentioned among the Scriptures, mostly belonging to the *Dīgha Nikāya*, which are appointed for the consolation of sick persons, thus we have —

No 7, 摩訶紫摩壹劍 *Mahasamayika*

No 8 阿吒那吒劍 *Ātanātika*

In the Chinese translation of the *Samanta Pāsādika*, which has been identified by Dr Takakusu with Nanjio, No 1125 the same appointments are mentioned (fasc 11, and Tokyo, xvii, 8, 63a) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿吒那吒, i.e. 'if the King of the country, or any of the great alms givers (*maha-dānapati*) of the locality are sick, they send to the temple and request the Bhikṣhus to recite incantations for them, the Bhikṣhus recite for them the *Ātānatika Sūtra*.'

The Sanskrit text of our fragments is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, vol iii, pp 217-18, and 224, 228-32

(1) No 149<sub>28</sub> Obverse

SANSKRIT	PĀLI, pp 224-32
1 xelā dharmā prat[i](seta)t(e) sa(m)khyāya elā dharmā pra <sup>2</sup> tatasayaḥ	viii ekam patisevati saṃkha <sup>2</sup> y' ekam [adhivāseti]
2 dharmapadam avyāpadaḥ sam- yaḥ smṛtiḥ samyakh samādhi <sup>2</sup>	xiii dhammapadam, avyapādo[dha <sup>2</sup> ], sammā sati samma-samadhi



SANSKRIT.

3 cakṣuṣā : sarīti prajñayā : sākṣi-  
kartavyā : ॥

4 xā (adh) iṣṭhānāni skandhās ca-  
pāśrayās ca pa ॥

5 b-dhātus tejo-dhātuṛvāyu-dhātu-  
catvāra ॥ āhārāḥ

6 (jñā) nam caturthaḥ catasro vij-  
ñāna-sthitayaḥ rūpō (pā) ॥

7 xr bhik[ṣ]or vā bhikṣuṇ[y]ā vā  
tṛṣṇā utpadyamānā u ॥ utpadyate

PĀLI, pp. 224-32.

xxx [pubbe-nivāso] satiyā [s.°, cutū-  
papato] cakkhunā [s.°, atṭha  
vimokkā kāyena s.°, āsavānaṃ  
khayo] paññāya sacchika-  
raṇiyo

xxvii adhiṭṭhānāni • xxv, [dham-  
ma-]kkhandā • viii, apassa-  
yāni(?)

xvi āpo-dhātu, tejo-dhātu, vāyo-  
dhātu • xvii, cattāro [āhārā]

viññānaṃ catuttham; xviii, catasso  
viññāna-tṭhitiyo, rūpūpāyaṃ

xx cīvāra-hetu vā bhikkhuno taṇhā  
uppaṭṭhamānā uppaṭṭhati

Reverse.

1 [sa](na)-hetor iti-bhav[ā]tibhava-  
hetos tṛṣṇā utpa ॥ dyamānā  
utpadyate

2 rchandād agatiṃ gacchati dveṣān  
mohād bhayād agatiṃ ga ॥  
cchati

3 'vyākaraṇiṃyāḥ sthāpaniṃyāḥ praś-  
naḥ ca ॥ tasra

4 xx(d) āyākataḥ asti nāiva dāya-  
ka ॥ taḥ

5 vastūni dānaṃ priyavādītā artha-  
ca ॥ riyā

6 niḥ catvāraḥ ātmabhāva-prati-  
lambhāḥ asty ātma ॥ bhāva-  
pratīlamb

7 bhāḥ para-saṃceta[nā] kramati  
nāītma-saṃcetanā a ॥ āti

xx [senā] sana-hetu [vā bhi° ta°  
uppa° uppa°] iti-bhavābhava-  
hetu [vā bhi°] taṇhā uppa[ṭṭha-  
mānā uppaṭṭhati]

xix chandāgatiṃ gacchati dosā-  
gatiṃ ga° mohāgatiṃ ga°  
bhayāgatiṃ ga°

xxviii 'vyākaraṇiyo ṭhapaniyo pa-  
ṭiḥo • xxxix, Ca[tasso]

xxxix [visuṭṭhi] no dāyaka to; atthi  
[dakkhiṇā] nāiva dāyaka to

xl vatthūni, dānaṃ peyyavajjam  
attha-ca[riyā]

xxxvi [yo] ni • xxxviii, Cattāro  
attabhāva-paṭilābhā, atthi  
atta[bhāva-paṭilābho]

xxxviii para-saṃcetanā kamati no  
atta-saṃcetanā, a[tthi]

NOTE The text does not seem to be in good order Thus in obv, 1 1 one expects to read *ekam dharmam*, but the reading *eka dharmā* is distinctly legible — In obv, 1 3 the reading *samtī* makes no sense, it suggests a reminiscence of the Pāli *satiya* and seems to be intended for *smṛtya* Also the apparent Sanskrit order of the four terms, *layena, calauśa smṛtya, prajñaya* differs from the Pāli, which has *satiya, cakkhuna kuyena, paññaya* — In obv, 1 4 there appear only the key words of three classes of terms one of which (*apasraya*) moreover, should be already enumerated in line 1 — In rev 1 2 read *cchandaś*, the apparent akṣara *recha* is a badly formed *ccha* see below footnote 5 on p 29 and footnote 4 on p 61 — In rev, 1 6 the syllable *nīh* is evidently the last syllable of *upapaduka yonīh*, the last item of the 36th class

## TRANSLATION

[Obverse, 1 1] (The monk) provides himself with a necessary thing, he bears with a necessary thing,<sup>4</sup> [1 2] the virtue [of the absence of covetousness] the absence of malice perfect recollection (of duties) perfect concentration (of mind)<sup>5</sup>

[1 3] the need of realization by sight by recollection by wisdom<sup>6</sup>  
[1 4] [four] resolves<sup>7</sup> bodies of doctrine,<sup>8</sup> and observances,<sup>9</sup> and [1 5] element of water, element of fire element of air<sup>10</sup> There are four [nutriments]  
[1 6] consciousness is the fourth<sup>11</sup> There are four foundations of intelligence constituted by form<sup>12</sup> [1 7] whether in a monk or in a nun desire tends to arise

[Reverse 1 1] for the sake of lodging for the sake of continued existence desire tends to arise<sup>13</sup> [1 2] from lust one passes into an evil course, from hatred from infatuation from fear one passes into an evil course<sup>14</sup> [1 3] (there is such a thing as) a question which may not be answered but must be set aside<sup>15</sup> There are four [purities in gift] [1 4] [when it is on the receiver's side but not] on the giver's side (when) it is neither on the giver's side [nor on

<sup>4</sup> The reference here is to the *apaśrayas* see P Dy 49a Mvy No 19 80 The two necessities in the text are (1) the four requisites of a monk and (2) heat and cold Skr *prāśrayayati* = Pāli *adhiśasati*

<sup>5</sup> P Dy p 118a where the first term is *anabhidhyā-dīrghapada* For another set of four *dharmapada* see Dh. S. No 55

<sup>6</sup> Cf Mvy No 70 3

<sup>7</sup> P Dy p 13b Mvy No 80

<sup>8</sup> P Dy p 117b

<sup>9</sup> See footnote 4

<sup>10</sup> P Dy, p 121b Mvy No 101

<sup>11</sup> P Dy p 20a, Mvy No 118

<sup>12</sup> P Dy p 579a

<sup>13</sup> P Dy p 496: The four causes of *trama* are dress food lodging and continued existence Skr *bhāradbhava* = Pāli *bhāradbhava* The Pāli texts ignore the nuns

<sup>14</sup> P Dy p 17a

<sup>15</sup> P Dy, p 328b From Childers's explanation it follows that *vyākaranījak* of our text must be understood to stand for *āryakaranījak* and to be preceded by *prafno* so also in the Pāli version

the receiver's side] <sup>16</sup> . . . . . [L. 5] [There are four] elements [of popularity], liberality, affability, beneficent rule <sup>17</sup> . . . . . [L. 6] birth. <sup>18</sup> There are four re-obtainments of one's personality; <sup>19</sup> there is a re-obtainment of personality . . . . . [L. 7] (by which) consciousness of others arises, but not consciousness of self; there is

(2) No. 149<sub>28</sub>. Obverse.

SANSKRIT.

PĀLI, pp. 217 ff

- 1 Traṣṣo rāsayah mithyatva-niyato rāsiḥ samyaktva-niyato rāsiḥ ~ a(nī)ṣyato rāsiḥ
- 2 arakṣaṇīyāni Tathāgato na praticehādayati kaccin me pare na vijāṇīyuh katam[ā]n[i] tr[ī]ṇi
- 3 (ma) parisuddha-kāya-samudācāratāyān Tathāgataḥ praḥcchādayet kaccin me (pa-)
- 4 xxxxxx paṇisuddha-vāk-[s]amu-dācāratāyān Tathāgataḥ praḥcchādayet ka-
- 5 xxxxxx Tathāgatā nāma parisuddha - manah - samudācāra - tāyān Tathāgataḥ
- 6 xxxxxx (pu)dgālāḥ sthavira-tritayān rāsiś codanā cāpy arakṣitaḥ ॥ trayo (gna)ṣyaḥ
- 7 xxxxxx (h-āgniḥ) trīṇi puṇya-kriyā-vastūni ~ dānamayaṁ śīlamayaṁ bhāṣanāmayam

- xxviii Tayo rāsi, micchatta-niyato rāsi, sammatta-niyato rāsi, anīṣyato rāsi]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ paro aññāsiti;
- parisuddha-vaci-samācāro Tathāgato, n-atthi Tathāgatassa vaci-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ, &c. ; parisuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.
- xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsi • xxxix, Codanā-vatthūni • xxxiii, [Apare pi] tayo aggā [mo]haggi • xxxviii, Tīṇi puñña - kiriya - vatthūni, dānamayaṁ [p°-k°-va°], śīlamayaṁ [p°-k°-va°], bhāvanā, &c.

<sup>16</sup> P. Dy., p. 110a.

<sup>17</sup> P. Dy., p. 447a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

<sup>18</sup> P. Dy., p. 605a; Dh. S., No. 90.

<sup>19</sup> Cf. Dry., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

## Reverse

## SANSKRIT.

- 1 \*\*\*\*\*sth[ī]t[ā]h k[ā]m[ī]k-  
[ā]śvāry[e] vaś[e] va[r]ta-  
yant[ī] tadyathā manusy[ā]  
ek[e] 'nya[c] ca
- 2 \*\*\*\*\*[rye] vaśe vartayanti tad-  
yatha devā nirmāna-ratayah  
īdam dvitīyā
- 3 \*\*\*\*\*[śe] vartayanti tadyathā  
devā parinirmīta-vaśa-vartī  
nah iyam tr-
- 4 \*\*\*\*\*[īe]kajena prī[ti]-sukhe-  
na abhūsyandīyamti paris-  
yandayamti pa
- 5 bhavati spharanyam yaduta  
vīekajena prīti sukheṇa te  
tena sukhena xx
- 6 kā iyam prathamā sukh ōpapa-  
tti santi satīā ya i x [se]vakā-  
yam samādhi
- 7 spharamti i āsty esam kīñcit  
sarvatah kāyad asphutam bha  
i a [ti] sphara(ni) yam yaduta

## PĀLI, pp 217 ff

- xl [paccupa]tthita-kāmā, te paccu-  
patthitesu kāmesu vasam va-  
tenti seyyathā pi manussā  
ekacce ca  
kāmesu vasam vattenti sey-  
yathā pi devā nimmāna ratī,  
ayam dutiyā  
[va]sam vattenti seyyathā pi  
devā paranimmīta-vasa-vattī,  
ayam ta[tīyā]
- xli [Tisso sukhupapattiyo, santi  
satta uppādetva uppādetvā  
sukham viharanti, seyyathā pi  
deva Brahma]
- [kāyī]ka ayam pathamā sukh-  
upapatti, santi sattā [sukheṇa  
abhisanna parisunnā paripūrā  
paripphuta te kadāci karahaci  
udanam udānenti aho sukham  
aho sukhan ti, seyyathā, &c]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev ll 4-7 — In obv l 6, there is a similar case to that noticed in the preceding fragment, obv l 4, only the key-words *sthavira* and *codana* are mentioned, as well as *rasi* and *arakṣita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothi — The Pali version enumerates two classes of *agṇi*, Nos xxii and xxxiii. It is the former class which the surviving traces, obv ll 6 and 7, seem to indicate as mentioned in our fragment — As to the class, called *arakṣita* or *arakṣita* in our fragment (obv ll 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pali reading *arallheyani* (see footnote 3, in PTS edition, p 217), which gives a very good sense (see the translation below) — Attention may be called to the scribe's correction in ll 3 and 4 of the obverse, where

the syllable *t* had been inadvertently omitted, it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line — With the help of collating the extant traces and allowing for the probable number (38-40) of syllables in a line as well as for the string holes, it is possible practically to reconstitute the Sanskrit text of classes xxv and xl which do not materially differ from the Pali, but that of class xli, which differs considerably from the Pali cannot be satisfactorily restored, though some phrases of it occur in the Mahavastu (vols 1, p 228, ll 4, 5, and II, p 131, l 17, p 132, l 1, see also Childers's Pali Dictionary, under *ghana*, p 169, and Samyukta Nikaya vol II p 211) The reconstituted text would run as follows —

Obverse ll 2-5 xxx Trini Tathāgatasya araksani [1 2] jani Tathagato na pratichādayati kaccin me pare na vijaniyuh katamani trini [some words missing] tasmāt Tathagatā nama, [1 3] parisuddha kaya samudacaratayam Tathagatah pratichadayet kaccin me pa [1 4] re na vijaniyuh tasmāt Tathagatā nama, parisuddha vak samudacaratayam Tathagatah pratichadayet ka [1 5] ccin me pare na vijaniyuh tasmāt Tathagatā nama, parisuddha manah samudacaratayam Tathagatah pratichadayet kaccin me pare na vijaniyuh (1 6) Trayah pudgalah &c

Reverse, ll 1-3 xl Tisrah kam opapattayah, santi sattvah kam opa [1 1] sthitah kamik-āśvārye vase vartayanti, tadyatha manusya eke nyac ca [1 2] deva eke vinipatika, iyam prathama kam opapattih, santi sattvah kam opasthitah kamik-āśvārye vase vartayanti, tadyathā deva nirmana-ratayah iyam [orig idam] dvitīya [1 3] kam opapattih, santi sattvah kam-opasthitah kamik-āśvārye vase vartayanti, tadyatha deva para nirmita vasa vartinah [orig parinirmita] iyam tū [1 3] tiya [orig tritīya] kam opapattih II xli Tisrah sukh opapattayah, santi sattva ye vivekajena priti sukhena abhisandayanti parisandayanti pa [1 5] ripuryante spharamti (yesam kimcit?) bhavati spharanīyam yaduta vivekajena priti sukhena te tena sukhena (u [1 6] tpadya sukhe viharanti?), tadyatha devā brahma kayika, iyam prathama sukh opapattih Santi sattvā ya ix(se)vakayam samadhi [1 7] jena priti sukhena abhisandayanti parisandayanti spharamti (vasty) esam kimcit sarvatah layad asphutam bhavati spharanīyam yaduta, &c

# TRANSLATION 20

[Obverse, l 1] xxx There are three masses 'mass of absolute or undoubted falsehood mass of absolute truth and accumulation which is neither one nor the other, but a congeries of truth and falsehood' 21 [ll 2-5] There are three things that need not be guarded by a Tathagata 22 A Tathagata does not hide (any wrong thinking) 'let's hope others did not observe me' What are the three things? [1 3] His conduct being altogether pure in act, how should a Tathagata have to hide (any wrong thinking) 'let's hope others did not observe me' That is why they are called Tathāgatas [1 4] His conduct being altogether pure in word, how should

20 Based on the re-constituted text see preceding Note

21 P Dy p. 401b Mst vol III p 318 l 5 and vol I p 517, note My No 95 11-13

22 P Dy, p 54b See Note on p 22

a Tathagata have to hide (any wrong, thinking) let's hope others did not observe me [1 5] That is why they are called Tathagatas His conduct being altogether pure in thought how should a Tathagata [1 6] have to hide (any wrong thinking) let's hope others did not observe me There are three kinds of individuals,<sup>23</sup> there is a triad of elders<sup>24</sup> and (similarly triads of) masses<sup>21</sup> causes of accusation<sup>25</sup> and things that are not guarded.<sup>22</sup> There are three kinds of fire<sup>26</sup> [1 7] fire of passion fire of hatred, fire of infatuation There are three ways of acquiring religious merit that which consists in almsgiving that which consists in virtuous living, that which consists in spiritual meditation.<sup>27</sup>

[Reverse 1 1] xl There are three kinds of sensuous existence there are beings subject to sensuous desires that live under the impulse of the power of sensuous desire Some of them are human beings others [1 2] are those devas that are not in any of the states of penal existence This is the first kind of sensuous existence There are beings subject to sensuous desires that live under the impulse of the power of sensuous desire These are those devas that enjoy extra pleasures of their own devising This is the second [1 3] kind of sensuous existence There are beings subject to sensuous desire that live under the impulse of the power of sensuous desire These are those devas that live under the influence of (pleasures) devised by others This is the third [1 4] kind of sensuous existence<sup>28</sup> xl There are three kinds of blissful existence there are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of reason whose [1 5] thrill that is to say is through the bliss of pleasurable sensation born of reason they being born with that bliss live in that bliss These are the devas endowed with bodies of the Brahma world [1 6] This is the first kind of blissful existence There are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of meditation [1 7] in whose case there is some thrill altogether unaffected by a body that is to say &c<sup>29</sup> [These are the *Abhasara* or Shining Devas This is the second kind of blissful existence &c]

## 5 ATANATIYA SUTRA

Hoernle MS No 149 $\frac{3}{8}$  (Plate I No 2 Reverse)

This fragment comprises nearly the whole of the right half of a folio In its present condition it measures 185 210 x 80 mm or 7 $\frac{2}{5}$ -8 $\frac{1}{5}$  x 3 $\frac{1}{5}$  inches Its lines

<sup>23</sup> P Dy p 390a

<sup>24</sup> I Dy p 107b

<sup>25</sup> P Dy p 393a cf LV p 10 l 5 Mvy

<sup>26</sup> I Dy, p 182a

<sup>27</sup> P Dy p 504a

<sup>28</sup> P Dy, p 18a

No 93 S S p 138 note 2

<sup>29</sup> P Dy p 488a.

No 545 col 136) Thus we have in both the refrain *putta pi tassa baharo* *In la nama mahabbala* and the same list of names of Mahajakshas from *Candano* to *Janesabho* (PTS ed., vol II p 207 in pp 198, 204) The transfer of names from one class of supernatural beings to another points in the same direction Thus *Dallimukha* (rev 1 l) who is really a Naga (see Bower MS vi 6 p 224) appears as a Yaksha in the list of the Atanatiya Suttanta (PTS vol III p 200)

The text of the fragment reads as follows —

### Obverse

- 1  $\Sigma$ (mo dya mama jadau sira)su vandi(tr)u tatrâin ântarh(i)tah udgrhni  
(dhiam bhiksa)
- 2  $\Sigma$ pariyâpñ ta yavad eva anabhū(prasam)nanam vya(danam) yaḥsa  
(nam)
- 3  $\Sigma$ xixavaya i[da]m vocat (Bhaga)ian apta manas<sup>2</sup> te bhiksavo  
Bhaga(ia)
- 4  $\Sigma$ xx[ma](h)urañña Indro Vaisravana (Ya)ma Kuberau Dhrtirastrau  
ca (ta)tarah (sa)
- 5 xIax [ma]hayakṣo (H)marāmta krtālaya<sup>3</sup> 2 Jāyānto vijayamtaś<sup>4</sup> ca  
(y)al (s)as ca
- 6 xxxxxr(n)a Maha(ha)rno jvali(t)o (da)pya na sa(du): Vidyā vira  
mahayaḥ sa

### Reverse

- 1  $\Sigma$ (lah) esa(m) xxxxx(t)sa ta)tha yaksa Dadl(i)mukha<sup>5</sup> 5 Satagiri  
Himavata yan ca Ax
- 2  $\Sigma$ xabhiga(rbha)s tesam Atanati mahayasah yaksebhyo m<sup>6</sup> abh  
anujñatah putranam<sup>7</sup> (j)ivi
- 3  $\Sigma$ xx(i)pi preṣitah sarve Buddha satv āhitas tatha 8 Kumbhanda ra  
ksasa gl ora
- 4 xxx[sa]da 9 Hrdaya: Atanatisya sarva karma prasadanah pravartayn

<sup>2</sup> Nom s ng of the base *aptamana* but 1 the Pravaraṇa Sutra rev I 5 (p 39) *aptamanasas* of the base *ajtamanas* To the former base belongs the abstract *attamanata* in the Śaka Sutra fol 56a (p 48) as well as the regular Pāli *attamano* (P Dy p 66a) Both bases occur side by side in Mst vol II p 54 ll 19 20 *attamanah* and *attamano* but *attamanah* seems to be the more common nom s ng e g Mvy No 145 3 Dry p 2 l 11 The form with *apta* in gl t very well be the original

<sup>3</sup> Read *krtalayaḥ* rev l l *dadl mukhaḥ* l 6 *carinaḥ*

<sup>4</sup> Double dot as mark of interpunction at end of half verse

<sup>5</sup> Faphon c ir ert on of m

<sup>7</sup> Read *putranam*

<sup>6</sup> Read *vya ja ntas*

5 \*\*\* $\text{𑀅}$ (sa)makulah t-āpi samagatah sarva raksam<sup>8</sup> kurvamtu me  
sada 11 Cimba<sup>9</sup>

6 \*\*\* $\text{𑀅}$ gā jalā carina<sup>2</sup> 12<sup>10</sup> Apalalo mahānaga Elabhadro<sup>11</sup> mahabalāh (ma)

TRANSLATION<sup>12</sup>

(Obverse, l 1) to day, having revered my feet with his head, he too disappeared there Keep O ye monks! (l 2) (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas (l 3) To this spake the Blessed One With receptive minds those monks (welcomed what was said) by the Blessed One (l 4) the great Rajas, Indra, Vaisravaṇa, Yama Kubera, and Dhṛitirāṣṭra the saviours, (l 5) the great Yaksha who has made his abode in the Himalayas (End of verse) 2 The victorious and the conquering<sup>13</sup> Yaksha, (l 6) Mahākarna the ardent may he never cause injury (?), the mighty in magic,<sup>13</sup> the great Yaksha

(Reverse, l 1) among them also the Yaksha Dadhimukha (End of verse) 5 Saṭagiri, Himavanta, and (l 2) among them Ātanati the much renowned By the Yakshas favoured, of the sons (l 3) they are sent all al o pledged to the truth of the Buddha (End of verse) 8 Kumbhandas, Rakshasas terrible beings, (l 4) always (End of verse) 9 The heart (or essence) of Ātanati furthering all acts promoting (l 5) they are very much agitated, and may they all, coming together, give me protection always (End of verse) 11 Bimba (l 6) (beings) living in water (End of verse) 12 Apalala the great Naga, Elabhadra, the very powerful

6 UPĀLI SUTRA

Hoernle MS, No 149 $\frac{1}{2}$  (Plate I, No 3 Obverse)

This fragment is only a comparatively small portion of the original folio which must have been about three times as large The lines of writing on the extant portion consist of 22 or 23 syllables As the text is written in aryā verse<sup>a</sup> and as

<sup>a</sup> Read *rakṣam*.

<sup>b</sup> So orig, but probably read *cimba* (*bimba*)

<sup>10</sup> Note the position of the figure for 1 above and below the figure for 10 and see p 4

<sup>11</sup> Apparently for *Elapatra*, cf Divyavadāna p. 61, footnote, for Skr *Elapatra*, see Bower MS, Pt. VI, 10 p 224

<sup>12</sup> Owing to the very mutilated condition of the text only a tentative translation can be given

<sup>13</sup> Possibly *jayanta* and *vijayanta* are proper names, compare Jaya and Vijaya in Divyavadāna, p 366 l 7 So also perhaps *vijayanta*



we have the corresponding Pali text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 x 78 mm ( $7\frac{1}{2}$  x 3 inches), the complete folio must have had a length of about 480 mm ( $18\frac{1}{2}$  inches). For an Eastern Turkestan Pothi this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio number, having stood on the missing portion, is not known, and it is impossible, therefore, to say whether the Pothi to which the folio belonged contained only one Sutra or a collection of Sutras.

[The text of our fragment belongs to the Upali Sūtra of the Madhyama Āgama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No. 542, col. 131 in Tokyo, xi, 6, 59a 1-11<sup>1</sup>. In the Pali Maṅgala Nikāya it is the 56th Sutra in the Pali Text Society's edition, vol. 1, pp. 371-87. There is a French translation of it by Leon Feer, in the *Journal Asiatique*, vol. ix, 1887, pp. 309 ff., and a German free translation by K. E. Neumann in his 'Reden des Gautamo Buddha', vol. II pp. 74 ff.]

The Upali Sutra concludes with a poem by Upali in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses, and each stanza ends with the refrain 'Of him, the Blessed One, Upali is a disciple'. The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain, see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose are comprised in our folio. It contains moreover an eleventh stanza to which there is no counterpart in the Pali version (PTS, I, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted, or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows —

<sup>1</sup> On the authors and dates of the Chinese translation of the Madhyama Āgama see Nanjio, No. 542, col. 127. [On the comparison of the Chinese and Pali versions, there is an article by Anesaki entitled 'Corresponding Texts in the Pali Maṅgala Nikāya and the Chinese Madhyama Āgama', in *哲學雜誌*, for June, Tokyo, 1904 W.]

## Obverse

- 1 [pti] prāptasya vyakaranesu <sup>2</sup> ~ smṛtimato vipaśyasya anabhīna[ta ]
- 2 [syā] aprameyasya gambhīrasya mauna prāptasya ~ ksemam karasya  
vedī
- 3 [Upali 4 Nagasya prānta <sup>3</sup> śāyanasya kṣīna samyojanasya mu
- 4 [ka]syā Śakrasya Bhagavatas tasya śravaka Upali 5 Samyag gatasya  
dhya
- 5 [pta]syā viśaradasya nipunasya Bhagavatas tasya śravaka Upali 6
- 6 [ddhasya] śamita-vairasya virasya vipra[sannasya] Bhagavatas tasya  
śra[va ]

Reverse <sup>4</sup>

- 1 [pratipudgalasya atulasya ~ samga[ti]gasya] padakasya Bhagavata
- 2 [ru]cīrasya niskamksasya prabhasakarasya ~ mava rechid<sup>5</sup> hy ama  
yasya Bha
- 3 [pta]syā ~ Tathagatasya sugatasya uttama pudgalasya amamasya ~  
yaś[o ]
- 4 [pu]rīam avitarkitam vidad Upali ~ purato nirgrantha<sup>6</sup> parisadaḥ  
varnam varnam
- 5 [la] ~ tadatha bhadanta dah[s[o] malakaro va malakar ānterasya va vicī
- 6 [va] tasya Bhagavatas Tathagatasya ārhataḥ samyaś sambuddhasya  
ānandax

The relation of the Sanskrit version of our fragment to the Pali version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pali text, and are shown in italic type but for obvious reasons no attempt is made to reconstitute the actual *acanson* of the verses. The Chinese parallels are taken from Dr Watanabe's notes. The stanzas are indicated by numbers their component verses, by letters.

<sup>1</sup> The reading *vyakaranesu* is quite distinct and it might be correct but it does not accord with the general structure of the verses and is more probably a clerical error for *vyakaranasya* or rather *vai,akaranasya*.

<sup>2</sup> Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe see p. 54 footnote 8.

<sup>3</sup> On the reverse side the numbering of the verses is neglected.

<sup>4</sup> For *mava-rechido* see Note on p. 20 and footnote 4 on p. 61.

<sup>5</sup> For *nirgrantha*, apparently conforming to the Pali *nigāḥa*.

## CHINESE

## SANSKRIT

## PĀLI

1 a-c	1 a-c stood on the preceding folio	1 a-c	1 a-c
2 a	2 a [Obv 1 1] <i>Āryasya bhāvitāt manah prāptiprāptasya vyakaraṇesu</i> 1	7 a	7 a Ariyassa bhāvitattassa pattipattassa veyyakaraṇassa 1
2 b	2 b Smṛtimato vipaśyasya anabhinata[1 2] <i>ya no apanatasya</i> 1	7 b	7 b Satimato vipassissa anabhinatassa no apanatassa 1
2 c	2 c <i>Aniyyasya vaṣiprāptasya Bhagavatas tasya śravaka Upāli</i> 2 n	7 c	7 c Anejjassa vaṣippattassa Bhagavato tassa savako 'ham asmi
3 a-c	3 a-c Apparently missed out	2 a-c	2 a-c
4 a	4 a <i>Nisabhasya aprameyasya gambhirasva maṇḍapaprāptasya</i> 1	4 a	4 a Nisabhaṣsa appameyyasā gambhirassa maṇapattassa 1
4 b	4 b <i>Kṣemamkarasya vedināḥ [1 3] dharmasthasya samvṛtātmanah</i> 1	4 b	4 b Khemamkarassa vedassa dhammatthassa samvuttattassa 1
4 c	4 c <i>Dantasya nisprapañcasya Bhagavatas tasya śravaka Upāli</i> 4	5 c	5 c Dantassa nippapañcassa Bhagavato tassa savako 'ham asmi 11
5 a	5 a <i>Nagasya prantaśayanasya ksinsamyogjanasya mu[1 4]ktasya</i> 1	5 a	5 a Nagassa pantasenassa khīṇaṣamyogjanassa muttasā 1
5 b	5 b <i>Pratimantrakasya dhautasya prajña-dhrajasya vitaragasya</i> 1	5 b	5 b Patimantakassa dhonassapaññadhajassa vitaragassā 1
5 c	5 c <i>Anavṛttitasya Śakrasya Bhagavatas tasya śravaka Upāli</i> 5	6 c	6 c Purindadassā Sakkaṣsa Bhagavato tassa savako 'ham asmi
6 a	6 a <i>Samyagगतasya dhyā[1 5]yinaḥ ananugātāntarasya buddhasya</i> 1	8 a	8 a Sammaggataṣsa jhayissa ananugātantarassa suddhassa 1
6 b	6 b <i>Asmitasya alpahinasya praviviktasya agraprāptasya</i> 1	8 b	8 b Asitassā appahinassa pavivittassa aggapattassā 1
6 c	6 c <i>Viśaradasya nipunasya Bhagavatas tasya śravaka Upāli</i> 6	9 c	9 c Viśaradassa nipunassā Bhagavato tassa savako 'ham asmi 11
7 a	7 a 1 6 <i>Snataḥkasya pradīpasya prāśradhasya viditavedasya</i> 1	6 b	6 b Nahataḥkassa padakassa passaddhassa viditavedassā 1
7 b	7 b xxxxxxxx <i>śilarrddhasya samita vairasya</i> 1	1 b or 6 a	(see note below), vud dhaṣṭhassā susamaeittassā 1
7 c	7 c <i>Virasya viprasannasya Bhagavatas tasya śravaka [Rev, 1 1]ka Upāli</i> 7 n	3 c (?)	3 c (?) Manacchidassa virassā Bhagavato tassa savako 'ham asmi 11 Or 8 c (?)
(W om)		9 a	9 a Santassa bhuripaññassā mahāpaññassa vitalobhassā 1
8 a	8 a <i>Santasya bhūripajāñāsyā mahaprajñasya vitalobhasya</i> 1	10 b	10 b Abhineyyassā jakkhassā uttamapuggalassā atulassā 1
8 b	8 b <i>Akharantasya akasya aṣṭatipadgalasya atulasya</i> 1	4 c	4 c Samgatiḥgassā muttasā Bhagavato tassa savako 'ham asmi 11
8 c	8 c <i>Samgatiḥgasya padakasya Bhagavata[1 2]tasya śravaka Upāli</i> 8	3 a	3 a Asamsayassā kusalaṣsa venayikkassā āśrathivarassā 1
9 a	9 a <i>Asantāḥkasya kuśalasya venayikkasya āśrathivarasya</i> 1	3 b	3 b Anuttarassā ruciradhammāssā nikkamḥkassā pabbhāsakassā 1
9 b	9 b <i>Anuttarasya dharmarucirasya nikkamḥkasya pabbhāsakasya</i> 1		

CHINESE	SANSKRIT	PALI
9 c	9 c Mayacchido hyamaya-sya Bha [1 3] <i>garatas tasya srutaha</i> Upali 9	3 c Manacchidassa virassa Bha gavato tassa savako ham asmī
10 a	10 a <i>Trenacchido hi buddhasya</i> <i>ritadhumasya anupraliptasya</i>	10 a Tanbacchidassa buddhassa ritadhumassa anupalittassa
10 b	10 b Tathagatasya sugatasya ut tamapudgalasya amamasya	10 b Tathagatassa sugata-sa appati puggalassa asamas-a
10 c	10 c Ya-o [1 4] <i>grapraptasya rihato</i> <i>Bhagavatas tasya srutaha</i> Upali 10	10 c Mahato yasaggapattassa Bha gavato tassa savako ham asmī
11 a	11 a Missing	11 a-c Probably representing the
11 b	11 b [xxxxxxx] purvam avitar kitam avada Upali	Pali prose pas age kada san nulha pana te gahapati ime samana-sa Gotamassa vanna ti
11 c	11 c Purato nigranthaparisdah varnam varnam [1 5] <i>Bud</i> <i>dhasya</i> 11 (Prose about 17 syllables missing) mala   tadyatha bhadanta dakso malakaro va malaka rantevasi va vici 1 6 <i>tram malani grathn yat nanapus</i> <i>panasi mahapuspapas m etam</i> <i>eva tasya Bhagavatas Tatha</i> <i>gatasya arhatah samyak-sam</i> <i>buddhasy ananda x</i>	Seyyatha pi bhante nanapuppha nam mahapuppharasi tam enam dakkho malakaro va malakarantevasi va vicitram malam gantheyya   evam eva kho bhante so Bhagava ane kavanno aneka atavanno

\* The results of the comparison of the two versions may be summed up as follows —

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text that hypothesis does not seem probable.

(2) Fourteen verses viz 2 a and 2 b 4 a and 4 b 5 a and 5 c 6 a and 6 c 8 b and 8 c 9 b and 9 c 10 b and 10 c can be definitely identified with certain Pali verses from the extant remains of the Sanskrit text.

(3) But at the same time the order of many of these verses differs from the Pali. Thus Sanskrit 2 a and 2 b are identical with Pali 7 a and 7 b. Sanskrit 5 c is the same as Pali 6 c. Sanskrit 6 a and 6 c are identical respectively with Pali 8 a and 9 c. Similarly Sanskrit 8 b and 8 c with Pali 10 b and 4 c. Sanskrit 9 b and

9c are the same as Pali 3b and 3c, and Sanskrit 10b is the same as Pali 9b Only Sanskrit 4ab, 5a, and 10c stand in the same order as in the Pali version For some other differences of order see below, note (5)

(4) The position of some verses, of which the text has not survived, relative to the Pali text, can be determined from certain words in the Chinese translation which have been noted by Dr Watanabe Thus he observes that 'in verse 5b, the Pali word *paññadhajassa* is translated in Chinese by 慧性 or 'layer of wisdom', which seems to show that it is based on the slightly different Sanskrit reading *prajñadhajasya*'—Again verse 6b is identified with the Pali verse 8b by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pali *appahinassa*—Similarly verse 7a is identified with the Pali verse 6b by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however the second Chinese word points to a Sanskrit reading *pradīpasya* instead of the Pali *padakassa* (see below note (6))—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words In verse 5a, as Dr Watanabe observes, the Chinese renders the Sanskrit *prāntasāyanasya*, Pali *pantāsenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītasāyanasya* Similarly in verse 8b the Chinese has 可祠無上眼 that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *aharanyasya aksaya*, and the corresponding Pali *ahuneyyassa yakkhassa* (see below, note (6))

(5) There remain seven verses, viz 2c, 4c, 7bc, 8a, 9a, 10a, the identity of which with Pali verses remains uncertain According to Dr Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2c are identical with Pali 7c, similarly 4c with Pali 5c, 7b with Pali 6b, 8a with Pali 9a, 9a with Pali 3a, and 10a with Pali 10a—In the last case (verse 10a) alone the order is the same in all three versions, and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text agrees with the ending of the final Pali word *anupalittassa* (Skr *anupraliptasya*) In the case of Sanskrit and Chinese 7c, Dr Watanabe appears to have recognized no Pali parallel The only Pali verse, as yet unaccounted for, is 8c. This verse, however, commences with *tinnaṣṣa tirayanassa* (Skr *tinṇasya tarayataḥ*), and is obviously not identifiable with the commencement of Sanskrit 7c, *risasya vipravannasya* On the other hand the latter verse has the word *risaya* in common with the Pali verse 3c (*etrassa*) while this Pali verse, again, has some similarity (*manisekhalassa*) with the Sanskrit verse 9c (*mayacchulo*), which is recognized by

(8) The presence of the epithet *yakkhassa* in verse 106 of the Pali version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *aksasya* eye. Buddha is called the eye, the seer, or overlooker just as he is called (in verse 7a, note (4)) *pradīpa*, the lamp or enlightener, and as the synonymous *locana* is applied to the female Bodhisattva Tāra (see the Mahāpratyāngira Dhāraṇī obv 1 4 p 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grunwedel's *Mythology of Buddhism*, p 128). The Pali *yakkhassa*, therefore is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yaci yera kinci yittham* &c — Again the Pali *nisabha* of which the Sanskrit equivalent is not preserved in our fragment appears to represent a Sanskrit *nīśabha* (from the root *śabh* or *śah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaḥa* and the Vedic *nīśah*.

### TRANSLATION

Stanza 2 Of him who is noble who has trained his soul who has attained the highest goal who delivers religious instructions,<sup>7</sup> who possesses a recollection (of all happenings) who perceives everything<sup>8</sup> who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion who has attained mastery (over his senses) of that Blessed One Upali is a disciple

4 Of him who is powerful who is unlimited who is profound, who has attained the state of a Muni (or holy sage) who keeps himself in (perfect) peace who possesses (true) knowledge who is established in the Law who has control over himself, who has subdued (his appetites) who is without any swerving (from the right path), of that Blessed One Upali is a disciple

5 Of him who is the (white) elephant,<sup>9</sup> who has his lodgings in the outskirts,<sup>10</sup> in whom the (ten) bones are decayed, who delivered (from transmigration), who is facile in argumentation who is cleansed (from evil) who bears the banner of wisdom,

<sup>7</sup> On *śikṣaṇa* see M. Sierst's note on p 62<sup>n</sup> of his edition of the *Mahāvastu* vol 1 where it is used as a synonym of *śāstra* vol 11 p 257 ll 13, p 293 ll 13-15.

<sup>8</sup> For the original *vipaśyaya* one would expect *vipaśyāḥ* as the equivalent of the Pali *vipassīti*.

<sup>9</sup> White elephant apparently in allusion to the story of the conception of Buddha. *śaga* means also a snake, but in that sense the word would be as inappropriate of Buddha as the epithet *Yaksha* in the Pali verse 106 — see above note (8).

<sup>10</sup> 'Outskirts' refers to the Buddhist *sanghārāma* settlements in which Buddha resided and which lay on the borders or outskirts of towns.

who is void of (all) passions who has never to return to (mundane) existence, who is the (true sovereign) Sakra, of that Blessed One Upali is a disciple

6 Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,<sup>11</sup> who is detached (from the world), who has attained the highest (goal), who is learned who is skilled, of that Blessed One Upali is a disciple

7 Of him who has taken his final bath,<sup>12</sup> who is the lamp (of the world) who is tranquil, to whom (all) knowledge is known, , who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upali is a disciple

8 Of him who is at peace, whose wisdom is manifold, whose wisdom is great, who is void of desire who is worshipful, who is the eye (of the world), who has no rival who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upali is a disciple

9 Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upali is the disciple

10 Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,<sup>13</sup> who is unsoiled (with evil) who is the Tathagata who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upali is a disciple

11 undisputed Upali spoke before the Nirgrantha community the several praises (of Buddha)

Line 5 Just as, Reverend Sir, a clever maker of garlands or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathagata, the Arhat the perfect Buddha, youfully. (Upali spoke a long series of phrases),

<sup>11</sup> According to Dr Watanabe the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*

<sup>12</sup> The 'final bath' was symbolic of having completed one's training in sciences (trāṇmaric) or morals (ludhistic)

<sup>13</sup> The meaning of the metaphor is not quite clear, smoke may signify something unsubstantial such as idle talk (cf verse 40 on p. 82) or something that obscures. The meaning may be that Buddha does not indulge in idle talk or in darkening counsel. M. Fée's translation 'qui a carté la racine (du mal)' seems to be based on a reading *vata mulassa* which is not noticed in the PTS edition p. 362

## 7 PRAVĀRANA SUTRA

Hoernle MS, No 149  $\frac{2}{3}$  (Plate II, No 1, Reverse)

This is a complete folio in almost perfect condition. It measures 205 x 50 mm (or 8 x 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132, or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Atanatiya Sutra, Pl I, No 2, 16 (see p 27, footnote 10, also p 4). In any case, the folio must have belonged to an extensive pothi, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravaraṇa Sutra, which is one of the sūtras of the Pali Samyutta Nikāya in the Sutta Piṭaka. In Feer's edition of the Pali Text Society, that sutra occurs in Part I, pp 190-2. It there forms the 7th paragraph of the VIIIth Book, entitled Vangisa Thera Samyuttam. It is a very small sutra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem therefore, that the figure 132 may refer to the total Samyutta while the figure 2 may refer to the Pravaraṇa Sutra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sutra which is contained in our fragment, agrees, on the whole, closely with the Pali original as may be seen from the transcript below. But there is one important difference. The Sanskrit text as extant in our folio, concludes with a hymn of seven verses, while the Pali text consists of only four verses. These four verses are found also in the Mahanipato, of the Thera Gāthā p 111, Nos 1234-7, of the PTS edition by Oldenberg and Prechel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravaraṇa Sutra is found in both Chinese translations of the Samyukta, namely, in the older, fasc 12 (T xiii, 4, 63b, 9-14), and in the later fasc 45 (T xiii, 5, 76b, 14-19). The name of the sūtra does not occur in these Chinese texts, but in a verse of *ṛcsumā* (*uddana*) in fasc 13 (T xiii, 5, 82a 1) of the older version, we read the name of the sutra clearly as 自恣 which is the accustomed Chinese word for the Sanskrit *pravaraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravaraṇa ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE,



vol xiii, pp 325-55 (text in Vinaya Pitaka vol 1, pp 157-78), and to Takakusu's translation of I-tsing, ch xv, pp 86-90<sup>1</sup>

There exist also two separate Chinese translations of the Pravaraṇa Sūtra, one by Dharmarakṣa (T xiv, 8, 26b, 13-17), and the other by Dharmabhadra (T xiv 8, 6a ff, N 923, 解夏經) Dharmarakṣa's translation has some introductory verses, and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio's Catalogue, because it is preserved only in the Korean edition of the Tripiṭaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Saṃyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 *Fan pieh-kun tok-lun* (N 1290, T xxiv, 4, 59b), translated under the later Han dynasty (A. D. 25-200).

Thus of the five Chinese versions, three, namely the two of the Saṃyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmarakṣa and of the *Fan pieh-kun tok-lun*, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmarakṣa and the *Fan-pieh kun-tok lun* in their translations follow the Pāli version, and so does, on the whole, the older of the two Saṃyukta versions, though it adopts the seven verses of the Sanskrit version<sup>2</sup>. The latter version is adopted in the later translation of the Saṃyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmarakṣa and *Fan pieh-kun tok lun*. Then comes a transition period marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṃyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṃyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan pieh kun tok lun*

<sup>1</sup> [I tsing transcribes the word *pravaraṇa* by 鉢羅婆剌拏. In Dharmarakṣa's translation of another Pravaraṇa Sūtra (N 763) the word is repeatedly transcribed by 鉢和蘭 (T xiv, 8, 28b, 8 9 10, 11, 17 &c.)]

<sup>2</sup> [Thus in the fifth verse the older Saṃyukta version 'As a universal emperor, followed and surrounded by his ministers wanders through the world up to the great ocean', represents the Pāli reading *amacca-parivārito samanta anupariyeti* while the later Saṃyukta version, 'As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts', rather points to the Sanskrit reading *sacivraṇā*.]

was translated before A D 220 The separate translation by Dharmarakṣa was made between A D 266-317 (*San pao ki* fasc 6 in T xxxv 6 43 b see also N App II 23, col 391) About half a century later the older version of the Samyukta appeared under the three Tshin dynasties A D 350-431 (N 546 col 138) The complete collection of the Samyukta was first translated under the earlier Sun dynasty (A D 420-479) by Guṇavarman, who worked from A D 435-443 (*San tsan ki* fasc 14 in T xxxviii 1 68 a see also N App Nos 78 9 col 410)]

The Sanskrit text of the fragment is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition pp 190 ff The first verse apparently, is a giti verse with an unusual scansion There are thirty instants in either line which scan as follows —

1	2	3	4	5	6	7	8
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

The last four feet in both lines are exactly alike the third and seventh feet are contrary to the usual rule amphibrachs The other verses are regular slokas

## TEXT \*

## Obverse

## SANSKRIT

- 1 Sugata • pratibha(tu) te Vagisa  
Bhagavan ivocat, ath āyus  
mam Vagisas tasyam velayam  
gatham ba
- 2 bhaseṇ Iha pamecāśaḥ viśuddhika  
samitṛi pameśataś ca bhik  
ṣavāḥ samyojanā ba
- 3 ndhana i cchidāḥ sarve kṣmā  
bhava maharṣayah 1 Śuddha  
upāśate śuddham vipramukta  
punarbhā

## PALI

- Sugata tī patibhatu tam Vagisa  
tī Bh gava avoca i atha kho  
ayasma Vagiso Bhagavantam  
sammukha sarupahī gathahī  
abhitthavāṇi Appa pinnarase viśud  
dhiya bhikkhu paṇḍasata sa  
magata i samyojana ba  
ndhanā-cchida uṅgha khina punā  
bhava isi 1 1

\* Note the occurrence of the upadhi man ja in rev 1 2 *sacraṣṭiparī aritah* and of  
init al au in obv 1 4 *auddhatya* — On the system of interpunction see the note on p 62  
\* Read *bandhana-cchidāḥ* The v sarga as well as the usual double dot of interpunc  
tion is here and throughout this fragment replaced by a single stroke After *bandhana*  
it might be a mark of junction See Note 2 on p 51 and the Note on pp 62-3

SANSKRIT.

PĀLI.

- 4 *īā* ~ prahina-jāti-maranāḥ kṛta-  
krtyā nirāsravāḥ 2 Auddhatya-  
vicikitsā-icchā-māna-gra-  
5 *ntha*-bhava-ccidāḥ trsnā-śal-  
yasya hartāro 'cita-trsnā-  
punarbhavāḥ 3 Simho 'si  
nirupādānam prahina-

Reverse

- 1 bhaya-bhairava<sup>5</sup>-upadhimsamati-  
krāntaḥ<sup>6</sup> āśrayā nihatā<sup>7</sup> tvayā  
4 Cakravartī<sup>8</sup> yathā rājāsacivai-  
2 h parivāritaḥ samantād anuśāst-  
simām sagar-āntām vasun-  
dharām, 5 Tathā vijita<sup>9</sup>-sam-  
grāmam  
3 sārthavāham anuttaram, upāsate  
• śrāvakāstvē<sup>10</sup> traividya-mṛtyu-  
hāyina<sup>5</sup> 6 Putrās<sup>11</sup> te  
4 sarva evāṅte plavi hy atra na  
vidyate ~ hartaram sarva-śal-  
yānām vande tv-āditya-bān-  
dhavam, <sup>12</sup> [7] I-  
5 dam avocad Bhagavān āpta-  
manasas<sup>13</sup> te bhiksavo Bhaga-  
vato bhāsitaḥ abhyanandam<sup>14</sup> ||  
Pravāraṇa-sūtram ||

Cakkavatti yathā rājā amacca-  
parivārīto : samantā anupariyeti  
sāgarantam mahim imam || 2 ||  
Evam vijita sangāmam

sattavāham anuttaram sāvaka  
payirūpāsanti tevijjā maccu-  
hāyino || 3 || Sabbe

Bhagavato puttā palap-ēttha na  
vijjati : tanhā-sallassa han-  
tāram vande ādicca bandhu-  
naṁ ti

<sup>5</sup> Read *bhairavaḥ* and below, *hayinaḥ*

<sup>6</sup> Read *samatikranta*

<sup>7</sup> Read *nihatā*

<sup>8</sup> Read *cakravartī*

<sup>9</sup> Read *vijita*

<sup>10</sup> Read *tram*

<sup>11</sup> *Pu* has an imperfect stroke attached, as if it were *pu*; cf. *sū* in *sūtram* in l. 5

<sup>12</sup> *Tv-āditya*<sup>o</sup> is an anomalous contraction for *tram aditya*<sup>o</sup>, similarly *tv-ānupaneyo* in

rev. l. 3 on p. 78 — The original omits 7.

<sup>13</sup> See footnote 2, p. 26

<sup>14</sup> Read *abhyanandan*

## TRANSLATION

[Vagīśa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vagīśa,' said the Blessed One. Then the reverend Vagīśa, at that time, spoke the (following) hymn —

(Verse) 1 Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence,

2 Pure, they pursue the pure, delivered from the necessity of re-birth, no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses,

3 Severed are they from the bondage of arrogance, unsettledness, covetousness, self conceit, removed have they the thorn of worldliness, nor are they liable any longer to its renaissance

4 A lion art thou, with no attachment to life, having done with fears and terrors, overcome hast thou the (attraction of the) Appearance, and the impulses of the senses have been suppressed by thee

5 Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth,

6 So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology

7. All these are but thy sons, there is here no (other) ferryman<sup>15</sup> I extol thee, the remover of all troubles, the friend of the sun

This spoke the Blessed One<sup>16</sup> With receptive minds the monks welcomed what was said by the Blessed One (Here ends) the Pravaraṇa Sūtra

## 8 CANDRÔPAMA SŪTRA

Hoernle MS, No 149<sup>1/2</sup> (Plate II, No 2, Reverse)

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 x 62 mm (or 8 x 2½ inches). Its full length may have been about 284 mm (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sūtras,

<sup>15</sup> Figuratively, to ferry men across the sea, or river, of mundane existence

<sup>16</sup> The logical sequence is not quite clear, for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vagīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Sariputra's and the other five hundred monks' innocence of all offence

one ending on the fifth line of the obverse side the other which is named the Candropama Sutra beginning on that line and continuing on the reverse As the Candropama is a small sutra the high folio number shows that the folio must have belonged to a pothi which contained a selected collection of sutras.

[The Candropama is one of the sutras of the Samyukta Nikaya In the Pali Text Society's edition of the Samyukta Nikaya it is found as the third Sutta of the Kaṣṣapa Section in vol II pp 197 200 In the Chinese Samyukta Agama it occurs in Fasc. 41 Nanjio No 544 and Tokyo XIII 4 37b 2-4 There is however also an older Chinese translation in Fasc 6 and Tokyo XIII 5, 37b 15-18 There exists, moreover a separate Chinese translation of the sutra by Danapala in Tokyo XIV, 8 fol. 37b 16-38a 1 and noticed in Nanjio No 948 It may be noted that there exists a shorter collection of twenty five selected sutras of the Samyukta Agama in Chinese (see Nanjio No 547) Our folio may belong to a similar shorter collection As may be seen from the subjoined parallel transcripts the Sanskrit version of the Candropama Sutra is much longer than the Pali and in this respect the Chinese translation agrees closely with the Sanskrit version e.g. the term *cakṣuṣman* and the clause repeating the praise of Kaśyapa (rev II 1 4) are not found in the Pali version but occur in the Chinese translation, which therefore clearly was made from a Sanskrit text such as in our fragment]

The text of the fragment reads as follows —

#### Obverse

- 1 mana<sup>1</sup> va brahmana va stoka stokam muhurtā muhurtam sarva satva  
prāna bhutesu matram cittam bha<sup>2</sup>
- 2 sam sa cet kaścid upasamkramatī<sup>3</sup> vyado va vakso va amanusyō va  
naivasiko<sup>3</sup> va avatara pre<sup>3</sup>
- 3 ram na labhate alambanum anyatra sa vyado va yakso va amanusyō  
va naivasi<sup>3</sup>
- 4 syat tasmāt tarhi bhiksava<sup>4</sup> stoka stokam muhurta muhurtam pur  
vavad yavat, go-do<sup>3</sup>

<sup>1</sup> I read *framana*

<sup>2</sup> Read *upasamkramatī* as in rev II 4 6 so also *upasamkramata* in rev II 1 3

<sup>3</sup> *na vasika* means ingulfer swallower an epithet of *ajagara* python see Mahavastu vol III p 33 l 4 compare also the Vedic *nirasta* killed in M W Dy under *√nas* 3 and 7 (pp 932 933) It might also be a confusion with *nairvasika* from *√nir-vas* and might account for the obscure Pali *nippesika* v.l. *nilesika* in DN I 1 20 vol. I p 8

<sup>4</sup> *bhiksava* for *bhiksavas* or *bhiksacāḥ* with reference to the dropping of the final sibilant or visarga see Whitney's Sanskrit Grammar (1st ed) paragr 173 p 55 and Professor Macdonell's Vedic Grammar paragr 78 c 2 p 71

- 5 vyam, ॥ ॥ Evam mayā śrutam ekasmim<sup>5</sup> samaye Bhagavām<sup>6</sup> Rāja-  
grhe viharatī De ॥  
6 ksūn āmantrayati • candrôpamā bhiksavo viharata • nityam navakā  
iva hrimanta ॥

## Reverse

- 1 sya cittam kulany upasamkramata<sup>2</sup> tadyathā caksusmām<sup>5</sup> puruso  
jarôdapānam vā nadī-durga ॥  
2 sya cittam vyavalokayed evam eva candrôpamā viharata<sup>7</sup> nityam  
navakā iva hrima ॥  
3 krsya cittam kulāny upasamkramata<sup>2</sup> Kaśyapo hi bhikṣus<sup>5</sup> candrô-  
pamo viharatī ni(tya) ॥  
4 \*vakrsya kāyam avakrsya cittam kulany upasamkramatī<sup>2</sup> tadyatha  
caksusmām<sup>5</sup> puruso ॥  
5 mam vā avakrsya kāyam avakrsya cittam vyavalokayed evam eva  
Kaśyapo hi bhikṣus<sup>5</sup> ॥  
6 hrimām<sup>5</sup> kulesv apragalbhah avakrsya kāyam avakrsya cittam kulany  
upasamkrāmātī<sup>2</sup> ~ kim ma ॥

The relation of the Sanskrit text to the Pālī is shown in the subjoined parallel columns —

SANSKRIT.	PALĪ
Obv. 1 5 Evam mayā śrutam ekasmim samaye Bhagavām Rājagrhe viharatī <sup>6</sup> Devadattam lubha satkara slokam arābhya bhī [1 6] ksūn āmantrayati • candrô pamā bhikṣavo viharatī • nityam navakā iva hrimantaḥ kulesv apra- galbha avakṛṣya kuyam avakṛ	Savatthiyam viharatī candupamā bhikkha- ve kulani upasamkamatha • apa- kasse vā kāyam apakasse vā cittam micca navakā kulesu appagabbhā •

<sup>5</sup> Final n in sandhi invariably changes to anusvara, instead of remaining unchanged according to ordinary practice, read *ekasmin bhagavan cakṣuṣmān hriman*

<sup>6</sup> The line is probably to be completed by *Devadattam lubha satkara-slokam arābhya* U. 1, 10 &c., as in *Samyutta Nikāya*, II, p. 211

<sup>7</sup> I read *viharata*, as in obv. 1 6. The mark of interpunction (a dot) has, by a scribal error, got attached to the preceding t thus producing ta

## SANSKRIT.

Rev., l. 1, sya cittam kulāny  
 upasamkramata । tadyathā cak-  
 susmām puruso jarôdapānam vā  
 nadidurgam *va pariata-visamam vā*  
*avakṛṣya kāyam avakṛ[1 2]* sya cit-  
 tam vyavalokayed evam eva  
 candrôpamā viharata nityam  
 navakā iva hrīmantah kulesv  
*apragalbha avakṛṣya kāyam ava-*  
*[1 3]* kṛṣya cittam kulāny upa-  
 samkramata [1] Kāśyapo hi  
 bhikṣus candrôpamo viharati  
 nityam *navaka va hrīman kulesv*  
*apragalbho [1. 4]* 'vakṛṣya kāyam  
 avakṛṣya cittam kulāny upasam-  
 krāmati । tadyathā caksusmām  
 puruso *jarôdapānam vā nadī durgam*  
*vā pariata-iso[1 5]* mam vā ava-  
 kṛṣya kāyam avakṛṣya cittam  
 vyavalokayed evam eva Kāśyapo  
 hi bhikṣus *candrôpamo viharati*  
*nityam navaka va [1. 6]* hrīmām  
 kulesv apragalbhah avakṛṣya  
 kāyam avakṛṣya cittam kulāny  
 upasamkrāmati । kim manyatha,  
 &c

## PĀLI.

seyyathāpi  
 bhikkhave puriso jarûdapānam vā  
 olokeyya pabbata visamam vā nadi-  
 duggam vā apakasse vā kāyam  
 apakasse vā cittam । evam eva  
 kho bhikkhave candupamā kulāni  
 upasamkamatha apakasse vā kāyam  
 apakasse vā cittam nicca navakā  
 kulesu appagabbhā ।

Kassapo bhik-  
 khave candupamo kulāni upasamka-  
 mati apakasse vā kāyam apakasse  
 vā cittam nicca navako kulesu  
 appagabbho ।

tam kim maññatha, &c.

## TRANSLATION

Thus it has been heard by me At one time the Blessed One was staying in Rajagriha Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind, even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kasyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kasyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c

NOTE *Jarólapana* and its Pali equivalent *jarúdapana* is not noticed in any Sanskrit or Pali Dictionary. Dr Watanabe states that in the Chinese translation of *Danapala* it is rendered by 大水深廣, 'deep and great water', while *nadidīrga* is rendered by 河江險惡 dangerous rivers and streams, and *parīata usama* by 山最高下, 'mountains and cliffs, up and down'. But it really signifies an old disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

## 9 ŚAKTI SUTRA

Hoernle MS, No 149 $\frac{a}{10}$  Obverse

The conclusion of this sutra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama Sutra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candrôpama Sutra.

[According to Dr Watanabe the sutra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Samyutta in the Pali Samyutta Nikāya, in the Pali Text Society's edition, Part II p 265. There is however, as may be seen from the subjoined comparative table no actual textual agreement between the Sanskrit and Pali versions. A Chinese version of the sutra occurs in the later translation, fasc 47, Tokyo xiii 4 75 a 12-14 where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows the Chinese version is a translation, supplied by Dr Watanabe, of a rather shorter Sanskrit version than that of our fragment.]



## PĀLI.

[Clause 5.] *Evam eva kho bhikkhave yassa kassaci mettā cetovimutti bhāvitā bahulikā yānikā vatthukatā anuṭṭhitā paricīṭā susamā vaddhā* « Tassa ce amanusso cittaṃ khipitabbam maññeyya » *atha kho svedha amanusso kilamathassa vighātassa bhāgi assa* «

[Clause 6.] *Tasmāt iha bhikkhave evaṃ sikkhitabbam* « Mettā no ceto vimutti bhāvitā bhavissati bahulikā yānikā vatthukatā anuṭṭhitā paricīṭā susamā vaddhā ti » *Evam hi kho bhikkhave sikkhitabbam ti* «

## SANSKRIT.

*Obv., l. 1. Ye śramaṇā vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtaṃ sarvasatva-prāṇa-bhūteṣu maitraṃ cittaṃ bhāvayeyuḥ . . . te* [l. 2] *śāṃ sa cet kaścid upasaṃkramati vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā avatara-prēkṣi . . . . .* [l. 3] *raṃ na labhate ālambanaṃ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā . . .* [l. 4] *syāt*

*Tasmāt tarhi bhikṣava stoka-stokaṃ muhūrta - muhūrtaṃ pūrvavad yāvat, godohana-mātraṃ maitra-cittaṃ bhāvayitva* [l. 5] *vyam* «

## CHINESE (W.).

If Śramaṇas or Brāhmaṇas, [*moment after moment, minute after minute*<sup>1</sup>] practise a merciful mind towards all living beings, (up to the time of milking a cow), then all malignant spirits who are seeking the weakness of others cannot find a chance, (and they shall destroy themselves on the contrary.)

Therefore all Bhikṣus shall learn to have a merciful mind, and practise it repeatedly always at all times up to the time of milking cows.

<sup>1</sup> [‘These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75a, l. 4), where they express the same thought, in the same construction with another simile.’ W.]

## TRANSLATION

If Sramanas and Brahmanas will, moment after moment, minute after minute, exercise a merciful mind toward all existing living beings, [line 2] then if any mischievous being or Yaksha or superhuman being, or devouring spirit,<sup>2</sup> desire to descend to make an attack upon them, [l 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so [l 4] Therefore O Bhikshus, do ye, from moment to moment, from minute to minute up to the time of milking cows<sup>3</sup> exercise a merciful mind towards, &c., as before

## 10 ŚUKA SUTRA

Hoernle MS, Nos 149; and 1/2 (Plate II No 3 Reverse)

These two folios are in an excellent state of preservation. They are complete and consecutive folios measuring about 260 x 60 mm (10 3/8 x 2 3/8 inches), and bearing, on the left side of the reverse margin the folio numbers 56 and 57. To judge from these high numbers the two folios must have belonged to a large pothī containing several sutras possibly a pothī of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Suka Sutra which is one of the sutras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sūtra (Nanjo No 542 col 132). In the Pāli Majjhima Nikāya it corresponds to the 135th sutta, Cūḷakammavibhanga Sutta (PTS ed vol iii pp 202-6). It will be seen however from the subjoined parallel transcripts that though the general tenour of the Sanskrit and Pāli versions is the same their correspondence, in point of wording is of a very loose character, neither version can be called exactly a translation or transcription of the other. The Suka Sutra explains the doctrine of Karma or Retribution, by way of enumerating a series of good or bad retributive effects in a future existence of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xith and xiiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pāli version that sequence is just the reverse. In both respects wording and sequence the Sanskrit text very closely accords with the Chinese translation. There are, how-

<sup>2</sup> On *nairavāṇa* see footnote 3 on page 41. All four terms refer to classes of superhuman beings inimical to men.

<sup>3</sup> The completion of the mutilated clause which does not occur in the Pāli Sutta Sutta, is supplied from the preceding Ukkā Sutta (p 261 clause 2) *gadduhana-mattam ja mitta-cittam* *Ukkā Sutta*.

ever, according to Dr Watanabe's notes five Chinese translations of the sutra which, in extent, differ from one another, but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below) it is possible to determine the translation of which it must be the original.

[The five Chinese translations are those noted in Nanjio's Catalogue as Nos 542 (sutra 170 in col 132) 610, 611, 739, and 783. Of these No 542 is an integral part of the Madhyama Agama, all the others are separate translations of the sutra. In the case of No 739 the textual extent of the sutra accords, as Dr Watanabe observes, much more nearly with the Pali version. The latter after a general remark, at once proceeds to the exposition of the above mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No 739 insert, after the opening remark, an introductory story of a white dog in the house of a grhapati or householder named Suka in Sravasti a precis of which is given in No 611. In these translations accordingly the sutra is represented as having been spoken in reply to a query by the grhapati Suka while in the Pali version it is represented as addressed to a mānava or young man Subha of the Todeyya family, who in the Subha Sutta (PTS, vol II p 196) is described as a Brahman grhapati. On the other hand No 739, as well as No 783 agree in very considerably augmenting the original series of retributive states. In the Pali version, and in the Chinese translation included in the Madhyama Agama the number of those states is fourteen but in No 739 it is increased to sixty-two and in No 783 even to seventy-one.<sup>1</sup>

With regard to the question of which of the five Chinese translations our fragment of the Sanskrit text is the original Dr Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State	Sanskrit	Order			Pali
		Sanskrit	Chinese	Chinese	
			739	783	542
Alpa sakya	vii	vii	ix	vii	vii
Mahā sakya	viii	viii	x	viii	viii
Niṣa kula	ix	ix	vii	xi	xi
Ucca kula	x	x	viii	xii	xii
Alpa bhoga	xi	xi	xi	ix	ix
Mahā bhoga	xii	xii	xii	x	x

<sup>1</sup> Dr Watanabe incidentally observes that the two ideograms 兜, 野 *tou dō* in the title of No 611 do not represent the Sanskrit *deradatta* but Suka's patronymic *Taudeya* (Pali: *todeyya-putta*) which in No 783 is transcribed by 兜, 爾, 野 *tou erh* (ni) *yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation No 739, for in both the retributive states stand in the same order. The order in the translation, No 542, which is included in the Madhyama Āgama, agrees with that in the Pali version, while No 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition vol II, pp 204-5

## Folio 56 Obverse

## SANSKRIT

- 1 [vii] śakyāt kuśalā mūlad vicchan  
danam, alpa śakyānam pudga  
lanām paribhavaḥ ime daśa  
dharma alpa śakya
- 2 samsvartaniyah || [viii] Daśa •  
dharma mahā śakyā<sup>2</sup> samsvar  
taniyāḥ katame daśa • anirṣ  
yukā<sup>3</sup> parasya labha-satka  
ra
- 3 ślokar āttamanatā parasya kirtī  
śabda ślokar āttamanata :  
ryatra<sup>4</sup> pradanam, bodhicitt  
ōtpadaḥ
- 4 Tathagata : bumba karanam, mā  
tipitnām pratyudgamanam,  
aryanām pratyudgamanam,  
alpa śakyāt kuśa
- 5 la mūlad vicchandānam, mahā  
śakye kuśala mule samadāpra  
nam, ime daśa dharmā mātā  
śakya-samsvartani

## PALI

- Page 204 [vii] Idha mānava ekacco  
itthi va puriso va issāmanako  
hoti, &c, so kammena evam  
samattena, &c, appesakkho  
hoti, appe sakkha samvatta  
nika esa, &c
- Page 205 [viii] Idha pana manava  
ekacco itthi vā puriso vā anis  
samanako hoti para labha sak  
kara - garukāra - manana - van  
dāna pujanasu na issati na upa  
dussati na issam bandhati, so  
tena kammena evam sīma  
ttena evam sīmadinnena  
kāyassa bheda pīram maranā  
sugatim saggam lokam uppaj  
jati no ce kāyassa bheda  
param marana sugatim saggam  
lokam paccajiyati mahesakkho  
hoti, mahesakkha sīmvat  
tanikā esa mānava patipada  
yadidam anissāmanako, &c, na  
issam bandhati ||

<sup>1</sup> Read śakya

<sup>2</sup> Read anirṣyukāḥ

<sup>3</sup> Read yāra the sign of r above y being a clerical error for the sign of length

SANSKRIT

- 1 yah ॥ [ix] Daśa • dharma nica-  
kula-samvartaniyah katame  
daśa ~ amatrjñatā ~ apitrjñā-  
ta ~ āśramanyata ~
- 2 abrahmanyata \* ~ kule na jyesth  
ānupalakātvaṁ, asanaḍ \* na  
pratyutthanam, asane n  
nimantranam,
- 3 matapitror asuśrusa † āryanam  
asuśrusa † nica kula-jatanam  
pudgalanam antike ‡ pari
- 4 bhavah ime daśa dharma nica  
kula samvartaniya ॥ [x] Daśa  
dharmā ucca kula samvartani  
yah katame daśa :
- 5 matrjñata pitrjñata ~ śraman  
yata ~ brahmanyata ~ kule  
jyesth ānupalakātvaṁ, āsanat  
pratyuttha

PALI

- [xi] Idha manava ekacco itthi va  
puriso va thaddho hoti atimāni  
abhivadetabbam na abhivadeti  
paccutthātabbam na paccutth  
eti asanarahassa asanam na  
deti maggarahassa na maggam  
deti sakkatabbam na sakka-  
roti garukatabbam na garu-  
karoti mānetabbam na māneti  
pujetabbam na pujeti, so, &c  
nicakulino hoti, nicakulina  
samvattanikā esa, &c ॥
- [xii] Idha pana manava ekacco itthi  
va puriso va atthadho hoti ana-  
timam abhivadetabbam abhi-  
vadeti paccutthatabbam pac-  
cuttheti asanarahassa asanam  
deti maggarahassa maggam  
deti sakkatabbam sakkaroti

- 1 nam, āśanen-ābhiniṁmamtranam,  
matapitroh suśrusa ~ aryanam  
suśrusa nica-kula-jatanam pu
- 2 dgalanam aparibhavah ime daśa  
dharma ucca-kula-samvartani

garukatabbam garukaroti ma-  
netabbam maneti pujetabbam  
pūjeti, so tena kammena ucca-  
kulino hoti, uccakulina samva-  
ttanika esa, &c ॥

\* Read *abrahman yata*

\* Read *asanad* The vowel mark for *i* over *d* is really meant for the superscript  
curve which marks the virama, and *d* should have been written below the line exactly as  
in the case of the final *m* of the following word

† Read *asuśrusa* as below in *suśrusa* fol. 57, obv. l. 1

‡ And *ibid* *antike* looks like *andhike* on account of the slovenly written *nt*

\* Read *samvartaniyah*

## SANSKRIT

- yah ॥ [xi] Daśa dharma ~ alpa  
bhoga samva  
3 itanīyah katame daśa ~ adattāda  
nam ~ adattadana : samadapa  
nam, adattādanasva  
4 ca varna-vadita • adattādanena  
attamanata matapitrnam vṛtṭy  
upacchedah aṛyanam vṛtṭy<sup>10</sup>  
upa  
5 cchedahparasya alabhena attama  
nata parasya labhena n ātta  
manata ~ parasya labh āntara

Fol 57

- 1 yo durbhikṣa yacana ca ~ ime da  
śa dharma alpa bhoga samvar  
tanīyah ॥ [xii] Daśa dharma  
mahabhoga samvarta-  
2 nīyah katame daśa ~ danam  
adattādana vairamanam ~ ad  
attādana vairamanasya varna  
vadita •  
3 adattadana vairamanena attama  
nata ~ parasya alabhena anat-  
tamanata ~ parasya  
4 labhena attamanata parasya labh  
odvogaḥ danasv ābhyānumo-  
dnam, dan vīṇmuktanam  
pudga  
5 lanam sampral arsanam, subhikṣa  
yacana ca • ime daśa dharma  
mahabhoga : samvartanīyah ॥

## PALI

- [ix] Idhamanava ekacco itthi va pu  
riso va na data hoti samanassa  
va brahmanassa va annam pa  
nam vattham yanam mala  
gandha vilepanam seyyavasa  
thapadīpeyyam so tena kam  
mena evam samattena evam  
samadinnena kayassabheda pa  
ram marana apayam duggatim  
vinipatam mirayam uppajjati  
no ce kayassa bheda param &c  
yattha yattha paccaja

Reverse

- yati appabhogo hoti appa  
bhoga samvattanika esa &c  
x Idha pana manava ekacco itthi  
va puriso va data hoti sama  
nassa va brahmanassa va  
annam panam vattham yanam  
mala gandha vilepanam sey  
yavathapadīpeyyam so te  
na kammena evam samattena  
evam samadinnena kayassa  
bheda param marana sugatim  
saggam lokam uppajjati no ce  
kayassa bheda param marana  
sugatim saggam lokam uppaj  
jati &c yattha yattha pacca  
jīyati mahabhogo hoti maha  
bhoga samvattanika esa &c ॥

NOTES

1 The following words are not noticed in any Sanskrit dictionary fol. 56 a<sup>v</sup>, *vicchandana*, contentment with, fol 56 a<sup>ii</sup>, *anīṣyuka*, freedom from envy, fol 56 a<sup>iii</sup> *et passim*, *attamanata*, ready-mindedness, readiness (see footnote 2 on p 26), fol 56 b<sup>i</sup>, *anupalakṣita*, cherishing supporting, fol 57 a<sup>i</sup>, *abhinmantrana*, inviting, fol 57 a<sup>iv</sup> and fol 57 b<sup>ii</sup>, *varṇa tadita*, speaking in praise of, fol 57 b<sup>iv</sup>, *abhyānu modana*, approval Nor, fol 57 b<sup>i</sup> <sup>iii</sup>, *śairamāna* with the general meaning of 'abstaining from', nor, fol 56 a<sup>iii</sup>, *yatra*, journey, as a neuter, nor, fol 57 b<sup>v</sup>, *durbhikṣa* and *subhikṣa* as feminine<sup>s</sup> Nor, buddhist terms such as *bodhicittotpāda*, fol. 56 a<sup>iii</sup>

2 Regarding the system of interpunction, see the Note on p 62 The double dot is sometimes found, (1) to mark interpunction, as in fol 56 a<sup>iii</sup> (after *attamanata*), and fol 56 b<sup>iv</sup> (after *katame dāṣa*), or (2) to mark composition, as in fol 56 a<sup>iv</sup> (in *Tathagata bimbā*), fol 57 a<sup>i</sup> (in *adattādāna-samādāpana*), fol 57 b<sup>v</sup> (in *mahabhoga sarvārṇanyak*), also (in this case a bar) in No 7, obv 1 3 (p 38), *bandhana-cchidāḥ*, though the double dot, or bar, thus used, may be a mere scribal error

TRANSLATION

(Fol 56 a) [vii] , contentment with a position (only of great) power, contempt of persons of small power these ten ways of conduct needs lead to re-birth in a state of small power

[viii] Ten are the ways of conduct that needs lead to re-birth in a state of great power Which are these ten ways? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathagata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power these are the ten ways of conduct that needs lead to re-birth in a state of great power

(Fol 56 b) [ix] Ten are the ways of conduct that needs lead to re birth in a low family Which are those ten ways? They are, not honouring one's mother, not honouring one's father, not living like a Sramana, not living like a Brahmana,<sup>11</sup> not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family these are the ten ways of conduct that needs lead to re birth in a low family

[x] Ten ways of conduct there are that needs lead to re birth in a high family Which are those ten ways of conduct? They are, honouring one's mother, honouring

<sup>11</sup> According to Dr Watanabe the Chinese translation has 'not honouring the Sramana\* not honouring the Brāhmanas', which presupposes the textual reading *aśrama na yata, abrahmanapiata*

one's father, living like a Sramana living like a Brahmana<sup>11</sup> cherishing the elders in one's community rising from one's seat to receive them (Fol 57a) inviting them to a seat caring to listen to one's father and mother caring to listen to respectable people not being contemptuous towards persons born of a low family these are the ten ways that needs lead to re birth in a high family

[x] Ten are the ways of conduct that needs lead to re birth in a state of small means Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully speaking in favour of taking things wrongfully rejoicing in taking things wrongfully, cutting off the livelihood of parents cutting off the livelihood of respectable people rejoicing in the ill success of another not rejoicing in the success of another interfering with the success of another (Fol 57b) and begging at a time of famine these are the ten ways of conduct that needs lead to re birth in a state of small means.

[xi] Ten are the ways of conduct that needs lead to re birth in a state of large means Which are the ten ways of conduct? They are giving largesses abstaining from taking things wrongfully speaking in favour of the abstention from taking things wrongfully rejoicing in the abstention of taking things wrongfully not rejoicing in the ill success of another rejoicing in the success of another promoting the success of another approving the giving of largesses encouraging persons who are disposed to giving largesses and begging in a time of plenty these are the ten ways of conduct that needs lead to re birth in a condition of large means

## 11 THE MAHAPRATYANGIRA DHARANI

Hoernle MS No 150.<sup>a</sup> (Plate II No 4 Obverse)

This folio contains a small portion of the Mahapratyangira Dharani It is a complete folio measuring 245 × 46 mm (9 $\frac{7}{16}$  × 1 $\frac{1}{2}$  inches) It bears on each side four lines of calligraphic writing in Upright Gupta characters and on the left margin of the obverse side the folio number 6 The character of the calligraphic script is in the main of exactly the same type as that of the Saddharma pundarika manuscripts shown on Plate XVIII and fully discussed by Professor Luders (pp 140ff) For the present purpose it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *rejrra* (obv ll 2 4) and *bhadr̥ra* (rev l 2) and optionally in the prefix *pra* (*prabha* rev l 1) or *pr̥ra* (*pr̥rabha* obv l 4 *pr̥rasast̥as* rev l 2), but not in *mundra* (rev l 1) and *grahana* : (rev l 4) nor ever in *tr̥ra* : (rev ll 3 4) Also the occurrence of the peculiar pronoun in *at̥la* (obv l 3) may be noted

To judge from the number of the folio the pothi to which it belonged commenced with the Mahāpratyāṅgira Dhārāṇī and in all probability as may be inferred from the insertion of the name of the writer or owner of the pothi (see



footnote 15), it contained no more than that Dhārani. Portions of that content were not uncommon. There are, e.g. the Nepalese manuscripts, Nos 61 and 77, of the Royal Asiatic Society Collection (Cat, pp 43-49), Add 1348 and 1358 of the Cambridge Collection (Cat, pp 63, 68) and No 46, of the Bengal Asiatic Society Collection (Cat, p 227). There is also the Roll, Ch 0041, from the Temple Library near Tun huang, in the Stein Collection, which is noticed in the Journal RAS, 1911 pp 460 ff, and which contains the Dhārani in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll 36-43 of that Roll<sup>1</sup>. There are further, two Chinese translations, one of which (Tokyo, xxvii 6, 19a 11-16) is noticed in Nanjio, No 1016.

[With regard to these Chinese translations, Dr Watanabe notes that both were made under the Yuen dynasty (A.D. 1280-1368). The other translation (Tokyo, xxvii, 6 21<sup>b</sup> 16-22 a<sup>2</sup>) which is not noticed in Nanjio's Catalogue, was made by Sha lo pa who died A.D. 1314 (see Nanjio, No 170, col 458). The whole of the Sanskrit text of the Mahapratyangira Dhārani was transcribed in Chinese characters (Tokyo xxv, 6 50a<sup>3</sup> 15) by the famous mystic teacher Amoghavajra (A.D. 704-774, see Nanjio No 155 col 444), and incised by the court chaplain 曇貞<sup>4</sup> on a stone tablet which was set up in the court monastery 青龍寺, or Blue dragon temple in Chan an. It may be added that the Dhārani exists also in the Japanese Tripitaka.]

The portion of the Dhārani, which is comprised in our fragment contains, in the main a series of epithets of the goddess Tāra written in Sanskrit śloka verses, more or less corrupt. It runs as follows —

#### Obverse

- 1 śca śanta vairaśa<sup>4</sup> 4 pujita saumya rūpa<sup>5</sup> maha śveta arya-tara maha
- 2 bala - apara vajra śaṅkha c āva vajra kaumari kulamdhari vajra-
- 3 hasta ca vidya kamcāna-mahā - kusumbha ratana Vairaucana kurya

<sup>1</sup> The Dhārani is included also in the Gigantic Roll noticed in the same Journal pp 470-471-3. There it occupies ll 46-55. In both Rolls the full name of the Dhārani is *Tathagatīśvara-sitāpatram nama aparajita mahapratyangira*. Translated into Tibetan it is found as Col Waddell informs me in Kagyur Tantra section Vol Ph (14) fols. 212-24 and in a shorter recension in fols 224 9, also in the Dhārani section Vol Ph a fols 133 8 (Schmidt's Catalogue of Kāgyur p 163).

<sup>2</sup> [The life of this chaplain 內供奉 is not known. W.]

<sup>3</sup> ś is written in small size above ca.

<sup>4</sup> Or possibly *vairadeśa*, for the upper curve indicative of *a* is partially rubbed off and may be cancelled.

<sup>5</sup> ru is badly formed as if it were *riha* or *ttha*.

4 rth-âuṣṇisa vajrrembhamānā\* nā' ca vajra-kanaka-prrabhā lauvanā'  
vajra- ndi\*

## Reverse

1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete mundra-gana\* sarve  
raksām kurvam-

2 ti mama Kumāra bhadrasya ॥ Om, risi-gana-prraśastās Tathāgat-ōsni

3 sa hum trum jambhana hūm trūm stambhana hūm trūm para-vidya-  
sambhaksana-kara hūm

4 trūm sarva dustānām stambhana-kara • hum trūm sarva-yaksa raksasa  
grahānām vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr Watanabe, is given below. Dr Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant, and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

尾奢羅者扇多吠泥訶布爾踰躁咩魯波摩訶  
bi sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠踰阿利耶踰羅摩訶末羅阿跛羅縛日-  
shi bei ta a ri ya ta ra ma ka ma(ba) ra a pa ra ba ji

羅商迦羅制縛縛日羅矯摩利俱蘭馱利縛日羅訶-  
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

娑多者摩訶尼爾也但多建者曩麼理迦俱蘇-唵  
sa ta sha ma ka bi ni ya ta ta ken sha na ma ri ka ku so on

娑羅踰那制縛吠盧者曩俱娜利免瑟膩娑尾積臨波  
ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

\* For *rym'lamāna*. The syllable *na* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit *Vajracchedikā* MS fol. 2a<sup>11</sup> and fol. 7a<sup>11</sup>, and have been noticed by Mr Pargiter, in his footnotes pp. 179, 182.

\* After *vajra* there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being *vajra tundi*. Cf p. 29 footnote 3.

\* Apparently for *mudrā*.

摩\*拏\*者縛日-羅迦曩迦鉢羅婆魯\*者曩縛日-羅頗  
 ma na sha ba ji ru ka na ka pa ra ba ro sha na ba ji ra ton

膩者始吹多\*者迦麼羅\*訖-又捨施鉢羅婆  
 ni(ji) sha shi bei ta sha ka ma ra ki sha sha se pa ra ba

## TRANSLATION

Fol 6a, l 1 [*large eyed*] and placid worshipped by foreigners (or people of Videha)<sup>10</sup> of benign aspect of great whiteness (is) noble Tara<sup>11</sup> (l 2) very mighty, unrivalled and verily (girdled) with a chain of thunderbolt= the thunderbolt maid the family prop (?) (l 3) with thunderbolt in hand magic (personified), with a golden garland, with the jewel of safflower, (l 4) with the diadem of Vairochana's race<sup>12</sup> with knitted brows<sup>13</sup> of the golden hue of the thunderbolt with (ob-ervant) eyes with thunderbolt at the navel<sup>14</sup> and white, lotus-eyed, and of the moon's brightness These are her many mystic marks may they all give protection to me, Kumara bhadra<sup>15</sup> Hail to the lauded of all the Rishis the crown of the Tathagatha<sup>1</sup> Hum trum crusher, hum trum paralyser hum trum devourer of the enemy's magic, demolisher of all the Yakshas, Rakshasas, and (evil) planets

<sup>10</sup> The epithet *raideśa*-(or *raideha*) *puyta* has a very strange look. According to Col Waddell (see footnote 1 p 23) the Tibetan version has *lha rnam kyis me lod-ma* adored by all the gods. This points to a different original perhaps *raideśa* or *raideśa*. Note in this connexion the Nepalese reading *raideśa*.

<sup>11</sup> On Tara see Col Waddell's article in the Journal of the Royal Asiatic Society for 1894 pp 51 ff and his Lamaism, pp 358 ff, also Profes or Grunwedel's *Mythologie des Buddhismus* pp 142 ff and especially M Fouchet's *L'Iconographie Bouddhique* pp 63 ff, 80 ff 86 ff 101 ff also M Blonay's *Matériaux pour servir à l'histoire de la déesse Tara*.

<sup>12</sup> The reading *kuryarāṣṇusa* or *kuryarāṣṇusa* (cf *rupa* obv l 1) is puzzling. The Chinese transcript *kunaratshinisa* is equally puzzling. The Eastern Turkestani *rajaṣṇusa* seems to point to an altogether different reading but the Nepalese reading *kuloṣṇusa* suggests that *kurya* might be intended for *kulya*.

<sup>13</sup> *Vjrabhāmāna* syn *bhṛkūṭa* tara a well known name of the goddess.

<sup>14</sup> *Vajratundā* is an epithet not found elsewhere. It can hardly mean with a thunder bolt beak. That would be a strange epithet of Tāra. It is a well known epithet of the mythic bird Garuda. But *tunda* has also the occult meaning navel (cf *tunda*) and Col Waddell, referring to M Senart's *Legend of Buddha* pp 33 35 suggests that Vishnu's epithet *raṇa-nābha* points to *vajra-nābha*. In the Tibetan Kagyur there is a *Vajratunda Dhāraṇī* a charm intended to protect the harvest fields against the rain-causing Nagas or mythic serpent. This Dhāraṇī, as Col Waddell states nevertheless does not mention Garuda but is associated with a brahman called Vishnu and with Vajrapāṇi who according to Prof Grunwedel's *Mythology of Buddhism* p 160 is in the main a weather god and protector of the Nagas. Hence it seems probable that *vajratunda* in the title of the Dhāraṇī does not allude to Garuda but is really a synonym of *vajranābha*. And *vajratundā* meaning *vajranābhika* would thus be explained in its application to the female counterpart Tāra. It would seem that the Buddhists in adopting the Vishnu legend substituted *tunda* for *nābha* and hence the ambiguity.

<sup>15</sup> *Kumara-bhadra* was the name of the writer of this manuscript of the Dhāraṇī or of the patron for whom it was written. On this practice of inserting the name of the writer or the patron see Dr Watanabe's remarks in the Journal RAS for 1907 p 263.

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No 150<sup>m</sup>.

Amoghavajra's Transcript

Eastern Turkestani Roll Ch 0041

Fol. 6 a, l 1 . . . . ś ca śāntā  
vaidaiśa-pūjita sauma-rūpā  
mahāśvetā  
ārya-tārā mahābala  
aparā vajra-śaṅkalā cāiva  
vajra-kaumārī kuladhārī  
vajra-hastā ca vidyā  
kāmcana-mālīkā • kusumbhā-  
ratana Vairaucana-  
kuryārūṣṇiśa vajrreṁbbamā-  
nā ca

vajra-kanaka-prabhā

lauvanā vajra-tundī ca  
śvetā ca kamalāksā

śaśi-prabhā

Ity ete munda-gaṇā  
sarve rakṣāṁ kurvamti  
mama Kumāra-bhadrasya ||

Om riśi-gaṇa-praśastās  
tathāgat-ōṣṇiśa

bhūṁ trūṁ jambhāna  
bhūṁ trūṁ stambhāna

bhūṁ trūṁ para-vidyā-śaṁbhakṣana-  
kara bhūṁ trūṁ sarva-dustānāṁ  
stambhāna-kara |

bhūṁ trūṁ sarva-yakṣa-rākṣa-  
grahāṇāṁ vi-

. . . [bīshara] sha senta  
beideika-pujita somya-ropa  
makashibeitā  
āriya-tārā makabarā  
apara bajira-shakara seiba  
bajira-komarī kurandari  
bajira-kasata sha makābunīyā tata  
kenshana-marika kusoonba-  
ratana seiba Beiroshana-  
kunaritoshinisha bijyarinbamā-  
nā sha

bajira-kanaka-paraba

roshana bajira-tonji sha  
shibeitā sha kamarākusha  
shase paraba  
(the remainder not supplied)

line 36, [vaiśālā] ca śāntā  
vaidaha-pujantā samya rūpā  
mahātarijā  
ārya-ntāryā mahābala  
aparajanta vajra-śakalā cāiva  
vajra-kumarī kuladhārānī  
vajra hastā ca vaidyai (l. 38)  
kācanau-mālīkā kūsumā-  
rahna vavi cāiva Vairācana  
vajrārūṣṇiśa kirttā ca vajrabamā-  
nā lā ca

vajra-kanaka-prabā

lācanā vajra-ntundī ca  
śāntā ca kamalāksā

sase-pra

Iṅty attai mūdri-gūṇā  
sarve rakṣa kūrventū ||

Āma rasa-gaṇa-praśastāyas  
tathāgatausmīya || Saḍhāntapattai  
hu drū jabana-kara  
hu drū stabana-kara  
hu drū mōhana kara  
hu drū mahāvaidyā-sabakṣana  
kara hu drū aśāvīśatta-nakṣadrā  
nā prasādhana-karī hu drū cattur  
śatinā nakṣadrāṇā prasādhana-ku  
hu drū cattura-śantinā  
grahāṇā vai[dhvasana-karī]

Turkestan texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions

Eastern Turkestan Gigantic Roll	Nepalese RAS No. 77
<p>line 46 [vīśala] ca śānta vaideha pūjita i sauma rūpa mahateja arya tara mahabala apara vajra śamkala ceva vajra kaumārī kulamdhara vajra hasta ca vidya kamcīna malika kusumbha ratna varitī cālva veraucana vajraśūśnisam kṛitā ca vajrāma nā ca</p>	<p>fol 4 a, l 4 [vīśala] hsi i śānta vaideha pūjita i somya rūpa mahāśveta jvala pamsulā vasinī    arya tara mahabala i amala vajra śrīmkha[46] rāś cālva kaumārī vajra kulamgana vajra hasta mahavidya i kamcāna malika kusuma prabha    vatta Vairocana cālva Tathagata kulosnisah    vīśrūta ca vikrtika i vajraka suprabha    locana vajra tundi ca i śveta ca kanaka prabha i śrī buddha rocana mata i tatha vajra-dhara nī ca i vajra mala mahaya i devī ca kaka prabha   </p>
vajra kanaka prabha	su rocana ca
locana i vajra hundi ca śveta ca kamalakṣa	śveta ca i devinam kamalakṣana i vīṇita śānta-citta ca i atma guṇa sa i prabha
<p>śāśī prabha Ity eta mudra gana sarve raksam kurvāntu   </p>	<p>Ity eta maha mudra ganah sarva matr-gaṇas ca sarva-raksam kurvāntu i mama sarva satvanāṁ ca    te ca (5 a) sarva buddha bodhiśatva mahariddhikah nama istarthah sa pradāyantu i sarvartha siddhiṁ ca dadantu    o   </p>
<p>Om rīśa gana praśastaya tathagataśūśnisam Sittāntapatre hum trum jabbana kara hum trum stambhana kara hum trum maubana kara hum trum i mahavidya sambhaksana kara hum trum i sarva dustanam stambhana kara</p>	<p>Om rsi gana praśastebhyah sarva tathagataśūśniśa Sittatapatre hum brahm hriṁ brahm jambhānī    hum brahm hriṁ brahm stambhānī hum brahm hriṁ brahm mohana karī    hum brahm &amp;c para vidya-sambhaksana karī    hum brahm &amp;c sarva-dusta stambhana karī    hum brahm hriṁ brahm sarva vidya-cchedana karī    hum brahm &amp;c sarva yakṣa raksasa grahanam vi[dhvamsana karī   ]</p>
<p>hum trum i sarva yakṣa raksasa grahanam vi[dhvamsana kara]</p>	

(A D 1573 1608) History of Buddhism (transl by Schiefner) chap xviii pp 88-93 Tāranātha agrees with I t'ing in the latter's high estimate of the excellence and popularity of Matrīcheta's religious poems. He says (*ibid.*, p 91) that Matrīcheta's hymns in honour of the Buddha of which 'he composed a hundred', are 'known in all lands' and he adds that 'the most excellent among them is the hymn which comprises 150 ślokaś

Tibetan tradition however is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation the composition of that hymn is ascribed to Asvaghosa (Ind Ant vol xxxii p 349 Journal RAS 1911, p 763) while in the colophon to the translation of the Mūdraka Stotra, or Mixed Hymn which is made up of the Hymn of 100 verses plus 200 verses added by Dignaga the former hymn is ascribed to Matrīcheta (Ind Ant vol xxxii, pp 347-349). The discrepancy can be harmonized only by the hypothesis of the identity of Matrīcheta with Asvaghosa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (JA Serie IX vol viii pp 444 ff vol ix pp 1 ff) Dr Thomas (Ind Ant vol xxxii, pp 340 ff) and Prof. Winternitz (V O J vol. xxvii pp 43 ff). Tāranātha supports the identity in a passage in which he mentions also five other identities (*loc cit* p 90). That mention, however is quite incidental having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio's Catalogue of Chinese translations the two authors are kept quite apart and this attitude is obviously supported by I t'ing's treatment of them. In the xxxiii chapter of his Record he explains the Ceremony of Chanting hymns and in connexion therewith he proceeds to speak of the three most eminent hymn writers in the following order: Matrīcheta (pp 106-8) Nāgārjuna (pp 108-64) and Asvaghosa (pp 160-6). Whatever the intention of the order may have been chronological or merely with reference to literary excellence one thing is certain that for I t'ing Matrīcheta and Asvaghosa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Matrīcheta. For Asvaghosa is generally accepted on the authority of Chinese tradition (see Watters's Yuan Chwang vol 1 p 278 *et passim*) to have been a contemporary of King Kanishka and that king may be placed in the first century B C as the founder of the Vikrama Era. On the other hand if Tāranātha in this particular may be trusted Matrīcheta was a contemporary of Chandragupta's son King Bindusara (297 2 3 B C) and of his minister Chanakya (*loc cit* p 88). This tradition would place him in the third century B C. The only certain dates are supplied by the co-operation of Dignaga in the sixth century A D in the production of the above-mentioned Mūdraka Stotra and by the translation of the Śatapañcāśatika Stotra by I t'ing in

A D 675-685 It seems probable, however, that Matricheta really lived earlier by many centuries

For centuries after its composition the hymn was held in very high esteem and was very popular in Buddhist India. As we have seen, I tsing speaks of 'many commentators and imitators'. Among the latter he may have reckoned Dignaga's additions in the *Misraka Stotra*. These additions are noticed also by Taranatha (*loc cit* p 141) who mentions also a commentary by Nandapriya who is said to have lived after Dignaga (*ib* p 102). According to the same authority (*ib*, p 152) the hymn was known to Chandragomin in the sixth century A D (Journal RAS, 1909, pp 142 f). It is certain therefore, that the Sanskrit text of the *Satapāṇicasatika Stotra* was well known in India down to the seventh century A D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country, and its rediscovery in Eastern Turkestan is therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the *Satapāṇicasatika Stotra*, preserved in the present five fragments are the following four —

- (1) Verses 23-38, in the Hoernle MS, No 149<sup>17</sup>
- (2) 48-74 in the Stein MSS, Ch vii, 001 B<sup>12</sup>
- (3) , 117-131 in the Stein MS Ch vii 001 B<sup>3</sup>
- (4) 146-150 in the Stein MS, Khora 005 b

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode which is seen in the Hoernle MS from Jigdalik and in the Stein MSS from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn, and it obtains also in the Khora fragment in which the concluding verses of the hymn, 146-150, are numbered 10-14. In the Khora poem of the hymn therefore, the thirteenth, or last section must have commenced with the 137th verse.

No 1 Hoernle MS, No 149<sup>17</sup>, (Plate IV, No 2, Obverse)

This fragment at its extreme point measures 290 × 78 mm (or 11½ × 3 inches). It bears on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of *śloka* verses, of sixteen syllables each the number of missing syllables can be readily calculated. It is about twelve, and the full number of syllables on the com-

plete line would have been from 48 to 50 There are, however, also minor defects on the left side entailing the loss of the folio-number, and along the lower edge of the fragment The missing portions of the text are conjecturally supplied, in smaller italic type, almost entirely from the suggestions kindly supplied by Dr Thomas, on the basis of his reading of the Tibetan version in the Tanjur Including these complements the text, which comprises verses 23-38 of the hymn runs as follows —

Obverse

- 1 *dhate n-āi* *va n ānugrhnati tat sukham, pranitam api sad vṛtta yad*  
*aśadharanam para*<sup>2</sup> 23 *Vimśrat sara(m e)* *api nirdosam manas-*  
*ahrtaṃ, kṣane*
- 2 [*s ā*]*ktam [d]ur uktam tu viśavat parivarjitaṃ, 24 Kṛnata ratna*  
*sarajñāḥ*<sup>3</sup> *pranair api su bhasitaṃ, para* *kramyata bodhy artham tasu*  
*tasu hi jati*
- 3 *su 25 Iti tribhir asamkhyeyair evaṃ udyarnata*<sup>4</sup> *tvaya • vyava*  
*saya-dvitiyena*<sup>5</sup> *praptam pa(da)* *m anuttaram, 26 Anirsyita prakr*
- 4 *stesu hinan anavamatyā ca • agatva sadṛśai*<sup>2</sup> *spardham tvam lobe*  
*śreṣṭhatam gata*<sup>7</sup> 27 *Hetus(u)* *samabhivyaktir gunanam na phale*
- 5 *su te • tena samyak pratipada tvayī nistham ga(ta) guna*<sup>2</sup> 28 *Tath-*  
*ātma* *prakrama* *m [n]itas tvaya su-caritair ya* *tha • utpadakani punya*  
*nam eva pa*
- 6 *da rajamśi te 29 Karṣayitv ôdhr[ta]*<sup>6</sup> *dosa [ia]r[dhaya]* *iva viśodhita*<sup>2</sup> •  
*gu* *na bhadraman* *o 'nena*<sup>7</sup> *param siddhim* *ti am agataḥ 30 Tatha sari-a-*  
*prakarena*

<sup>1</sup> The whole pa sage would conjecturally run *tat same badhate n āiva*

<sup>2</sup> Read *paratḥ sadṛśaiḥ gataḥ gunāḥ viśodhitaḥ āmḥasah* In this fragment the *visarga* is invariably omitted except in v 25 *sarajñāḥ* where it is wrong

<sup>3</sup> Read *sarajña* vocative for *sarajñāḥ* nominative

<sup>4</sup> Or *ud-jarē atā* but read *ud-jacchata*, the letters *n* and *ch* are very similar See Note on p 20 and footnote 5 on p 29

<sup>5</sup> Read *dṛvitiyena* and rev 1 6 *malinratram*

<sup>6</sup> Read *ôddhṛta*

<sup>7</sup> The reading is conjectural The original has *tena* with a trace of a preceding long vowel *a* or *i* or *o* The Tibetan version examined by Dr Thomas indicates for the lacuna a word in the vocative *ca-e* (O good principled one) but the only possible Sanskrit vocative is one ending in *o* by sandhi for *as* and such a sandhi necessitates the correction of *te a* into *nena* (for *anena*) Even so the result is not quite satisfactory



## Reverse.

- 1 dosesu prahr̥tam tvayā • yathā[*sām ā*]tma-sam<sup>1</sup>tane i<sup>2</sup>āsanāpi na  
 Śeṣi<sup>3</sup>ta 31 Tathā sam<sup>4</sup>bhr̥tya sambhr̥tya tvayā<sup>5</sup> hy atmani samc̣ita •  
*gunah sadr̥śyam a-*
- 2 py esam yathā nānyatra dr̥śyate 32 Upaghāt-ā<sup>6</sup>aranavam<sup>7</sup> mita-  
 kālam [p]r<sup>8</sup>anaśarat, s<sup>9</sup>ulabh-ātisayam sarva(m)<sup>10</sup> upamā<sup>11</sup>-astu lauki-  
 kam, 33 Adiam-
- 3 dvīnam agamyānām dhruvānām anivartinām, anuttarānām kā tarhi  
 gunāmnām<sup>12</sup> upa(mā)<sup>13</sup> bharet, 34 Uasi-malam u<sup>14</sup>ōttanam
- 4 gāmbhīryam lavan āmbhasa<sup>15</sup> • yadā te buddhi-gāmbhīryam agādhi  
 āpāram iksyate 35 Sīmsa paksa<sup>16</sup> nikṣepe prthui sthīrata bharet,
- 5 (a)kampe sarva dharmānām tvat-sthairye<sup>17</sup> bhīmukhikr̥te 36 Ajñāna-  
 timira ghnasya jñān ālokasya te mu<sup>18</sup>ne • pratispardhitum<sup>19</sup> akankṣi  
 surya eva
- 6 na sīdhya<sup>20</sup>(ti) 37 Malinativam<sup>21</sup> ev-āyānti śarac candr āmbar āmbha-  
 sām, na ca vāg b[u]d(dh) dehānām śuddhim pra<sup>22</sup>krtayas tatha  
 38 [xxxx ~]

## NOTE

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry) or a half clause (in prose as in the Prāvāna Sūtra, obv 1 1, p 38, and in the Suka Sūtra, pp 48-51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the vi arga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the Catuḥśataka Stotra, p 77)<sup>10</sup>. In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted if they would come to stand after a visarga or after a virāma<sup>11</sup>. A few very rare exceptions do occur e.g. in the Vinaya Text, No 149<sup>23</sup>, rev 1 2

<sup>1</sup> Pa 1 dr̥aranavan.

<sup>2</sup> Paad gunanam

<sup>10</sup> The same kind of cursive double dot, or bar, is also used to indicate the visarga of which a vertical double dot is the well known technical mark. See Prāvāna Sūtra, rev 1 2 (parivartik p 38) and Pl II, 1<sup>1</sup>

<sup>11</sup> The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5

(p 13) we have a prone comma written immediately after the visarga of *saṁgītiḥ*, similarly in the fragments, Khora, 005 b, obv 1 3 (p 74) and Khora, 005 a, obv 1 4 and rev 1 5 (p 78), the double dot and the bar respectively occur after a virama on the other hand, in the present fragment the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuḥśataka Stotra (p 81), obv 1 5, in the 37th verse. The use of the single dot (or prone comma) is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p 74), obv 1 2, where it is omitted after *tiaya* at the end of the half verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment and in the fragments of the Catuḥśataka Stotra (p 83) and of the Pravaraṇa Sutra (pp 38-9) it is invariably omitted. In the fragments, Ch vii, 001 B<sup>1-3</sup> where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound, see the examples noted in the Pravaraṇa and Suka Sūtras (Note 2, p 51), also the example on p 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 a, see below (p 79 Note 2).

It may be added that a large sized double bar is used, singly or in duplicate to mark the end of a section, as in the Pravaraṇa Sutra, obv 1 2 (p 38), or of a chapter, as in the Catuḥśataka Stotra, rev 1 3 (p 81), or of a text, as in obv 11 1 and 2 (pp 77-8), and rev 11 3 and 5 (p 83), and in the Pravaraṇa Sutra, rev 1 5 (p 39).

On the system of interpunction in texts written in Upright Gupta see footnote 1, p 5, and footnote 1, p 93.

### TRANSLATION<sup>1</sup>

[Obverse] Verse 23 To one like thee oh well conducted one, though it be given, a good which is not shared by others, *is not indeed harmful* (but) neither is it helpful

Verse 24 From the mingled, *only the faultless essence was taken into the mind at once* the well said but the ill said, like poison was avoided.

Verse 25 By thee, oh knower of the worth of jewels, purchasing with life what was well said, *heroism was at once for the sake of bodhi in a variety of births*

Verse 26 So, by thee, through three incalculable periods exerting thyself, *seconded by thy resolution, the highest dignity was attained*

Verse 27 Not envying the high, nor disdainng the low, nor going into competition with equals, thou attainedst pre eminence in the world

Verse 28 Thy distinction was with regard to causes, not to effects hence by thy complete success the virtues reached in thee their highest point.

<sup>1</sup> This is based substantially on a translation kindly furnished by Dr Thomas of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text are printed in small italic type

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise*

Verse 30 Evils were pulled up and removed, virtues were increased and purified thereby, *oh good minded one, thou hast attained the highest success*

Verse 31 *So much in every way* at vices a blow was struck by thee, that not even a propensity to them was left in thy own race

Verse 32 So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like of them is not seen elsewhere*

Verse 33 Every comparable thing in the world, being full of injury and obstruction, temporary and perishable, is easy to surpass

Verse 34 What pattern, then, can be found of thy virtues, *unequalled unapproachable, immovable irresistible, unrivalled?*

Verse 35 When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot*

Verse 36 When thy firmness unshakable is set against that of all the (natural) laws, *even the firmness of the earth has to take its place by the side of the Sirīsha tree*<sup>13</sup>

Verse 37 *Desirous of rivalling thee, oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge even the sun does not succeed*

Verse 38 *And even the natural conditions* of the celestial waters surrounding the autumnal moon fall into dirtiness and those of the body, intelligence, and voice (of men) do not (attain) purity

No 2 Stein MSS, Ch VII 001 B<sup>1</sup> 2.

These are two nearly complete folios of the same pothi on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion about 43 and 55 mm (or  $1\frac{5}{8}$  and  $2\frac{1}{4}$  inches) respectively, has broken away, their extant length being about 328 and 313 mm (or  $12\frac{5}{8}$  and 12 inches) respectively. Their breadth is complete, about 88 mm (or  $3\frac{1}{2}$  inches). The string hole is at 95 mm (or  $3\frac{1}{8}$ "') from the left edge within a blank square of 45 mm (or  $1\frac{1}{2}$ "'). The folio numbers stood on the reverse side, facing the fourth line of writing, but the traces of them remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

<sup>13</sup> This is the *Allizzia Lebbek* (Benth) or *Mimosa sirissa* (Roxb) and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long: cf *kaṭṭu kaccl'u kaparat*, &c) and *bhandila* or *bhandila*, 'small buffoon' (dim of *bhanḍa*). Compare the similar implication, in the name *mimosa* to the movements of the leaves as mimicking sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios, that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedikā MS., Ch 00275 (see Plate V, fol. 1a). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions, but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedikā manuscript (see Plate V, fol. 1b) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (c. A.D. 1095) Nepalese palm-leaf manuscript of the Astasahasrika Prajñāparamitā, No 1428 of the Bodleian Library Catalogue (vol II, p. 250), two folios, viz the reverse of the first and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in śloka verses it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallée Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp 764-7. With these complements the text,<sup>1</sup> which comprises verses 48-74, reads as follows —

<sup>1</sup> The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out, see footnotes 9, 12, 20, 25. For instances of blundered letters see footnotes 4-8, 10-11, 14-18, 21-24. In some cases the apparent blunder may be due to the ink having become rubbed off, e.g. in cases of a missing anusvara (footnote 3) or in *soṃya* for *saumya*, *kala* for *kāla*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6 obv. l. 1, *so* of *cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13-19) or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio as in fol. 6, rev. ll. 3-4, left edge. On the system of interpunction see the Note on p. 62.

## Fol 6 Obverse

- 1 (ti)gh<sup>2</sup> ānunayam prati ~ yasya te cetaso 'nyatva<sup>3</sup> tasya te ka statir<sup>4</sup>  
bhavet, 48 Gunesv api na sango 'stī (d)r<sup>5</sup>sto na guna  
2 (v)atsu pi<sup>6</sup> ~ aho te suprasannasya tvasya<sup>6</sup> pariśuddhata ~ 49 Indri  
yanam prasadena nitya kalan apa<sup>7</sup>yina ~ ce  
3 (to ni)tyam prasannam te pratyaksam eva drśyate ~ 50 Abalebhyah  
prasiddhyante mati smrti viśuddhaya<sup>8</sup>h ~ uttama-  
4 (bha)va-piśunah suvyahrtā sucestitāh 51 Upāsantam ca kantam ca  
diptam apratighatī ca ~ nibhr<sup>9</sup>te sva śriya  
5 (c c)[dam] rupam<sup>7</sup> kam iva n āksipet, 52 Yen āpi śataśo drstam  
yo pi tat purvam iksate ~ rupam prinati te caksuh samam<sup>10</sup>tad  
ubhayor idam,  
6 53 Aseca(naka) bhavad dhī somya<sup>8</sup> bhatac ca te vapuh darśane  
p[r]itum<sup>9</sup> [v ~ x](na)vam nav(m,) 54 x v x x ~ x x x

## Reverse

- 1 x(guna sthi)[tah x x x x ~ - - x](stava)[x x ~](rupaya 5)[5 kv ān](ya  
tra) su<sup>11</sup>sthito bhujaḍ ayam Tathagato gunah  
2 [rte ru]pat tav āiv-āsmal laksana vyañjan oṇvalat,<sup>10</sup> 56 Dhanyam  
asm itī ti<sup>9</sup> rupam vadat iv āśritam<sup>10</sup> guna<sup>11</sup> su vinyasta  
3 (vayam api) pratyahur iva<sup>11</sup> tad gunah 57 Sarvam ev āśesena<sup>12</sup>  
kleśair baddham idam jagat, tvam ja(ga)<sup>13</sup>t kleśa mokṣ ā  
4 (rthe yatah)<sup>3</sup> karunaya ciram, 58 Kan nu prathamato vande tvam  
maha karunam uta ~ vav āiva<sup>14</sup>m api dosa

<sup>1</sup> Complement pratiḥ<sup>10</sup>

<sup>2</sup> Read ka stat r

<sup>3</sup> Read rupam

<sup>4</sup> Read nyatram tvam evam vakyam chlakṣnam

<sup>5</sup> Read iatsv api

<sup>6</sup> Read saumja

<sup>7</sup> Read balasya

<sup>8</sup> This half verse is very puzzling. It is short by four syllables. After pritim there are three illegible syllables but including these the existing half verse has only twelve syllables. Four syllables therefore to complete the full number of sixteen are missed out. I at it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation as Dr Thomas informs me affords no assistance as it simply says produce love. It would seem that the text of this verse was corrupt already at the time when that translation was made.

<sup>9</sup> Read oṇvalat and te and āśritam a mixed Sanskrit form [Dr Thomas]

<sup>10</sup> Read eva

<sup>11</sup> Read āśesena

<sup>12</sup> Dr Thomas suggests dīrta the original is badly smudged but there appears to be a trace of ya

- 5 (*jñas*) *tvam samsāre dhrtaś ciram*, 59 *Viveka-sukha-sâtmyasya yad*  
*ākīrnasya te gatāh kalā*<sup>14</sup> *labdha-prasaraya*<sup>14</sup> *bahu karuna-*  
 6 (*yā maṭam*, 60 *Śāndad*<sup>15</sup> *aranyād grām-āntam tvaṁ hi nāga iva*  
*hradāt, viney-ārtham karunayā vidyayā*<sup>16</sup> *hrtaś*<sup>16</sup> *punah* 61

Fol. 7. Obverse

- 1 *Param-ōpaśama-stho* (*pi* <sup>17</sup>) *karunā paravattayā karitas*<sup>18</sup> *tvam padam*  
*nātha kuśilava kalāsv api* <sup>2</sup> 62 *Rddhiś ca simha-na-*  
 2 *dā yū sva* *gun-ō* *dbh* *av* *ānās*<sup>18</sup> *ca yāh vānt-ēcch-ōpavicārasya*  
*kārunya-nikasah sa te* 63 *Parārth-āikā* *ntato bhadra svārthe*  
 3 (*dhyāśa*) *ya-nisthurā* <sup>19</sup> *tvayy-eva kevalam nātha karunā*<sup>20</sup> *bhavet,*  
 64 *Tatha*<sup>21</sup> *hi krtvā ba* *hudhā balidana-*  
 4 *m na kvacit, parepām*<sup>22</sup> *artha siddhy artham tvām vikṣiptavati dīśah*  
 65 *Tvad icchay-āiva tu vyaktam* <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> 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<sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> 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<sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</</sup>

- 4 (*drām*) [*bhaja*]nam kṛtam, 71 Asmad<sup>23</sup> dhi netra subhagaḍ idam  
śruti manoharam, mukha<sup>24</sup> vacanam utpannam  
5 candraḍ dra(vad i)v ām[r]tam, 72 Raga renum praśamayad vam  
kyam<sup>24</sup> te jaladayate ~ Vainateyayate dve<sup>25</sup> sa sarpam ei apasara  
6 yat, 7<sup>23</sup> Uadyah<sup>25</sup>(na)yate bhuyo<sup>25</sup> hy ajnana timiram nudat, śakrā  
yudhayate mana gīrṇ abhivid<sup>25</sup> arayat, 74

## TRANSLATION

[Fol 6 Obverse] Verse 48 towards conciliation of an adversary what  
praise should there be on thy part of him between whose and thy mind there is  
a difference!

Verse 49 Neither in the qualities is there seen any community nor in the  
owners of the qualities ah! the supreme purity of thy exceeding power!

Verse 50 Through the calmness of (thy) senses (which is) at no time absent thy  
mind is seen to be ever calm by the very evidence of the eyes

Verse 51 From (thy) infancies<sup>26</sup> pure conditions of thought and memory are  
evinced by (thy) good sayings and good endeavours which betray an excellent  
nature

Verse 52 Being serene and lovely and bright and non contentious and by  
its glory being in a humble one whom I wonder should this (thy) form not put  
to shame?

Verse 53 By whomsoever it is seen a hundred times whosoever sees it for the  
first time thy form pleases equally the eye of either

Verse 54 For by reason of its charm and of its placidity thy figure as soon as  
it is seen excites love ever anew

Verse 55 Seeing that the qualities which repose in thee and the qualities of  
their receptacle harmonize with each other thy figure possesses the best wealth of  
qualities<sup>27</sup>

[Reverse] Verse 56 Where else should this quality of being a Tathagata be so  
well placed but in th s thy form brilliant with signs and tokens?

Verse 57 Blessed I am thus says as it were, thy form with reference to the

<sup>23</sup> Read *asmad*

<sup>24</sup> Read *bhujō j*

<sup>25</sup> Read *vakyam*

<sup>26</sup> The plural infanc es perhaps refers to the Buddha in h s prevous births See  
below footnote 29

<sup>27</sup> The original text of th s verse is almo t illeg ble The translation is from the  
Tibetan and French of Professor de la Vallée Poussin

qualities possessed (by it) 'We too are well placed', so reply, as it were, those qualities

Verse 58 The whole world, without any distinction at all, is caught in troubles thou, for the sake of relieving the troubles of the world, wast stirred with pity so long

Verse 59 How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation

Verse 61 For from the peaceful forest to the border of a village thou wast drawn, like a Naga from the lake, for the sake of being trained by Compassion, as it were by science

[Fol 7 Obverse] Verse 62 Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot oh Lord, indeed in the arts of an actor

Verse 63 Magical power, and lion's roars which are the proclamations of one's own qualities these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion

Verse 64 Solely in the interest of others favourable, in one's own interest hard of disposition in thy case indeed alone, oh Lord, compassion might become its opposite

Verse 65 For thus, making thee in many ways as it were, an offering some where or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds

Verse 66 But indeed to thy own desire she is distinctly (in this matter conforming?), for thus, even though she is always harassing thee, she does not offend thee

Verse 67 Good words of great import, truthful, and sweet, of meaning profound and yet clear, (spoken) with conciseness as well as with details,

Verse 68 To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all knowing?

[Reverse] Verse 69 On the whole not all is sweet, but some sweet is other wise thy speech, on account of accomplishing its object, is, all of it indeed, well said.<sup>28</sup>

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<sup>28</sup> The Tibetan translation as rendered to me by Dr Thomas says 'On the whole not all is sweet, some sweet is fictitious, all thy words, though in sense successful are well



Verse 70 Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness)

Verse 71 Ah! the exceeding skill in supremely good deeds,<sup>29</sup> by which this vessel is made suitable for jewel-like speeches

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well pleasing to the eye, drops like nectar from the moon

Verse 73 In laying the dust of passion thy speech acts as a raincloud, it acts like Vainateya in expelling the serpent of enmity.<sup>30</sup>

Verse 74 It acts also regularly as the midday<sup>31</sup> in dispelling the darkness of ignorance it acts as Sakra's bow in mutilating the mountains of self conceit.<sup>32</sup>

### No 3 Stein MS, Ch VII, 001 B<sup>3</sup>

This is practically a complete folio of the same pothi to which the preceding Stein MSS VII, 001 B<sup>1,2</sup>, belong. The full size of the pothi is thus shown to be 363 x 88 mm (or 14 $\frac{3}{16}$  x 3 $\frac{1}{2}$  inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,<sup>1</sup> which comprises verses 117-131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée Poussin in the Journal RAS for 1911, pp 767-9. It is utilized in the subjoined transcript and translation

said'. In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallée Poussin as *arhasiddhyopi*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70 the idea of it seems to be, 'Some words of Buddha are not sweet, but not all that is sweet is profitable, anyhow, whether sweet or not all his words are well said.' If that is the idea of the verse the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain except the two syllables *yo na* which are broken away, also *śradu* might be *madhu*. Cf W GIL, vol II, pp 50, 57-8, M N : 395, sutra 58

<sup>1</sup> The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr Thomas]. See above, footnote 26

<sup>29</sup> Vainateya, or son of Vinatā, an epithet of Garuda, the mythical bird and enemy of the serpent race

<sup>30</sup> The existing traces of the original text show that Professor de la Vallée Poussin's alternative reading *madhyahnayate* is correct, and therefore *pi* was missing in the original

<sup>31</sup> Reference to the Vedic myth of the mutilation and destruction of the demon Vritra by Indra, or Sakra

<sup>32</sup> See footnote 1 to No. 2 p 65. There are similar blunders and peculiarities in the text of this folio

Obverse.

- 1 xxxx (mā mā) <sup>2</sup> *lṣuṇnāh* supt[o] *golaṇtakesv* api 117 *Prā(jy-)*  
*āksepā vrtā* <sup>3</sup> *sevā* vis<sup>4</sup> *bhās-āntaram* *krtam*, *nātha vai(ne)ya vātsa-*  
*lyat* <sup>5</sup> *pra*
- 2 *bhun-āpi* <sup>6</sup> *satā* *tvayā* 118 *Prabhūtvam* api te *nātha sada n-āt-*  
*mani vidyate* *vaktavya* *iva sarvair* hi *svairam svārthe niyujyase*  
100—
- 3 10-9 *Yena* <sup>6</sup> *kenacid* *eva tvam yat* *a tatra yathā tathā* *coditah svām*  
*pratipadam kalyāṇim n-ātivartase* 120 *N-ōpakāra* *pare*
- 4 'py *evam* <sup>6</sup> *upakāra* *paro janah* *apakāra-pare* 'pī *tvam upakāra-paro*  
*yathā* 121 *Ahit-āhvāhite* <sup>7</sup> *śātrau tvam hit-āvahi*
- 5 *taḥ* <sup>6</sup> *suhrt*, *dos-ādvesana* <sup>8</sup> *-nitye* 'pī *gun-ānvesana tatparah* 122 *Yato*  
*nimantranam te* *bhūt sa-visam sa hutāśanam*, *tatr-ābhūd abhisam-*
- 6 *yānam sa-dayam s-āmrtāñ ca te* 123 *Ākrosthāro* <sup>9</sup> *jītaḥ ksāntyā*  
*drugdhāḥ svastyayanena ca* *satyena c-āpavaktaras tvayā maittryā*  
*jighāṃsara* <sup>9</sup>

Reverse

- 1 100-20 <sup>6</sup> -4 *Anād[i]* *k[ā]la-prahatā bahvyah prakrtayo nrmām*, *tvaya*  
*vibhāt* <sup>10</sup> *āpāyah ksanena parivartitā(h)* 125 *Yat-soratyan* <sup>10</sup> *ga-*
- 2 *tās tiksnāḥ* <sup>6</sup> *kadaryās ca vadamnutām*, *krūrah peśalatām yātās tat tav-*  
*ōpāya* <sup>11</sup> *kauśalam*, 126 *Indriy ōpaśamo nanto* <sup>12</sup> *māna-stabdhe ca*  
*sañ-*
- 3 [na] *tih* <sup>6</sup> *ksamitvam c-Āngulimālam* <sup>13</sup> *kan na vismayam ānayet*, 127  
*Bahavas trna-śayyāsu hitvā śayyā hiraṇma* <sup>14</sup>

<sup>2</sup> The apparent syllables *ma mā* are blurred, and the second *ma* stands below the line

<sup>3</sup> Read *kṛte* <sup>4</sup> Possibly read *tesa* <sup>5</sup> Read *vatsalyat*

<sup>6</sup> The two or three initial syllables are partially washed out

<sup>7</sup> Read *āhvāhite* <sup>8</sup> Read *ānvesana* <sup>9</sup> Read *ākrostaro*, and *jighāṃsarah*

<sup>10</sup> Read *vibhāritā*, *sauratyan*

<sup>11</sup> The syllable *vō* is a correction *secunda manu*

<sup>12</sup> Read *nande* In the words *y(δ)paśam(o) na(nto) (ma)mas(i)ab(dhe)*, all the bracketed letters are written *secunda manu* The original writing seems to have been *yapasame*

<sup>13</sup> Read *āngulimale*

<sup>14</sup> Read *hiraṇma*, and 1 4 *nōltam*, without the superfluous anusvara.

- 4 *ya[h]*<sup>6</sup> *āserata*<sup>15</sup> *sukham dhīrās trptā dharma-rasasya te* ~ 128  
 Prsten-āpi tvacin<sup>15</sup> n-ōktamm<sup>14</sup> upēty-āpi krtā kathā ~ tarsayitvā<sup>15</sup>  
 5 *īaco* (ri)ktam<sup>16</sup> *kāl āśaya-vidā tvayā* ~ 129 *Purvam dana-kath-*  
*ādyābhiḥ*<sup>17</sup> *cetasy utpādy sausthavam, tato dharmo gata-male*  
*vestre*<sup>18</sup> *ranga*<sup>19</sup> 1[*vā*] <sup>20</sup>  
 6 *hatah*<sup>20</sup> 100-30<sup>6</sup> *Na kop[y u]pāyaś śakyo[st]*<sub>1</sub> *yena na vyāyatam*  
*tvayā ~ ghorat samsāra pātālād uddhartu*<sup>21</sup> *krpanam jagat, 131*  
*Bahūni bah[x]*

## TRANSLATION

[Obverse] Verse 117 (over broken ground he passes?) asleep even on difficult cattle-paths<sup>22</sup>

Verse 118 Service replete with insults is done, (mode of) speech is changed to that of a servant,<sup>23</sup> oh Lord, by thee, though being the master, for the sake of tenderness to be taught

Verse 119 Though mastership is thine, oh Lord, it is never manifested in thy own cause for like one who may be spoken to thou art employed by every one at will in his own business

Verse 120 By whomsoever, wheresoever, howsoever thou art ordered, thou never transgresses thy own noble path of duty

Verse 121 Not even towards the friendly-disposed are people so disposed to be friendly, as even to the unfriendly disposed thou art disposed to be friendly

Verse 122 Towards an enemy intent on injury, thou art a friend intent on

<sup>15</sup> Read *āserate* and *tvacin* and *tarpayitva*

<sup>16</sup> The complement *īaco rīktam* is a mere conjecture, *ad sensum* The Tibetan, *tests* Dr Thomas, gives no assistance The two syllables *rīktam* are faintly legible

<sup>17</sup> One expects the masculine *danakathādyaiḥ*, the feminine is apparently taken from *kathā*

<sup>18</sup> Read *vastre*  
<sup>19</sup> The original seems to have *ranga*, but the vowel *a*, if it is not a mere smudge, is written *secunda manu* and apparently crossed out

<sup>20</sup> The complement *hatah* is Dr Thomas's suggestion

<sup>21</sup> Read *uddhartum*  
<sup>22</sup> On *gokantala* see Mahāvagga v, 13, 6 footnote 2 in Sacred Books of the East, vol. xvii, p. 31 where it is rendered by 'trampled by the feet of cattle' The commentary quoted there and in Childers's Pāli Dictionary, explains it by 'spoil with sharp clods [thorns?] risen up from places trodden by the hoofs of cattle' See also Divyāvadāna, p. 19, l. 19, and p. 704

<sup>23</sup> The Sanskrit text of the Tibetan translation apparently reads *vesa*, clothes Our text has *riya*, servant, which yields good sense, though, of course, it may be a clerical error

beneficence towards one perpetually searching for faults, thou art bent upon searching for merits

Verse 123 When there was an invitation to thee accompanied with poison (and) with fire then there was visiting on thy part with kindness and with nectar

Verse 124 Revilers are conquered by thee with forbearance, and injurers with blessing and with veracity detractors, with friendliness the revengeful

[Reverse] Verse 125 Numerous classes of men depraved from beginless time, are converted by thee in an instant being made to perceive their evil state

Verse 126 That the hot have turned to kindness, the miserly to liberality that the fierce have taken to tenderness—that is the happy result of thy skill in expedients

Verse 127 Calmness of senses towards the elated and towards the stuck up with pride complaisance forbearance towards an Angulimala <sup>24</sup> to whom should it not cause astonishment?

Verse 128 Many, having relinquished couches of gold, rest in comfort on couches of grass contented satiated with the elixir of thy Law

Verse 129 By thee who knowest the right time and disposition sometimes though asked nothing is said, having accosted, converse is made having satisfied speech is relinquished

Verse 130 Having first by gifts and conversations raised in the mind a healthy condition thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131 There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No 4 Stein MS, Khora 005b

This is a small fragment 108 × 45 mm (or  $4\frac{1}{8} \times 1\frac{3}{4}$  inches) bearing on either side the remains of three rather sand worn lines of writing in Slanting Gupta characters. The string hole is at 55 mm (or  $2\frac{1}{8}$  inches) off the left edge within a blank square of about 30 mm (or  $1\frac{1}{8}$  inches). The left margin is damaged rendering illegible the folio number which however appears to have stood on the

<sup>24</sup> Angulimala the converted robber is a well known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Angulimala Sutta No 86 in the Majjhima Nikaya vol. II p 97 relates the story of his conversion by Buddha. See also Mahavagga I 41 in SBE vol. XII p 196 and Jātaka (transl.) No 55 in vol. I p 139. No 537 in vol. V p 246. No 546 in vol. VI p 156. also Sp Hardy's Eastern Monachism p 36. Manual pp 249 ff Oldenberg's Buddha p 262 n 4 and Mrs Rhys Davids' Psalms of the Early Buddhists vol. II p 318. The Angulimala Sutta is mentioned in ŚS p 133 l 4. Wv No 65 74. It was translated into Chinese (Nanjo No. 434) by Gunabhadra (A n 420-479).

Verse 12 Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvana

Verse 13 Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14 From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away

### NOTES

Verse 10 The text of the verse is incomplete, and of its extant portion, the only syllables which are certain are *dushara karitra*, the others are too faint and sand worn to be identified. According to Professor S Lévi, the Tibetan version of the extant portion reads *dkah spyad yal bar ma dor ro*, which he renders 'il n'ecarte pas en les diminuant les actes difficiles à faire'.

Verse 11 *Duṣkṛhaka*, 'apathetic', in the Tibetan version *yiḍ ches dkah* or 'qui croit difficilement' (S Lévi), occurs in the Divyâvadana, p 7, l 29, and signifies one whose attention it is difficult to rouse, 'who is slow to believe', from *√kṛh*, 'mirationem movere' (Westergaard's Radices L S)

Verse 12 The text of the Pelliot fragment has *sarigrama* for the reading *sarigamyā* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hita*, abandoning. According to Professor Lévi, the Tibetan version has *bsags*, which presupposes an original Sanskrit *bhitta* (i e *bhitta*) breaking up, dispersing.

Verse 14 *Calakusa*, comely, corresponds to the Tibetan *blta na adug* 'charmant à voir' and might be rendered by the obsolete English 'eyeful'.

### 13 CATUHŚATAKA STOTRA

Stein MS, Khora 005 a, Hoernle MSS No 149 $\frac{1}{31}$  and 149 $\frac{2}{33}$  (Plates III, Nos 3 4, and XIV, No 1)

As already stated in the introductory remarks on the Satapañcasatika Stotra, the Catuhśataka, or Hymn of 400 verses, is the second of the two famous hymns of Matricheta. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-t'ing, p 156, footnote 3). I-t'ing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid*, p 157) and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr Thomas in his account of Matricheta in the Indian Antiquary, vol xxxii, pp 345 ff, and four chapters of which have been published by him, *ibid*, vol xxxiv,

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Satapañcaśatika Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light, but in the meantime the available evidence points to the popularity of the Matrīcheta hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuhśataka Stotra, preserved in the three fragments, accordingly are the following —

- (1) Verses 1-11 of the first chapter, in Stein MS, Khora 005a
- (2) { Verses 32-40 of the sixth chapter,  
Verses 1 and 2 of the seventh chapter, } in Hoernle MS, No 149<sub>31</sub>
- (4) Verses 6-15 of the twelfth chapter, in Hoernle MS, No 149<sub>35</sub>

No 1 Stein MS, Khora 005a (Plate XIX, No 1, Obverse)

This fragment measures 238 × 72 mm (or 9 $\frac{3}{8}$  × 2 $\frac{4}{8}$  inches) portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole and allowing for the vacant space around that hole, it follows that, as the text is written in ślokas of 32 aksaras, about 8 aksaras are missing at either end or as about 3 aksaras go to the inch that between 64 and 77 mm (or 2 $\frac{1}{2}$  and 3 inches) of the folio at either end, or a total of about 128-154 mm (or 5-6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm (or 15 inches). The folio number is lost, but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothi containing a collection of stotras (see Note 1, p 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing viz the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing which is in the Slanting Gupta character, though in some places a little sand rubbed, is very fairly legible.

The text, with conjectural complements<sup>1</sup> printed in smaller italic type, reads as follows —

#### Obverse

1 ×××××××<sup>ॐ</sup>xm prayatu citto jagatī ×(dhayu)×(matih) ॥ 100 (śloka) ॥  
Prasada pratībh ōdbhavo nāma buddha<sup>ॐ</sup>stotram ×××××

<sup>1</sup> Suggested by Dr Thomas on the basis of the Tibetan version

- 2 xxxxxxxx || "Kṣetr aksetr anabhiñña śruti matr ānusrinā, yad  
 avarṇ ārha varṇa me varṇita mohataḥ purah  
 3 1 Van malen (pale) pasya, prakṣalanam idam maya, janga(ma) punya  
 tīrtham tva, m<sup>2</sup> arabhy arabhyate mu<sup>ne</sup> 2 Yad andhakara  
 4 n u lhasya kṛtam triratna rāsiṣu, tasy-ēdam papmano me 'stu, pav[ī]a]m  
 agha marsanam, 3 A nirodha ma<sup>xxxxx</sup> v  
 5 v | xxxx v -- na, (mah) xx v - v - | 4 xxxx v xxxxx v v x |  
 xxxx v xxxxx

## Reverse

- 1 v v x 15 xx xne v - mya, (tva ti) xx v v x | xxxx v xxxxx v  
 v x | 6 Evar sarv ōttama dharma  
 2 Buddhasya sa pradharita, bhavanti yatī śesañ ca, vastv avaskaratam  
 1(va), 7 Na te stī sadrśah kaścidd<sup>3</sup> adhika<sup>4</sup> sya kath āstu ka alpa  
 3 matrena hino pī n āna<sup>5</sup> kaścana vidyate, 8 Sa<sup>4</sup> ken ōpanayamī tvā<sup>6</sup>  
 nupaneyo sī nayaka, hrt opam āva<sup>7</sup> kasaya nirupamaya  
 4 te namah 9 Nirvana<sup>8</sup> samanya gatai, s<sup>2</sup> tato nyair apī pudgalaiḥ tav  
 ātulaiḥ Buddha dharmair antaram su mahama<sup>9</sup> ham, 10 Sunyata matra  
 5 sadrśy d yadī n adhikyata bha<sup>10</sup> vet, romakup anuka-cchidren<sup>6</sup> āhaṣam  
 pratibimbayet, 11 Kah samkhyasyaty a samkye(yam) xxxxx v v

## NOTES

1 In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuhsataka in the pothī from which our fragmentary folio is derived. Its colophon gives its name as *Prasada-pratibha*, 'libhara' or 'Rise of the Splendour of Graciousness' and describes it as a *B lla* stotra for so no doubt the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100 and two blurred akṣaras which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses and as its text precedes that of the 400 versed hymn of M trīceta in the pothī it seems probable that it likewise was a composition of that poet. Among his works however, as enumerated by

\* See Note 2 | 79

\* d is anomalously duplicated peria<sup>1</sup>ly way of marking the end of the pada which in other cases is marked by the interjunction bar

\* a used emphatically with the omission of *alam* for so *lam*.

\* For *tram* *anupanejo* similar to *te-d l tja bandhara*, in rev l 4 p 39

\* Here the usual caesura at the end of the pada is neglected

Dr Thomas in *Indian Antiquary*, vol xxxii (1903), pp 346-7, there occurs no hymn with the name of Prasada-pratibhōdbhava. At the same time it is also noticeable that the list does not contain the Satapañcaśatika and Catuhśataka or '150 versed' and '400-versed' hymns, and that the Varnanārha-varnana (*ibid*, p 346) is described as *bhagarato Buddhaya stotra traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varnanārha varnana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev ll 3, 4, p 83) the Catuhśataka or 400 versed hymn is apparently indicated as a component part of the Varnanārha-varnana hymn. It may be suggested that the three hymns which constituted the Varnanārha-varnana are three hymns consisting of 400, 150, and 100 verses respectively, and that the 100 versed hymn is the one which bore the specific name of Prasada pratibhōdbhava.

2 With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp 62-3. The first is that, instead of the usual dot, we have a bar, and further that this bar is used to mark the end of the half verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pada, or quarter verse. There are only two exceptions, (1) at the end of the first pada, in verse 1, obv l. 2, after *anabhynena*, and (2) at the end of the third pada, in verse 10, rev l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev l. 5, *chidrenākasaṃ*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv l. 3 we have *traḥ marabhya* for *tram arabhya*, rev l. 4, *gataḥ stato* for *gataḥ tato*. Similarly in rev l. 3, *trāḥ nupaneyo*, we have the bar in the anomalous contraction *trānupaneyo*.

### TRANSLATION

[Obverse] Verse 1 Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated,

Verse 2 (To rid myself) of that smearing with the filth of utterance I (now) approach\* this cleaning, approaching thee, O Muni, as the holy bathing ghat of living beings.

Verse 3 What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7 Thus, the dharmas of Buddha, when considered, have surpassed all, and all the rest has become, as it were, the off-scouring of the real thing.

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This is Dr Thomas's version from *Indian Antiquary*, vol xxxii p 348, and vol xxxiv, pp. 145-6 with some slight modifications to conform to the now discovered Sanskrit original text.

\* See footnote 9





- 4 *astī yaiad imukti jīayoh ~ tad ei antaram ira tādīada paravada*  
 yoh 35 *Yat pravṛtti nivṛtyor<sup>4</sup> yat saṃkleśa vyavadana*  
 5 *yoh ~ tad ei asty antaram ira tādīada paravadayoh 36 Tathatvam etad*  
*ei asti* mōsa dharmah sa kevala<sup>5</sup> • kim anyad astu nanṛtvam

## Reverse

- 1 *tadvadī paravadayoh 37 Punyaya kevalam c'āstī tat tu nirodha karanam ~*  
*matrat āstu k āto 'nya tvadvada paravadayoh*  
 2 38 *Etena dosa hīto 'sti usuddhim tena gacchati ~ etad ei anta* [m] *natha*  
*tvadvada paravadayoh 39 Asat prā*  
 3 *pa etad dh kevalam tat subhasitam ~ xxxx ~* *tvad(v)ada paravadayoh*  
 40 n *Varnārha varne Buddha stotre*  
 4 *xxxxxxxx nama śaṣtho 'dhyayah || Pravṛttāu ca nṛttāu ca prakṛtir jagato*  
*'sya ya ~ iam sarve n ātva*  
 5 *riante sattu lokah sa devakah 1 xxxx ~ x xxxx ~ ~ x ~ sad*  
*dharmā savitad<sup>6</sup> dharmā savitri samprakasita [2]*

TRANSLATION<sup>7</sup>

[Obv.] Verse 32 Neither between heaven and hell nor between ambrosia and the foul discharges (of the body) is there such a wide difference as between thy teaching and the teaching of others

✓ 33 *It has for its essence only words that has both words and meaning* thus may be expressed the difference between thy teaching and the teaching of others

✓ 34 *What difference there is between thee O Sugata and those teachers that in high and low respects* there is between thy teaching and the teaching of others

✓ 35 *Inconceivable indeed as is the difference between deliverance and (mundane) life etc. such is the difference O hero between thy teaching and the teaching of others*

✓ 36 *What difference there is between worldliness and unworldliness what between moral evil and purification that same difference there is O hero between thy teaching and the teaching of others*

✓ 37 *That is purely truth* this is only the design of a deceiver what other difference could there be between thy teaching and the teaching of others?

<sup>4</sup> Read *nivṛttiyor*

<sup>5</sup> Read *kevalah*

<sup>6</sup> See footnote 8 p. 82

<sup>7</sup> The translation follows quite closely the Tibetan version furnished by Dr. Thomas. Those portions of which the Sanskrit text is wanting in the fragment are printed in small italic type.

V 38 *That is solely for religious merit, but this is cause of impediment* what other inequality than this could there be between thy teaching and the teaching of others?

V 39 *By this one is smeared with defilement, by that one attains purity* that, O Lord indeed, is the difference between thy teaching and the teaching of others

V 40 *Idle talk is this verily, only that is well said therefore certainly might and it might are the marks of thy teaching and the teaching of others*

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', this is the sixth chapter named 'the Celebration of Indisputability'

Verse 1. *In regard to worldly life and unworldly, that which is the nature of this world that from which all the worlds of living beings together with the gods cannot escape,*

V 2 *Conformable and not conformable of twelve words, (and) two syllables* that, O Sun of the Good Law, is proclaimed as the Savitri<sup>s</sup> of the Law

### No 3 Hoernle MS No 149<sub>35</sub> (Plate III, No 4, Reverse)

The case of this fragment is similar to that of No 2, No 149<sub>31</sub>. The fragment measures 154 x 60 mm. (or 6 x 2<sup>3</sup>/<sub>8</sub> inches) About two-thirds of the folio are broken off on the left side There are five lines on either page in well-written and well preserved Slanting Gupta characters, 17-19 aksaras on each line The text being in slokas, and three aksaras going to 25 mm (or one inch) it follows that a complete line would comprise about 42-44 aksaras and that the folio when entire must have measured about 360 mm or 14 inches

\* The original text has °*savitaddharma*° which yields no sense nor is the Tibetan sufficiently perspicuous at this place There is obviously some clerical error in the text I propose to emend °*savitar* (voc sing) *dharmā*° and so I translate Dr Thomas prefers to emend *savitur* (gen sing) rendering the Tibetan version doubtfully Conformable and not conformable (equal and non equal? i.e. equal in meaning not equal in sound) (instead) of twelve words two syllables that is taught as the proper way of worshipping the sun in regard to the sun of the good religion —The phrase *dharmā savitri* would seem to refer to some formula of the Buddhists See footnote 2 in the Introduction to the Suttanipata in Sacred Books of the East, vol x p xii The Buddhists took their formula of the *Trisāraṇa* (Mahāvagga I, 38 2 in Vinayapitaka, vol 1 p 69 *buddhāṃ saraṇam gacchamī dhammam sa° ga° saṃgham sa° ga°*) to be the counter part of the Brahmanic *Savitri* (or *Gayatri*) which consists of three clauses (*tri pada*) and twenty four syllables (*caturvimśad-akṣara*) (SBE, vol x p 75 verse 456) *Mātricheta*, here seems to describe the Buddhist *dharmā savitri* as consisting of twelve words (*dvadāśa* *pada*) and two syllables (*dry-akṣara*) The phrase two syllables might refer to *dharmā* but the Buddhist formula in question comprises only nine words, unless a fourth clause (*saṃ* *trātanaṃ sa° ga°*) be added There is also the other well known Buddhist formula as given in Mahāvagga I, 23 5 (vol 1 pp 40, 41) *ye dhamma hetupphavāra tesam hetuṃ tathagato aha tesaṃ ca yo niruddho evamteḍaṃ mā asamaṇo* which does indeed yield twelve words but only if *paṇḍu* is disregarded in *tesaṃ*

The text<sup>1</sup> reads as follows —

Obverse.

- 1 xxxx v - x xxxx v - vx a xxxxx - [te tvayy api prahrtam yavaḥ  
6 Aho sa(ri)sara daura  
2 tmyamaḥo nirvana santata a natho 'pi san tatra gataḥ karuṇa-atma traya sadr<sup>2</sup>  
7 A-ānagata bhīyam n ōktam na netri na pravartita a na  
3 samsaras ca gamito n-abhayaṭram catuṛvidhah 8 Na Mahakasyap-Ānanda  
pramul<sup>3</sup> ha<sup>2</sup> l rta buddhavah guptaye na samadistah ka  
4 xxxv - vx 9 Lok aska-caksur cimalo yadi syas tām nimulitah<sup>4</sup> a saty āloko<sup>5</sup>  
'pi loko 'yam tamas ev āvagunthita<sup>2</sup> 10  
5 xxxvv - x xxxvv - vx a xxxvv - -x xxxx tra<sup>6</sup>d aurasā<sup>2</sup> 11 Trad-rte  
tu Jagannatha gṛtam arth atāram

Reverse

- 1 satyam a gata-candra v<sup>7</sup>akase graha tara gan amkte 12 xxxvv x pri<sup>8</sup>  
yamanā gun-āṇṇasah janita vṛana dosasya kalp-ānta  
2 xv vx 13 xxxvv x xxxvv vx a x<sup>9</sup>da<sup>4</sup> nagasva sarasah śrīr v  
acira naśinih 14  
3 Khady ōpama samsare kasya vai na bhaved bhayam a dhyayatam parinire<sup>10</sup>  
anam Buddhanam<sup>5</sup> vaśi vartinam iti 15 ॥ Varnārha varne  
4 Buddha stotre xxxxxxxx nama dvadasamo 'dhyayah sa<sup>11</sup>maptaś ca<sup>6</sup> a Catuh  
śatakam, kṛtir acārya bhadanta Ma  
5 trectasya xxxxxxxxxxxxxxxxxxxx<sup>12</sup>x<sup>7</sup>pai yka tsi : pa nā kti pe rne se(m)  
a ka v<sup>8</sup>a : ॥ ॥

### TRANSLATION<sup>9</sup>

[Obv.] Verse 7 Ah! the misery of Samsara (mundane existence)! Ah! the  
peace of Nirvāṇa! tho gh he is a lord he went there (i.e. into Samsara) har ng a soul of p ty  
like th ne

<sup>1</sup> See footnote 1 p. 80. For clerical errors see footnotes 2-6

<sup>2</sup> The original omits the vi arga read *pramul<sup>3</sup> ha<sup>2</sup> avagunthitah aurasah*

<sup>3</sup> Read *aloke*

<sup>4</sup> Apparently clerical error for *ta* for the Tibetan translation suggests *gata-nagasya*

<sup>5</sup> I read *Buddhan* ॥

<sup>6</sup> I read *samapta* : ca *catuh atāram* transferring the interpunction to *adhyaiah*.

<sup>7</sup> The following remark is not in Sanskrit but in Kuchean

<sup>8</sup> See footnote 7 p. 81

Verse 8. Future fears were certainly told, guidance was certainly promoted.  
*mundane existence of four kinds*<sup>9</sup> was certainly made to attain fearlessness

Verse 9. Though Mahakāśyapa, Ānanda, and others, men of enlightened<sup>10</sup> mind, were certainly appointed for the protection of this path;

Verse 10 if thou, the sole eye of the world, the pure one, be closed, this world, though there be light, is verily veiled in darkness

Verse 11 O Sugata, though there be this Law of the Sugata, though there be thy own sons, excellent sons, whether teachers or not teachers,<sup>11</sup>

Verse 12. yet without thee, O Lord of the world, the true ferry of the meaning (i.e. interpretation of the Law) is gone, just as when the sky, marked with planets and stars, is without the moon

Verse 13.<sup>12</sup> . . . of one bright with pleasing qualities, of one in whom the evil of a wound has arisen . . .

Verse 14 If thou art not there this excellent teaching is without essence, just as the beauty of a pool, from which its Nāga has departed, is not long in perishing

Verse 15 Who is not afraid of mundane existence which is like a sword, when the Buddhas who are endowed with power have thought of deliverance from it

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', this is the twelfth chapter named 'the Celebration of the Saving from Transitory Existence' Here also ends the Chatuhśataka (or the 400-versed) poetic composition of the Achārya, the revered Mātricheta

<sup>9</sup> Perhaps referring to the four sights met by the young Gautama, of an old man, a sick man, a dead body, a monk

<sup>10</sup> The Tibetan version has 'purified mind' [Dr Thomas] This points to a reading *kṛta-buddhayaḥ* in the original Sanskrit

<sup>11</sup> The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas

<sup>12</sup> The Tibetan version transposes verses 13 and 14 It is also not sufficiently perspicuous to assist in understanding the original text [Dr Thomas]

#### ADDITIONAL NOTE (16TH AUGUST, 1915)

THE surmise, expressed on p 2, regarding the find place of Hoernle MS 150<sup>712</sup> has now been fully proved to be true While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A Stein's second expedition, I discovered another complete folio, No 4, of the identical pothi of the Mahāpratyangirā Dhāraṇī (Stein Coll. Khs. 1. 156, Reg. No 319) of which fol 6 is edited on p 52, and of which fol 4 was excavated by Sir A Stein on the site of Khadaliḥ That site is thus, conclusively proved to be the find-place of fol 6

## MISCELLANEOUS FRAGMENTS

EDITED BY DR F W THOMAS

[THE manuscript fragments dealt with in this section belong to three consignments marked by me Nos 142, 143-143*a*, 144 respectively, transmitted by Lieutenant Colonel P J Miles, acting temporarily as 'Special Assistant for Chinese Affairs at Kashgar', to the Government of India in Simla, whence they were forwarded to me in 1903-4

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were 'purchased or obtained, from Badruddin Ak-sakal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned, but from the remarks made by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol 1, pp 236-7, it appears to be probable that they like the one mentioned on p 2, belong to the proceeds of the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadahlk in the vicinity of Domoko oasis. Those diggings had been intermittently carried on by the Mullah for the last three years or so before Sir Aurel Stein's visit to Khadahlk in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R H ]

All the Sūtras of which fragments are here edited belong to the Mahayāna division of Buddhists. They are the following —

- (1) Anantamukha Dharaṇī Hoernle MS, No 144 SA 1 (Inset)
- (2) Bhādrapala Sūtra Hoernle MS No 143 SA 3
- (3) Mahāparinirvāṇa Sūtra Hoernle MS No 143 SA 4 (Pl XXI No 2)
- (4) Unidentified Sūtra Hoernle MS No 144 SA 5 (Pl XX No 5)
- (5) Ratnadhvaja Sūtra Hoernle MS No 143 SA 7 (Pl XX No 6)
- (6) Candragarbha Sūtra Hoernle MS, No 143*a* SA 10 (Pl XX No 1)
- (7) Suvarṇaprabhāsottama Sūtra Hoernle MSS No 143*a* SB 9, and No 143 SA 16 (Pl XXI No 3)
- (8) Ratnarasī Sūtra Hoernle MS No 143 SA 17 (Pl IV, No 3)

- (9) Unidentified Sūtra Hoernle MS, No 143 a, SB 2 (Pl XX, No 3)  
 (10) Sūramgama-samādhi Sūtra Hoernle MS, No 144, SB 87 (Pl XX No 4)

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings and for the valuable assistance of Dr Watanabe. The English translations and also a part of the notes, have been supplied by Dr Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes in the translation I have co-operated for the most part merely by way of suggestion.

# 1 ANANTAMUKHA DHĀRANĪ

Hoernle MS, No 144, SA 1 (Reverse)

This is a complete folio of a miniature pothī (Fig 1), measuring 122 × 29 mm (or  $4\frac{1}{8} \times 1\frac{1}{8}$  inches). The string hole is in the middle of the left half at 27 mm from the left edge. There are three lines to the page written in very early Upright Gupta characters of small size, nearly everywhere legible, except in a few places where some letters are slightly sand rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side facing the second line of writing.

Fig 1

The text has been identified by Professor Watanabe as part of the Anantamukha Dhāranī, of which the Chinese Tripiṭaka includes eight translations (Nanjio, Nos 353-60), the earliest, No 355, being by C Chien, whose date is A D 222-80.

The translation (No 360) exhibits the passage in xxvii 9, fol 19a of the Tokyo edition of the Tripitaka. The Tibetan version, which is found in the Bkash hgyur, Mdo 2 fol 475 a-b, does not present any differences of reading.

The text of the folio reads as follows —

### Obverse

- 1 ddhy abhisamskaren<sup>1</sup> ābhisamskrtena yavad-eva-bhiksavo<sup>2</sup> janapada  
pradesē-
- 2 s āpanissāya<sup>3</sup> viharanti tān sarvaṃ mahāvane kutāgāra sālā
- 3 yaṃ samnipatayeyam-ath āyusmāñ Chāriputrās (t)athārupaṃ rddhy a

### Reverse

- 1 bhīsamskaram abhisamskarod<sup>4</sup> yatharupena rddhy<sup>5</sup> abhisamskaren-  
ābhisamskrtena
- 2 yavad eva bhīksavo<sup>2</sup> janapada pradeseṣu viharanti-tān sarvaṃ m
- 3 hāvane kutāgāra śālayaṃ samnipatayāmasa-tena ca samayena

### TRANSLATION

1 [Obv.] by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahavana pagoda. Then the venerable Sariputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the

and since—

<sup>1</sup> *abhisamskarod* = *abhisamakara* (11)

<sup>2</sup> Note the peculiar form of the initial vowel *r*. [Precisely the same peculiar form occurs in the Bower MS, Part IV, see Introduction p xxvi, Table of Alphabet.—R II]



## 2 BHADRAPĀLA SUTRA

Hoernle MS, No 143, SA 3

This is a practically complete folio measuring about 393 x 118 mm (or 15½ x 4½ inches). The right hand half however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm (or 1⅛ inches) diameter and at the distance of 103 mm (or 3⅞ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right, and its number, 28, now rather defaced is placed at the left edge of the reverse side. The paper is soft and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand rubbing especially on the extreme right quarter of both sides where some of the letters have become entirely illegible.

The text has been identified by Dr Watanabe as from the Bhadrupala Sutra (Nanjio Nos 73 75 76). In Jnanagupta's translation (No 75) it corresponds to III 9 fol 13<sup>vv</sup>-14<sup>xx</sup> of the Tokyo edition of the Tripitaka.

The text<sup>1</sup> of the folio reads as follows —

1. The composition of the text exhibits all the irregularities which usually mark the early Buddhist mixed Sanskrit. Thus we have e.g., the double sandhi in *devapī nagaṇī*, &c (obv 1 l 1 ff) i.e. *devaḥ apī = devaḥ apī*, &c } modified spelling in *krta* for *kṛta* (rev 11 5, 8) *lantara* for *kantara* (rev 1 7), *cahāvendriya*, for *cahāvendriya* (rev 1 2 also in No 7 a<sup>1</sup>, p 110) sing for plur, in *manuṣya* for masc. for neut. in *sutra* for *sutrāni* (rev 1 10) *takyah* for *takyāni* (rev 1 3), neut for masc. in *yantāni* (rev 1 9) omission of inflexion in *pravarṭta* (obv 1 10 rev 1 7) *dauṛcarnika* (rev 1 3) &c, omission of anusvara in *santa*, for *saṅtāni* (obv 1 8) *rajana* and *pareṣa* (rev 1 7) &c, use of Prakrit (or Pali) forms in *supana* for *śūpana* (rev 11 3 9) *imari* for *īmāni* (obv 1 8) similarly *eta* (*etāni*) for *etāni* (rev 11 3, 4), *yahēṣa* for *yathēṣa* (rev 1 5) *kadaḥ*, for *kadacit* (rev 1 6), *rujana*, for *rūjanā* (rev 1 7) &c, new or rare words *pravarṭta*, apparently for *pravarṭa* (rev 11 4 5) also *pravarṭtayaṇa* (rev 1 8). See also below notes 2 6 7 Semi-prakritisms *pareṣa* Skr *pareṣāni* (rev 11 6 7) *hasti* (rev 1 10), for Skr loc *haste* (cf *lohi* in *śaḍḥa* for *śaḥ* and *loḥḥa* *ṣya* for *bodhisattvas tasya*, obv 1 10 *pratyārthika* for *pratyārth*, rev 1 1), *vyagrus* for *vyaghras* 1 3 *jai tu* for *jai*, 1 10 *śatut* for *śa* 1 1 *raṣṭhapitra* for *puraṇṭhapayita*. Single dot and double dot, as marks of punctuation, occur in obv 11 2 and 4 — R II ]

Obverse.

- 1 (*tasya*) *de(v-ā)pi raksām karonti nāg-āpi yaḥś-āpi gandharv-āpi*  
*h(inna)-āpi mahōrag-āpi rakṣām karonti manuṣya-āpi amanuṣya-āpi*  
*Śakro pi Brahm-āpi catvāro pi mahārājānā* bu-
- 2 *ddh-āpi bhagavantas tasya bodhisatvasya rakṣām karonti ye te asam*  
*kh(y)eyāsu loka-dhātusu • punar aparam gṛhapate (tasya bodhisat-*  
*tasya) d(e)v-āpi* [xxxx] *ḥsanti : nāg-āpi*
- 3 *yaḥś-āpi linnar-āpi mahōrag-āpi manuṣya-āpi amanuṣya-āpi Śakro*<sup>2</sup>  
*pi Brahm-āpi catvāro pi mahārājānā [tasya bodhisattasya]* [xxxx]  
 [xxxx] *buddh-āpi bha(ga)nta ta-*
- 4 *śya bodhisatvasy āntamaśaḥ*<sup>3</sup> *supin-āntara-gatasy-āpi mukha-darśanam*  
*nāna-parikīrtana ca karonti buddha dharmām (c-āśya śrāi-a)yanti*  
*tasya bodhisatvasya • (pu)nar aparam (grha)pate* *tasya*
- 5 *bodhisatvasya anuddist-āpratilabdhā*<sup>2</sup> *dharmā-sābdhā śrotr-ā-abhā-*  
*sam āgacchanti ppratilabhāt*<sup>2</sup> *ca sa bodhisa sya*<sup>1</sup> *samā(dher anu)*  
*bhāvena tām (dharmām) śrī(oti kalpam) apy aśham*
- 6 *grhapate tasya bodhisatvasya guna-parikīrtanam kuryyām, imam*  
*samādhi dhārayantasya na ca tesā gunānā(m pariyamta)m śakyam*  
*gantum mama vā (pratibhāna)sya kaḥ<sup>4</sup> pra[ī-]*
- 7 *do yo bodhisatva<sup>1</sup> imam samādhiṃ pratilabhitvā tathatvāya śikṣeya*  
*tathatvāya pratipadyeya atha bhaga(vān ta)yām<sup>1</sup> (veta)yam ima gāth-*  
*ādhvabhāsit<sup>5</sup> || yo bodhisa* *ta :*
- 8 *mam uddiśeyā samadhi sātā sugateḥ desitām tasyānuśamsā<sup>6</sup> pari*

<sup>2</sup> [The duplication of *l*, preceding *r* in obv. 1 3, *śaklro*, and similarly of *p* in *apparatilabdhā* and *ppratilabhāt*, 1 5, may be noted. See Whitney's *Skr Gr.*, § 229 p 72. It occurs only in these three instances. Thus we have, obv. 1 1, *śakro*, ll 6, 7, *prati*<sup>2</sup>, rev ll 3 9, *kramanti*, &c. When following *r*, the consonant is usually doubled, but *dharmā* is always spelled with a single *m*, obv. ll 4, 5, rev 1 6, and *v* is duplicated by *b*, as in obv. 1 1, *gandhariba*, 1 9, *nirevīśaḥ*, rev 1 3, *dauvbarannika*. The same phenomena may be observed in the Bower MS, *Introd.*, II, 3, p lxxii — R H.]

<sup>3</sup> *Antamaśaḥ* = *antaśaḥ*, 'even', as in *Mahāvastu* (*Index*) and *Pali antamaso*.

<sup>4</sup> Here, in 1 8, and in rev 1 3, we have the upadhmaniya on the top of *p*, in the form of a cross within a circle ⊕. In rev ll 5 and 8, the jihvamūliya, set upon *kr*, in the form, apparently, of two curves ∞.

<sup>5</sup> Read *ādhyabhāsit*, and see footnote 15 on p 114.

<sup>6</sup> *Tasyānuśamsā* [v] acc sing feminine of *anuśamsā* (with anusvāra dropped, see footnote 1), 'benediction', 'blessing', as in *Mahāvastu* vol II, p 373, l 18. The *Pali*

Buddhas, with regard to that [1 4] Bodhisattva even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [1 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samadhi. Through a Kalpa period also, [1 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samadhi, nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samadhi may learn the ultimate nature of things<sup>11</sup>, and may enter into it? Here the Blessed One at that moment spoke the following Gatha verses —

(1) The Bodhisattva who [1 8] may exhibit this quiet Samadhi shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges,

(2) , [1 9] nor do kings act unfriendly (towards him), who exhibit this Samadhi

(3) Snakes with dreadful poison, terrible become innocuous, nor does a hog offer any risk of injury to him [1 10] whose Samadhi is in progress.

(4) His adversaries, angry and terrifying men are overcome certainly (by him) whose Samadhi is in progress

[Rev] (5) Wild animals, beasts of prey lions and tigers and wolves jackals they for his delectation (serve?)

(6) (When) men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samadhi should be in progress.

(7) For him there is no disease nor obstacle, his organ of sight can never be destroyed, as to speech he is eloquent who exhibits that best of Samadhi

(8) He does not fall into hell or evil birth, nor do diseases attack his body nor does disgrace ever attach to him who exhibits that quiet Samadhi.

(9) (Though) Devas do not protect him neither Nagas and men, yet Yakshas and Rakshasas, (if) evil minded are not able to harass him whose Samadhi is in progress.

(10) Devas speak his praises so also men and Nagas, also Yakshas and Rakshasas, and the Buddhas praise him as a son according to their wish, who keeping [Samadhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing, as to his conditions (past, present and future) there is never any doubt, as to his form there is no equal to him who keeping [Samadhi] in progress shows it to others.

<sup>11</sup> *Tathatva* short for *bhūta tathatva* or *bhūta tattva* the absolute or ultimate nature of all existence. On it and on *Sim lā* see Suz.OMB ch 3, also Suz.AF, 11 57 59 135 139.

(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others

(13) By Mara (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair, [the anxieties are removed?] of him who has this Samādhi in progress

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body, . . .

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sutras go at the last .

### 3 MAHĀPARINIRVĀNA SUTRA

Hoernle MS, No 143, SA 4 (Plate XXI, No 2, Reverse)

This is a practically complete folio, measuring about 315×93 mm (or  $12\frac{1}{4} \times 3\frac{3}{8}$  inches) In the left half there is the usual string-hole, surrounded by a circle of about 23 mm (or  $\frac{9}{16}$  inch) in diameter The paper is discoloured by age, and round the edges also by moisture The folio has practically no margin Its number, rather worn, appears to be 162 and stands on the left edge of the obverse, facing the fourth line of writing There are seven lines of writing on the page, in Upright Gupta characters originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible

The text has been identified by Dr Watanabe as from the Mahāparinirvāna Sutra (Nanjio, Nos 113-15, 120) In Dharmarakṣa's translation (No 113 A D 416-23) the passage is found in XI, 5, fols 49<sup>b</sup> -50<sup>a</sup> (Tokyo edition), in that of Fa-hian (No 120, A D 417) it occurs in XI, 9, fols 35<sup>b</sup> -36<sup>a</sup> (Tokyo edition)

The text<sup>1</sup> reads as follows —

<sup>1</sup> [The composition of this fragmentary text is disfigured by many defects There are also numerous scribal errors which are noted below Occasionally an unsuccessful attempt at correcting such errors has been made, see notes 2 and 18 A small flat curve (~), resembling the sign for the numeral one serves for various purposes It regularly represents the *virama* and, as a rule, the single dot of the anusvara It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *karaniya*, obv 1 1, *aha sma* obv 1 2 &c), though in some places it seems uncalled for, e.g. obv. ll 5 and 7 The *vīsarga* is as a rule, omitted altogether (thus *karaniya*, obv 1 1 *i cchisatīai*, rev 1 4, &c), but it occurs as the usual double dot in rev 1 5 (*tathagatah*) and four times in rev 1 7 A double lar appears twice in a peculiar large form to mark the end of a paragraph, in obv ll 4 and 6, also in the fragment No 5, obv 1 2 (Pl XX, No 6) Some examples of the usual grammatical peculiarities of the Buddhist 'mixed Sanskrit' are noticed below in the notes — R H ]

TRANSLATION <sup>21</sup>

[Obv 1 1] (He i e the Blessed One, said Endowed with innumerable merits O noble youth is this Mahaparinirvana) <sup>22</sup> Grand Sutra because of its stimulating the Womb of the Tathāgata By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sutra an endeavour should be made on the Womb of the Tathagata [1 2] He (i e Kasyapa) <sup>23</sup> said Even so Blessed One even so Blessed One as regards the impregnation of the Womb of the Tathagata by now I have become strong and proficient in the introduction of seed <sup>24</sup> [1 3] He (i e the Blessed One) said True true noble youth even so it must be conceived speaking after the manner of the vulgar world He (Kasyapa) said Not so O Blessed One, I do not (mean to) speak after the manner of the vulgar world He (the Blessed One) said True true noble youth [1 4] it must be done by penetrating deeply into the Absolute as one's food even as a bee takes its food from (the depth of) the flowers of a tree Once again O noble youth just as by mosquitoes urine the great earth is in no wise [1 5] satiated (with moisture) by reason of its extreme sparseness even so like mosquitoes urine, this Grand Sutra will spread sparsely in the world in the coming period characterized by the destruction of the Good Law, [1 6] it will go to waste just as mosquitoes urine oozes into the great earth This is the seventh sign All the numerous depressive <sup>25</sup> signs of the disappearance of the Good Law should be known by a good man [1 7] Once again O noble youth just as upon the passing away of the rainy season (comes) the first winter month (which) is called autumn (*sarad*) (and) on the arrival of that autumn (*sarad*) the clouds giving quick short showers [Rev 1 1] (cause warmth to disappear) <sup>26</sup> even so this Mahaparinirvana

<sup>21</sup> The Mahaparinirvana Sutra a portion of which is here translated is that of the Mahāyanists It is a very large Sutra quite different from the Mahaparinirvana Sutra of the Hinayanists which corresponds to the Mahaparinirvāna Sūtra of the Pāli Canon [The translation is based on translations made by Dr Watanabe of the two Chinese versions which Prof Leumann was good enough to furnish to Dr Thomas They are referred to below in the footnotes — R II]

<sup>22</sup> Supplied from the Chinese versions and restored by Prof Leumann *ama'asa ikhyeya g na i k lapitra eta i Mahaparinirvāna mahā sūtrāṇi*

<sup>23</sup> As the Chinese versions show the text is in the form of a dialogue between Buddha and Kasyapa

<sup>24</sup> On the Mahāyanist doctrine of the Tathāgata Garbha or Tathāgata's Womb see Suz OMB p 126, n 1 and Suz AF p 54 n 2 *Tathāgata garbha* is practically synonymous with *bhūta tattva* and *dharma kya*, see Suz OMB pp 125 ff 145 and Suz AF pp 96 98 (Cf footnote 11 on p 92) It is treated of at length in the Tathāgata garbha sūtra on which see Suz OMB p 243, note 1, and S S p 407, note 171 13 also Wassiljew's Buddhism (German) p 190

<sup>25</sup> The text has *śarīra nimittāni* (for *śarīra* M W D, p 1189), 'signs of depression', 'lad signs', or *sannimitta* 'good sign'

<sup>26</sup> Restored according to Tibetan Chinese version as at the end of summer and in the beginning of winter autumnal rains regularly fall and warmth hides itself The text may be restored *ajaratlayanti namam*

Grand Sutra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings<sup>27</sup> [1 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahasattvas.<sup>28</sup> On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [1 3] entered Kashmir, it will become hid in the earth. All the Mahāyana Sūtras the vast<sup>29</sup> and exceedingly nectar like texts of the Good Law, will become hid. Hence now, this is [1 4] the advantage of (this Mahāparinirvāna) Sūtra that it may be understood by the Bodhisattvas, Mahasattvas, eminent men that this is the permission of the Tathagata that the texts of the Good Law have gone into hiding. He (Kāśyapa) said: May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha a Śrāvaka and a Bodhisattva<sup>30</sup> explaining it clearly and manifestly [1 6] for the easy understanding of all beings. The Blessed One spoke: It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle shed and of cattle of various colours and there should be Nilgais<sup>31</sup> (among them) and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel)<sup>32</sup>

## 4 AN UNIDENTIFIED SUTRA

Hoernle MS No 144 SA 5 (Plate XX, No 5 Reverse)

This is a complete folio measuring 236 × 96 mm (or 9 $\frac{3}{10}$  × 3 $\frac{4}{5}$  inches) very well preserved with the usual circle (19 mm or  $\frac{3}{4}$  inch diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bubler

<sup>27</sup> On *sandha vacana* see footnote 4 p 126

<sup>28</sup> The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmarakṣa has 'in the southern regions it (the Mahāparinirvāna Sūtra) will be spread by all Bodhisattvas, they cause the Dharmamegha to rain and to fill (the south)'

<sup>29</sup> The text has *vaṭṭulya sūtra*. The usual term is *vaṭṭi-lyā-sūtra*. Regarding a *Vaṭṭulya Sūtra* see S S p 354 note 4

<sup>30</sup> The text from which the two Chinese versions were made appears to have omitted the *visarga* after *Tathagata* for they translate 'there is no difference between the state of Buddhas Bodhisattvas Śrāvakas Pratyekabuddhas. Regarding the difference of the three classes of Buddhas followers and their respective *Yānas*, see SP p 79, l 6 Dh S No 2 p 35, Suz OMB pp 8 9, 277 ff

<sup>31</sup> The Nilgai (lit blue cattle *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey but younger bulls and cows are browner' (Enc Brit)

<sup>32</sup> Supplied from Dharmarakṣa's Chinese version

Table IX) stands on the left edge of the reverse side. There are on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sutra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama cittôtpadika*, or one in whom the desire to become a Buddha is first awakened, *bodhicarya pratipanna* or one who has entered on the life of a Bodhisattva, and *anupattika-dharma-ksanti pratilabha* or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the *Aksayamatī Sutra* which is quoted in the *Sikṣasamuccaya* (ed. Bendall, p. 212, ll. 12-14). The folio-number points to the fragment belonging to a rather extended Sutra.

The text<sup>1</sup> of the folio reads as follows —

### Obverse

- 1 laputro<sup>2</sup> va kuladuhitā va :<sup>3</sup> sa saptāhena<sup>4</sup> suvisuddha cittaena aranye  
pratyutpanna buddha manasi-
- 2 karenā viharati ev āsya<sup>5</sup> buddha surya ma<sup>6</sup> manasikarenā rāśmibhiḥ  
sarvāḥ skandha-dhātvaś cāyataneṣu
- 3 dana-dama samyag satpāramitā<sup>7</sup> vīrddhiḥ yavat puripurim gaccha  
nti<sup>8</sup> tadyatha kulaputra grīṣme pa-
- 4 śeṣe māse surya rāśmibhiḥ puspā<sup>9</sup> vīkṣanti phala dhāny-ōśadha<sup>10</sup>  
vārdanti<sup>10</sup> yavat pacanti satī
- 5 nām upabhoga paribhogā<sup>11</sup> samkhyam gacchanti evaṃ eva kulaputra  
prathama cittôtpadiko<sup>12</sup> kulapu-

<sup>1</sup> [The text is written in markedly mixed Sanskrit. Thus for cases of the neglect of sandhi see below note 12 of inflection, note 9, of concord, note 14, and for a case of prakritism note 16. There are also numerous clerical errors, see notes 4, 7, 10, 13, 14. — R. H.]

<sup>2</sup> Double dot or *vi arga* is a mark of interpolation.

<sup>3</sup> Read *saḥ saḥ* and below, rev. l. 5 *yavat*.

<sup>4</sup> For *eram aya* as below in l. 7.

<sup>5</sup> Read *surya yima* cf. rev. l. 3 *sūrya vimana*, also *manasikarena* as in l. 1, cf. Div., p. 236<sup>7</sup> and *Mvy* No. 85<sup>7</sup>.

<sup>6</sup> The subject of *gacchanti* is some plural indicated by *yavat*. As regards *puripurim*, see *Mt.* vol. I, p. 373.

<sup>7</sup> Neglect of inflection. read *puspāni*, *ōśadhāni*, *anīrjāṇāni*, *saḥ dāna(h)*, *mulāni*, *śāstrāni*, *asāni*, *acipikāni*, *vimāṇāni*, *anīrjāṇāni*, *śrīyo*, *ulīkṣanīyāḥ*, *śāstrāni*.

<sup>8</sup> Read *varīkṣanti*, and rev. l. 1, *vīrīrddhanti*.

<sup>9</sup> Read *paribhoga-śrīrjāṇāni*, omitting *vīrjāṇāni*.

<sup>10</sup> Neglect of sandhi, read *ōśadīrjāṇāni*, *śāstrāni*, *śrīrjāṇāni*, *śrīrjāṇāni*, *śrīrjāṇāni*.

<sup>12</sup> Complete *kulaputro*.

- 6 tro vā kuladuhitī vā bodhāya cittaṃ<sup>13</sup> tr saptāhena suvisuddha-cittena  
dṛśabhī<sup>14</sup> dikṣu pratyutpa  
7 nna samukha<sup>15</sup> buddha mana-ānuprēkṣi<sup>16</sup> viharati evaṃ asya buddha-  
manasikara raśmibhūh samadhi-puṣpa

. Reverse.

- 1 sya samtana<sup>17</sup> vikaṣanti sarvba kuśalamulā<sup>18</sup> bodhicaryaya<sup>16</sup> vivardanti<sup>19</sup>  
sarvba<sup>1</sup> akuśalamulā<sup>2</sup> dharmasya  
2 vipacyanti uśusyanti<sup>17</sup> aśesa<sup>9</sup> avipakā<sup>9</sup> naśyanti sarvba paramita<sup>7</sup>-  
bhumisu supariṣakā<sup>9</sup> āndriyo bha  
3 vati sarvba satva paripācaka upajīvyo bhavati tad yatha kulaputra  
sūrya mahavimāna<sup>9</sup> purvabhāna sa  
4 maye<sup>12</sup> iha Jambudvīpe<sup>12</sup> udayati sarvba tam āndhakara<sup>9</sup> vidhamayati  
sarvbesam ca priya<sup>9</sup>  
5 nīyanai<sup>12</sup> udikṣanīya<sup>9</sup> pujaṇīyo bhavati ksatriya brahmana-vaiśya  
śūdranam yava<sup>4</sup> tiryagyo-  
6 nīgatanamm<sup>13</sup> api evaṃ eva kulaputra yah kulaputro va kuladuhita  
va prathama-cittōtpadiko<sup>17</sup>  
7 anuttarayam<sup>14</sup> sammyak<sup>15</sup>-sambodhaya cittaṃ utpadayati tr saptāhe  
vivikte praśanta<sup>9</sup> sayyasaṃ pra-

### TRANSLATION.

[Obverse] a noble youth or a noble maiden abides, for the space of six weeks, with well purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun chariot of Buddha by its rays, with respect to all (four) departments of the mind (*dharmā-śāndha*), the (two) elements, and the (two) spheres of sense<sup>15</sup>, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness, it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

<sup>13</sup> Here *utpada* is missed out, cf. rev l 7

<sup>14</sup> Read *dasasū*, for another neglect of concord see below, rev l 7, where read *anuttarayā*, dat. sing., agreeing with *bodhāya*. The fem. loc. *anuttarayāsi* would agree with *bodhan*, as in SS p 278, l 5

<sup>15</sup> Read *śaśimulā*, but rev ll 6, 7, *gaṇanam, samyak*

<sup>16</sup> Prakritic, or Pali, gen. sing. for Skr *caryaya(h)*

<sup>17</sup> Read *ucchayanti* (ut *śneyanti*) similarly *utrasā* and *anutranta* (for *uttr* and *anutr*) in Nos. 6<sup>th</sup>, 10<sup>th</sup>. [See Skr *Vajra*, p. 186, footnote 11 — R H]

<sup>18</sup> On these terms see B Pch., pp 26, 125, cf. *passim*



open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samadhi thoughts<sup>19</sup> opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of dement (obstructive) of the Absolute mure and dry up (like an ulcer), and without remainder, without consequences<sup>20</sup> perish, in all the periods of *pāramitā*<sup>21</sup> he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon, it is just as, O noble youth, the great chariot of the sun here in Jambudvīpa rises in the forenoon time, dispenses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brāhmanas, Vaiśyas, Sūdras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyusita*) on his seat . . .

## 5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA

Hoernle MS, No 143, SA 7 (Plate XX, No 6, Obverse)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm (or 13 × 3 $\frac{3}{4}$  inches), with the usual circle (25 mm or 1 $\frac{1}{10}$  inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good, less elegant, larger, and more worn than that of No 4, but nearly everywhere quite legible.

The text has been identified by Dr Watanabe as from the second chapter, called *Pūrva*, of the second part, Ratnadhvaja, of the Mahāsamnipāta Sūtra (Nanjio, No 84, ZDMG LXII, p 100). It was translated into Chinese by Dharmarakṣa a native of Central India, between 414 and 421 A.D., under the Northern Liñ

<sup>19</sup> On *saṃtana*, see Petersburg Dy, s r Bendall's explanation in S S, p 23 n 4, and p 360, n 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.  
<sup>20</sup> *Arīyalani*, lit. 'without maturing', refers to the doctrine of *karma*, when there is no longer any rebirth as the result of actions, good or bad.

<sup>21</sup> On *pāramitā-bhūmi*, 'stage of pāramitā', see P Dy, p 335 a.

## RATNADHVAJA, IN THE MAHĀSAMNIPATA SUTRA 101

dynasty (Nanjio, App II, No 67) In the Tokyo edition of the Tripitaka the passage corresponds to III, 2, fol 4 a<sup>8-10</sup>.

It reads as follows<sup>1</sup> —

Obverse.

- 1 x x *amanasīlāra bhāranti bhagavan aha karma pratyayam eva drasta vya lotūhala prāptānam satbanam bhagava samśaya*
- 2 *cched ārtka* <sup>2</sup> *imam purvba-yoga udaharati smam* <sup>3</sup> *|| bhuta pūrvbam kulaputr ātite 'dhvani aparimanebbhi* <sup>4</sup> *mahakalpebbhi*
- 3 *adhikkranterbbhi asmim c'āva cātu-dvīpikayām yad'āsmim tena kalena tena samayena Jyotisuryagandhaobhasa-*
- 4 *śrī nama abhūsis tathagata arha samyak sambuddho yava buddho bhagatam kliste pañcaka sade* <sup>5</sup> *loke varitta*
- 5 *mane caturām parisānām sata trini* <sup>6</sup> *yanani dharman deśayati smam* <sup>7</sup> *tena ca kala samayena : raja* <sup>7</sup>
- 6 *m abhūsi Utpalavaktro nāma cātu dvīpika-cakkravartti : atha rajā Utpalavaktro aparena samayena s āntahpu*

<sup>1</sup> [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv 1 3, *asmim* 'dvīpikayam', false number, rev 1 6, *kulaputrah* for 'putrah', false gender, obv 1 6, 'dvīpika' (but 1 3, *dvīpikayam*) rev 1 2, *gathebbhi*, false spelling, obv 1 5 *yanani*, false sandhi, obv 1 2, 'kalpebbhi' *adhikkranterbbhi asmim*, 1 4, *śrī nama*, and *tathagato arha*, 1 6, 'vaktro aparena', rev 1 2, *bhagavato śrīsa*, and *imebbhi gathebbhi* 1 5, *trapaya* and so ca, 1 6 *samantagato satpurusa*, omission of final consonant, obv 1 4, *yata*, of visarga, rev 1 1, *gandhebbhya*, 11 4, 5, *nara*, 1 5, *pathai*, of anusvara obv 1 1, *drastarya*, and *bhagata* (for *prakritic bhagavati*) 1 2, *artha*, *yoga*, rev, 11 4, 5 *kūtha*, though in all these cases the anusvara may be only rubbed off, on the other hand, there is a wrong anusvara in rev 1 2, *krtrasi*, and 1 4 *abhūtan*, insertion of euphonic *m* in obv 1 6, *raja m abhūsi*, *prakritic* contraction in obv 11 3, 7, rev 1 6, 'gandha'o'hasa' for *gandhāra'hasa* Curiosities of spelling are the subscript *b* for *r*, e g., in obv 1 2, *purvba*, 1 6, *dvīpika* (but 1 3 *dvīpikayam*), *lotuhala*, obv 1 1 (for *laut*), *abhūtarinsu*, rev 1 3 (for *abhūta*). Also the dots as marks of punctuation may be noticed and the peculiar shape of the inter functional double bar, obv 1 2, rev 11 3 5, see footnote 1, p 93 — R H J

<sup>2</sup> Note the anomalous attachment of the superscript *r* to the side of *tha* in *artha*, instead of above it. See footnote 8, p 90, footnote 15, p 95

<sup>3</sup> Here, and in 1 5, *smam* reminds us of some Vedic nasalizations (L).

<sup>4</sup> 'Uhin mahā' is a clerical error for 'bhīr mahā

<sup>5</sup> Apparently syn *pañca kasaya*, see Dh S, No 91 Mvy, No 124, L V, p 248 1 13. But see also SBE, vol xlix Part II, p 169, footnote 2

<sup>6</sup> Compare the similar *dve sata* M W Dy, p 507<sup>2</sup>. On the three *yana* see S S, p 328<sup>3</sup>, L V, pp 257<sup>11</sup>, 260<sup>13</sup>, Mst II, p 362<sup>2</sup>, Dh S, No 2

<sup>7</sup> *Rajam* acc sing, for Skr *rajanam*, cf Pāli *rajanī*, and footnote 7, p 105

7 ra parivārah sa-bala kāyo : yena Jyotisomyagandhaobhāsa-śris tathagato tenzōpasamkkrami upctya tasya

## Reverse

- 1 bhagavatah pādaś śirasā vanditvā bhagavanta(m) nānā puspebhya oki(r)nsu . nānā vādyebhyaḥ nānā-gandhebhya pūjām krtvā sārḍ dha(m)
- 2 aparimitena bhikṣu-saṃghena pradakṣinī-krtvām punar api bhagavato śirasā padau vanditvā : imebhī gāthebhī bhaga-
- 3 vantam abhistavinsu || Sura nara-bhujaga-pūjaniyā praśama-kara kaḥ kalusam aram, sapta dhana-rahita sprti
- 4 karā<sup>8</sup> bhani katha bhavati nara sūksma matih [1] Sarvba jagatī tama-sphuta pradipa karā<sup>8</sup> jara maran ābhīhitam-<sup>9</sup>
- 5 pramoksa kara : tr apāya-jaga<sup>10</sup> pramo(caya)se bhani<sup>10</sup> katha mucyati nara maru māra pathai<sup>11</sup> 2 || So ca ku
- 6 (la)putrah Jyotisomyagandhaobhāsaśris tathāgato rāja<sup>12</sup> Utpalavaktram etad avocat, traya-dharma samanvāgato<sup>13</sup>
- 7 sa<sup>14</sup> ttpurusa sūksma-matir bhavati : addhyaśayena sarvba-satbe(su) karunāyati : sar(vba satīnām dūh)kha praśaman ārtthā

## TRANSLATION

(Obverse) they become inattentive The Blessed One spake, 'the doctrine of Karma, verily, must be considered' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old time story In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas<sup>14</sup> At that time, on that occasion, there was a Tathāgata

<sup>8</sup> Syrti sphuta 'help', 'touched' (cf Jaina Prakrit *phūḍa*) are from *ṣṛ* 'win', 'reach', 'touch', whence comes also the E. Turkestan word *phara* 'obtainment', used of the four stages *śrota-apanna*, &c (L) The *a* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L) <sup>9</sup> Probably read 'ābhīhata-pramoksa'.

<sup>10</sup> On the three *apāya*, see L V, p 89<sup>14</sup> *et passim* The Southern Buddhists have four *apaya*, see P Dy, p 49 b — With *bhani* compare *bhane* in Mv VI, 20, 2, p 214

<sup>11</sup> Maru 'god' = *marut* (L) Compare L V, p 257<sup>17</sup>, *deva-manuṣyānāḥ*, with p 260<sup>14</sup>, *maru-manuṣāḥ*, and S P, p 12, l 13.

<sup>12</sup> Read *rajam* See footnote 7 <sup>13</sup> Note *traya-dharma* for *tri dharma* (L) <sup>14</sup> Here the original reads *yadāsmu*, which is not intelligible Apparently the text is corrupt or mutilated One expects some phrase like *nirrtta*

named Jyotisūryagandhāvabhāsasrī<sup>15</sup> an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra<sup>16</sup> by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathagata Jyotisomyagandhavabhasasrī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers, and having done worship to him with various forms of music and various scents and having circumambulated him together with his countless community of monks and having once more respectfully touched the feet of the Blessed One with the head they eulogized him with the following Gatha verses

(1) O thou that art worthy to be worshipped by gods, men, and Nagas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure<sup>16</sup> say, how does a man become subtle minded?

(2) O thou that in all the world art the illuminator of those that are touched with darkness that art the deliverer of those that are afflicted with old age and death that deliverest the world of its three places of suffering say how is a man delivered from the paths of the Maruts and Mara?<sup>17</sup>

Then that man of noble family Jyotisomyagandhavabhasasrī, the Tathagata spake thus to King Utpalavaktra 'A good man, who satisfies the (following) three conditions becomes subtle minded (namely, first that) he becomes purposely compassionate towards all creatures, (secondly, that) for the sake of allaying the sufferings of all creatures.

## 6 CANDRAGARBHA, IN THE MAHĀSAMNIPATA SUTRA

Hoernle MS No 143 a, SA. 10 (Plate XX No 1, Obverse)

This folio measuring 402 × 118 mm (or 15 $\frac{4}{8}$  × 4 $\frac{3}{8}$  inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm, or 1 in

<sup>15</sup> The Tathagata Jyotisuryagandhavabhasasrī (elsewhere, obv 17 and rev 16, called Jyotisomya) and also King Utpalavaktra (obv 16, rev 16) appear to be otherwise unknown. (The Chinese translation calls the Tathagata *Gandhaguna*, and his world would be *Sugandharabhāsa* (L))

<sup>16</sup> On the seven kinds of treasure see Mvy, No 78

<sup>17</sup> That is gods (*deva*) and devils

diameter) and hole for the string. The folio number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing in Upright Gupta characters is large and clear though not very elegant a little rubbed and smudged especially on the reverse.

The text has been identified by Dr. Watanabe as from the sixth part *Candra garbha*, of the *Mahasamnipata Sutra* (Nanjio No 63). It was translated into Chinese by Narendrayasas a native of Udyana A.D. 566 under the Northern Tsi dynasty see Professor S. Levi's *Notes chinoises sur l'Inde* p. 9 also JA 1913 II p. 343. The passage corresponds to III 4 foll 7<sup>l</sup> 8<sup>l</sup> of the Tokyo edition of the Tripitaka. The work is not found in the *Bkah hgyur* which has however a short work entitled *Candranarbla prayna paramita-mahayasa sutra* (Ser phym 7 fol 176 7).

It reads as follows<sup>1</sup> —

### Obverse

- 1 (*st/a*) *samgamya sama(ga)mya paraspara evam abuh kim (e) tad ih adya*  
*bhavisyanti* : *vad bayam imamny adrsta purvbanu rupani pasyam*  
*asruta purvbas ca sa*
- 2 *bdah (sr)nomah na ca kasci janite yatha Mara papimam sva bhavanad*  
*avatiry a bhagavamtam vandana* *pasamkkrintas catursu r<sup>2</sup> dbi*  
*pesu puspa<sup>3</sup> m<sup>3</sup> k<sup>3</sup>*
- 3 (*pamtah*) *puspa varsam pravarsamtah yani ca puspani catursv asura<sup>4</sup>*  
*puresu pri(versitani tani) puspai sa<sup>5</sup> hy asura purah parama :*  
*durgandhen apu*
- 4 *ritah parama papa dhuma-rajasa asu<sup>5</sup> dhudibhir apurita damasamasak<sup>1</sup>*  
*sari(srpahur iascika) visrama<sup>1</sup> sikabhir apurita sok akula m<sup>2</sup> anabhi*
- 5 *ramya t<sup>2</sup> tam avrta sarvbe hy asura purah samvrttah sarvbe c asurah*

<sup>1</sup> [The text exhibits the same irregularities as No 5. Thus in obv 1 1 plur for sing. in *bhavisya ti* obv 1 2 *srnomah* for *srn mah* anomalous sandhi in *pasya d* *asruta* for *pasyam asruta* also rev 1 3 *rati sha* for *rat r sha* superfluous an *isvira* in *imamny* single and double dot as punctuation *b* for *t* in *galla jam* &c. Others are noticed in the following notes — R II.]

<sup>2</sup> Euphonic insertion of *r* al o m and *t* in ll. 4 and 5.

<sup>3</sup> *puspa* irreg masc acc. plur for *puspani* as in 1 3.

<sup>4</sup> The *in catursv asura* and the double dot after *parama* are clerical errors read *ca vrtt asura* and *parama-durgandhen*. [But see also the Note on pp 62-3 — R II.]

<sup>5</sup> Read *\*rajasa su* and *\*srpahi vscik* (see footnote 6).

stri-puruṣa-dāraka-dārikāḥ param-ôpadrav-ôpadrutāḥ śok-ākulā-  
m<sup>2</sup> a-

- 6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vithiṣu saṁgamyā samā-  
gamyāśura-rājñoh purata sthitbā paśyanti asura-rājānaḥ [xxxx]  
7 upadrutaṁ yāvat, Vaimacitro 'sura-rājā sarvb(ai)ḥ sva-rāṣṭra-nivāsibhi  
stri-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari[ā]vārā [xxxx]  
8 di Vairocanaś c'asura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi stri-puruṣa-  
dāraka-dārikābhir asurai saha sa-parivārā i [xxxxxx] saṁ-  
9 sthān darśayāmāsa<sup>6</sup> : drṣṭbā ca Rāhur asur-ēndro Vaimacitro<sup>7</sup> asura-  
rājānaḥ prechati sa āha : vikṛtā sarvbe as[urā] [xxxx] sa-

Reverse.

- 1 drṣāḥ vāyava uṣṇa āgatā jvalana-sadrṣāḥ ime ca pādapa-phalāḥ kṣiti-  
tala-patitāḥ śuṣk-ēha padmañi<sup>8</sup> jaladhara-sa[rassu] rajasāmśu-dhū-  
2 pena sphutā hy asmākaṁ asura-bhavanāḥ makṣikā-damśamaśaka-  
śalabhāḥ<sup>9</sup> bahu-vividha-kṛmayāḥ etat pāpa-svara śrṇomi vi [xxx  
xxxxx]  
3 kaṁ • nāsti rati ihāiva asurā bahu-duḥkha-vihatāḥ sarvbe tṛṣa-  
bhukṣa<sup>10</sup> piḍitā āsaraṇa-duḥkhitāḥ sarvbe utrastra<sup>11</sup> śuṣka-hṛda[  
ya [xxxxx]  
4 bhayaiḥ kasyāyam prabhāva idṛśo deva-nāśa asuraiḥ kena upāya<sup>12</sup>  
śakya śamituṁ ima idṛśa-bhayam, mā iha nāga kṣipra pr[axxxxx]  
5 ya asuraiḥ Rāhur asur-ēndraḥ prāha : bho śrūyatāṁ mama vacanaṁ  
sa āha : sarvbe bho asura bhūṣi<sup>13</sup> sukhitāṁ<sup>9</sup> kāma-guṇaiḥ pañcabhir<sup>12</sup>  
rddhyā

<sup>6</sup> Note the peculiar position of the superscript *r* here and in l. 4, <sup>9</sup> *ṛpāhiraścikā*; also in rev. l. 7, *viśpariḥhina*, with an anomalous insertion of *ḥ*. See footnote 8, p. 90.

<sup>7</sup> Read *Vaimacitram*; probably a clerical error, due to the preceding *asurēndro*.

<sup>8</sup> *Padmañi*, for *padmini*, unless it is a clerical error for *padmāni*.

<sup>9</sup> Superfluous anusvāra; also in *sukhitāṁ*, l. 5, *kṛayatām*, ll. 7, 8, 9.

<sup>10</sup> *Bhukṣa*, hunger, for Skr. *bukhukṣā*; apparently a hitherto unexampled form; but *Mahāvastu*, II, p. 202<sup>3</sup>, has *bhukṣā*, hungry.

<sup>11</sup> Read *uttrasta*; correctly *uttrastāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

<sup>12</sup> *Upāya* for *upāyena*.—Compare *pañca kīma-guṇā* in *Jātaka*, II, p. 60, l. 6.

<sup>13</sup> Read *asurā abhūṣi*. The text is here rather smudged by interfering traces of

musical instruments, <sup>2</sup> decay of garments, decay of food and drink; decay of joy and gladness, decay of Devas, decay of Yaksas and men, decay of Gandharvas and Asuras,

## NOTE

[The two speeches, beginning in obv 1 9, are in verse. That of Vaimacitra's inquiry (obv 1 9 and rev 11 1-4) consists of three verses, as shown by the number 4 (rev 1 7) which marks the first verse of Rāhu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving aksaras in the five lines is 174 to which must be added 35 aksaras (i.e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve pādas, or quarter verses, hence dividing 209 by 12, we obtain 17 as the number of aksaras in each pāda, leaving over four aksaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyasti class, which contains metres consisting of 17 aksaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu: the text of which is preserved in its entirety. It is the well-known Sardulavikṛdita, which consists of 19 aksaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *śukla*, for *śukra*, in rev 1 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi) — R. H.]

## 7 SUVARNAPRABHASÔTTAMA SUTRA

Hoernle MSS, No 143 a, SB 9, and No 143, SA 16

These are two folios of the same manuscript pothi. A short notice of them was published by Dr Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp. 696-8. The second (SA 16) is complete, measuring 410 × 93 mm (or 16½ × 3½ inches). The first (SB 9) is a fragment, measuring about 180 × 93 mm (or 7 × 3½ inches) and therefore being about three sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand rubbing. The other folio (SA 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv. 11. 5,

<sup>2</sup> The original text has *turya*, i.e. Skr. *turya*, Mst., III, p. 124<sup>12</sup> has *turiya*

6, and rev ll 1, 2, some loss of text Irrespective of these gaps, the text is on the whole very well preserved In the middle of the left half there is the usual circle, of about 29 mm (or  $1\frac{1}{8}$  inches) in diameter, with the hole for the string Nearly *vis à vis* on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm (or  $1\frac{1}{8}$  inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted The folio number 98 is on the left margin of the obverse side The paper of the two folios is fairly fresh, and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand

The text of the two folios is from the Suvāna-bhāsa ōttama Sūtra, perhaps more commonly known as the Suvāna-prabhāsa ōttama Sūtra Two manuscripts of it are in the Cambridge Collection of Nepalese MSS (Add 875 and Add 1342), a third is in the Hodgson Collection of the Royal Asiatic Society (No 8), and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No B 9) From the latter an edition has been published in the Buddhist Texts of the Buddhist Text Society of India (Calcutta, 1898) Two passages from the Sūtra are quoted in the *Sikṣa-samuccaya* (ed Bendall, in the *Bibliotheca Buddhica*), pp 160 and 216, where both elements of the name, *bhāsa* and *prabhāsa*, occur An abstract of the contents of the Sūtra is given in R L Mitra's *Sanskrit Buddhist Literature in Nepal* (Catalogue of the ASB, Hodgson Collection) pp 241-8 There exist translations into Chinese (Nanjo, Nos 127, 130), Tibetan (Rockhill, *Life of Buddha* p 218) and Mongol (I J Schmidt, *Geschichte der Ostmongolen*) Fragments of a translation into Khotanese have been published by M P Pelliot (*Études Linguistiques*, fasc iv, 1913), and into Uigur, by Professor F W K Muller (*Uigurica*, pp 10-35, 1908) Fragments of the former are mentioned by Professor Leumann (*Zur nordarischen Sprache*, &c, p 10, 1912)

(1) Hoernle MS, No 143 a SB 9

This fragment comprises portions of the colophon of the fifth chapter (*parivarta*) and of the nine initial verses of the sixth chapter From the fact of the text being written in verse (*upajāti variety of tristubh*) it can readily be seen that, allowing for the vacant space of the string hole, from 21 to 26 akṣaras are lost from the several lines of writing In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol 17), which is more correct than the printed text of the Indian Buddhist Text Society<sup>1</sup> Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here Some of the more relevant ones are noticed in the footnotes

<sup>1</sup> For the collation of the Cambridge MSS, Add 875, fol 18 b, 19 a, and Add 1342, fol 15 b, 16 a, the readings of which also are referred to in the footnotes



booters in the village, they all indeed reside in the village, (but) they do not recognize one another

[Reverse] Verse 5 The sense of sight makes for things endowed with form, the sense of hearing is concerned with sounds, the sense of smelling grasps the manifold odours, the sense of the tongue continually makes for the tastes

Verse 6 The body-sense<sup>27</sup> makes for things amenable to touch, the sense of ideation<sup>28</sup> is concerned with the mental objects<sup>29</sup> These are called the six senses, they do not mutually overstep their own particular spheres

Verse 7 Thought again, unsteady like *Māya*, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freebooters of the village

Verse 8 According to which of the six objects thought is occupied with, it is conscious of the objects of the senses form, and sound, moreover smell, taste, and tactility furthermore mental objects

Verse 9 And thought is fitting everywhere like a bird over the six senses, and settles on a sense as an instrument and becomes a combined instrument-sense, for (without such combination) a sense cannot produce a knowledge of its own (object),

Verse 10 And the body is without motor impulse or activity and there is no real basis for the rise of consciousness

(2) Hoernle MS, No 143 SA 16 (Plate XXI, No 3 Reverse)

This folio comprises a portion of the final verse (upendravajra variety of *tristubh*) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (*śloka*), together with a portion of the seventh, of the fifteenth chapter In our folio the former chapter is numbered the fifteenth, which is probably a clerical error otherwise it would indicate that the Sutra as it stood in the manuscript to which our folio belonged included a chapter which is not now found in any other existing manuscript The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS, and is edited by Professor Reuter on pp 7 ff of the Journal of the Linno Ugrian Society, xxx In the Hodgson MS of the Royal Asiatic Society the text of our folio stands on folio 55 and in the Calcutta print on pp 69 70<sup>1</sup> It reads as transcribed below, the missing portions, in smaller italics are supplied from the RAS MS

<sup>27</sup> i.e. skin sensibility, see B Pech, 1 p 172 and in, note 1

<sup>28</sup> See B Pech Pl 18 and xxxii, *manēdrija* is 'the faculty of ideation or representative imagination', and '*dharma*, when related to *manas*, is as a visual object to visual perception—in namely, mental object in general'

<sup>1</sup> See footnote 1 on p 10<sup>1</sup> The passage stands in Add 875 fol 59 ab, and Add 1342 fol 50 b, 51 a In Add 2831 it is missing

Obverse

- 1 m<sup>2</sup> me śrutam suti<sup>2</sup> an<sup>2</sup> umoditam ca yath ābhīprāvenī mī<sup>3</sup> bodhī<sup>4</sup>  
prāptam sa dharmā kavam hi mayā ca labdham ~ 32 || Suvarna  
bhas ottamatah<sup>5</sup> su
- 2 trendra rajñe<sup>5</sup> Su sambhara parivartto namni pamca(dasa)mah<sup>6</sup>  
samaptah 15 © Atha kṛlu Bhagavam<sup>7</sup> śrīvo mahadevata(y āmam )
- 3 trayamasa yat kaścī chri mahadevate<sup>8</sup> śraddhah kulaputro va • kula  
duhita va • itī ina(g)ata pratyutpa)nnā
- 4 nam Buddhanam bhagavatanam<sup>9</sup> acintya mahatī upula vistrirna<sup>10</sup>  
sarv-ōpikaranāḥ pujaṁ karttu karmen • a(t)t ānu
- 5 gata pratyutpannam B[u]ddhanam bhagavatam ~ gambhu(ram  
Buddha go[ca]ra)m prajanitu<sup>11</sup> kamo bhavet, ten āśāyam tatra  
pradeśe va vihare va ~
- 6 <sup>12</sup>arambva<sup>13</sup> deśe va ~ yat āyam Suvarna bhas ōttamah sutre<sup>14</sup> ndra ra  
ja vīstareṇa samprakṛjate<sup>15</sup> n avyakṣipta<sup>16</sup> citten vāhita<sup>14</sup> śīo

Reverse

- 1 tren āyam Suvarna bhas ōttamah sutrendra ra(ḥ) sī otar yāḥ u Atha)l ha  
lu Bhagavan imam sarv-artham bhujas<sup>17</sup> ya mastraya<sup>18</sup> (sam)pṛndī  
payama

<sup>2</sup> A half formed m cancelled by a vertical line passed through it similarly in  
rev 1 5 a badly formed th cancelled by cross lines From the Cambridge MSS  
supply the complement Tatha pramāṇa i baḥ puṣya-śan khaṇ yan and amend with  
Cambridge MS Add 1342 me śrīta i c abhyanumoditā ca Add 875 has al o  
faultily c a umod ta i ca

<sup>3</sup> n i m c prakritic for i e (mama) see Pischel's Prakrit Grammar § 418 p 294

<sup>4</sup> [boḥ] seems treated as neuter so also rev 1 6 stupa i cf sa adhī sre ta  
No 2<sup>13</sup> p 90 The Cambridge MS Add. 875 al o has the neut kaly i labd/a i  
but it and Add 134<sup>o</sup> read bodhī prapta ---R H ]

<sup>5</sup> See footnotes 2 and 3 on p 110

<sup>6</sup> Apparently an error for catī rda amah as in all the MSS

<sup>7</sup> Prakritic for bhagava i and below rev 1 6 for asmin

<sup>8</sup> Originally mahadevī had been written but the long i sign is deleted

<sup>9</sup> Read bhagavata a as in 1 5 also read with the three MSS acintya <sup>10</sup> l i i

<sup>11</sup> l i i <sup>12</sup> rna i

<sup>13</sup> Read v st rna

<sup>14</sup> Prakritic for prajnatam

<sup>15</sup> This line is much smudged by impressions of letters on the superjacent folio

<sup>16</sup> Read araṇya so also in rev 1 6 antare

<sup>17</sup> The three MSS and the Calc print read differently nāvīks pta-c ttenavīrah la<sup>18</sup>  
but the reading nāvīksipta c ttenavīra is confirmed by the Mannerheim MS

- 2 nas tasyam velayam imam gatham adhvabhasit, <sup>15</sup> ¶ Ya(d i)cehe  
[sariba] Buddhanām pujaṃ (ka)rtum ac[i]nt[i]a[m] • gambhira(m)  
sarvba-Buddhanam gocaram ca prra
- 3 janitum<sup>16</sup> 1 tam <sup>17</sup> ca deś-ōpasamkkramya <sup>18</sup> viḥaram lenam eia ca ~  
yatra deśiyate <sup>17</sup> sutram Suvarṇa bhaṣa ōttamam <sup>19</sup> nv idam 2 Acmti  
kam idam
- 4 sutram anamta gunam akaram, mocakam sarvba satvanām anekaur  
dukkhā sagaraḥ 3 Ādim sūtrasya paśyami maddhy ānta nidhanamta
- 5 ¶<sup>2</sup> tha • tigambhira sūtr āndram upam āsya na vidyate ~ 4 Na  
Gaṅga rajasani<sup>20</sup> ca na dharanyam na ca sagaram na c āmbara  
tata-sthasya • kincic cha
- 6 ky ōmākrtum<sup>21</sup> 5 [Dha]rma dhatu praveśe ca pravestavyas<sup>22</sup> tath  
āmntare <sup>13</sup> ~ vatra dharm ātmakam stupam<sup>4</sup> gambhīram su pratisthi  
tam 6 Tatra ca stupa maddhye smim<sup>7</sup> pa<sup>23</sup>

<sup>15</sup> [Read *adhya* / *asit* The curiously misshapen form of the aksara *dhya* occurs also in the preceding fragment, obv 1 2 (p 110) and in the fragment of the Bha drapala Sūtra obv 1 7 (p 89) The verb *adhyabhas*<sup>o</sup> is very commonly used in connexion with *gatha* see e g L V, pp 118<sup>20</sup> 124<sup>14</sup> 132, 140<sup>22</sup> &c, Mst, I, 33<sup>7</sup>, 56<sup>13</sup>, &c II 66<sup>16</sup>, 84<sup>8</sup> 11 4 7 &c, III 28<sup>12</sup> 31<sup>16</sup> 34<sup>13</sup> &c In fact it is used as frequently as the simple verb *abhas*<sup>o</sup> The verb *abhyabhas*<sup>o</sup> also occurs though rarely (e g L V, pp 47<sup>4</sup> 49<sup>4</sup>, 78<sup>3</sup>, 97<sup>4</sup>) and the aksara *bhya* does not so easily account for the misshapen *dhya* There is possibly a similar clerical error in No 6, rev 1 7, *vidya* for *vidya* The three MSS read here simply *abhasata* — R H ]

<sup>16</sup> Note the Khotanese *rr* in *prajanitum* and see footnote 13 on p. 110

<sup>17</sup> Prakritic for *tat* (*tac*) conj and for *desyate* pass. causale

<sup>18</sup> Correctly *desam upasamkkramya*, which however, would not have suited the metre The aksara *mya* is a correction by a later hand, originally it seems to have been *myi* The three MSS have a different reading which avoids the grammatical difficulty, *ya icchet* *sa carec cōpasamkkramya*

<sup>19</sup> Read *starna*<sup>o</sup>, m c

<sup>20</sup> Read *°rajasani* the final *i* is m c. and omit the second *na* The MSS read *rajasu cāta*

<sup>21</sup> The aksara *pa* had been missed out, and is written in the margin, below 1 6 and the place where it should be inserted is marked by a small cross above the line Prakritic for *sakyam upamakariti*

<sup>22</sup> Read *pravesataryas* (scil *dharmadhatu*) and *antaro* The RAS MS has *pravesatarya talantaro* the two Cambridge MSS have *pravesataryam tadantaram* Moreover all three MSS read *pravesena* The Calc. print, apparently quoting the ASB MS reads *prakusena*

<sup>23</sup> The complement of the verb in the three MSS is *patyēt Śākyamunim jinaṃ | idam sūtraṃ prakusanta i ma cjuena starena ca*

## TRANSLATION

[Obverse] Verse 32 As being the earnest of a great store of merits (*punya skandha*) this Sutra has been heard by me and approved, and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body<sup>21</sup> (*dharma kaya*) by me has been acquired

Here ends the fifteenth chapter, named Susambhava, in the Suvarnabhasottama most royal Sutra

Thereupon then the Blessed One addressed the excellent Mahadevi, 'if, O Mahadevi, any believing noble youth or noble maiden, from a desire to render inconceivable, great abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddhasphere of the past future, and present blessed Buddhas, he must necessarily, wherever this Suvarnabhasottama most royal Sutra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this Suvarnabhasottama most royal Sutra with an undisturbed mind and an attentive ear There upon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gatha verses<sup>22</sup>

Verse 1 Since I desire to render unthinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2 therefore I betake myself to a country, or a monastery, or even a cave, where this Suvarnabhasottama Sutra is taught

Verse 3 Unthinkable is this Sutra, infinitely good, precious, and liberating all living beings from many oceans of pain

Verse 4 The beginning of the Sutra I see, (but) it has neither a middle nor an end (i.e., it is illimitable), it is a very profound Sutra, like it there exists nothing

Verse 5 Neither the sands of the river Ganga, nor the ocean on the earth, nor in heaven (*lit* what stands on the surface of the sky) can anything be likened to it?

<sup>21</sup> On *punyaskandha*, *bodhi dharma kaya* and *dharma dhātu* see Suz OMB pp 199 294 ff 256 ff and 115 193 ff, also SRE xlix, p 178, and Prof de la Vallée Poussin in JRAS for 1906, pp 946 ff, where other references will be found See also p 96, footnote 24 The idea in verses 6 and 7 seems to be that the study of the Sutra serves as the entrance to the noumenal, or absolute world (*dharma dhātu*) and enables one to realize the absolute (*dharma*) In the Sutra the Jina or Buddha in his *sarvabhoga kaya*, speaks, as it were to the human bodhisattva (see Suz OMB pp 267-8, 272), and therewith agrees the reading (see note 22) *prakasena*, 'for the sake of the proclamation of the dharma dhātu, let its interior be entered, where the stupa exists from which the Jina proclaims

<sup>22</sup> See for a very similar phrase LV, p 36 1 12

Verse 6 And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered where a profound stūpa representing the noumenal (*dharmā*) is well set up <sup>24</sup>

Verse 7 And there in the middle of the Stūpa one may behold the Jina (sage) Saḥyamuni proclaiming this Sūtra with a pleasing voice

## 8 RATNARAŚI SŪTRA

Hoernle MS No 143 SA 17 (Plate IV No 3 Obverse)

This is a nearly complete folio measuring about 290 × 65 mm (or 11½ × 2½ inches) but on the right side a narrow slip about 30 mm (or 1½ inches) which had been glued on has come off and is now missing. The blank place of junction (about 8 mm wide) can be seen on the Plate, beyond it the slip projected about 22 mm (or ¾ inch) and allowing for the usual blank margin carried on the reverse side about one to three aksaras while on the obverse side on the whole width of the slip there stood about two to four aksaras. The entire length of the folio including the projecting portion of the glued on slip must have been about 312 mm (or 12½ inches). The missing syllables are conjecturally supplied in the transcript and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom and on that right half also the writing is indistinct through sand rubbing. Otherwise the writing is black and well preserved. It is in a small but very neat calligraphic hand in Upright Gupta characters and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnaraśi Sūtra of which a Tibetan version is to be found in the *Bkaḥ hgyur* (*Dkon brtsegs* vol 5 (vi) fol 261 a 298 b of the India Office copy). The part contained in our fragment corresponds to fol 265 6a. The Sūtra was translated into Chinese in A.D. 397-439 (Nanjio No 23 (44) col 19). Passages from the Sūtra outside our fragment are cited in the *Sikṣasamuccaya* of Śāntideva, see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns runs as follows —

Sanskrit	Obverse	Tibetan
1 samamohan niracchati . 8 ime		Itun ba sto    <u>o</u> d srun brgyad
kaśyapa astau śramaṇa		po hdi dag ni dge shyon gi
dharm āvaranā te jayra		chos kyī sgrub pa ste rab tu
jiteṇa parivrajyitavyaḥ    A		byun brs de dag yons su

Sanskrit

āham Kāśyapa sra(mana)  
linga samstha<sup>1</sup>panam ida

2 m iti vadāmi • guna-dharmam<sup>1</sup>  
pratipaty āham Kāśyapa śra  
manam iti vadāmi • śramanena  
Kāśyapa kaye smim kasaya<sup>2</sup>  
dhara(yam)anenā niska<sup>3</sup>saye  
na<sup>3</sup> te

3 na bhavitavyam • tat kasmā  
dhetoh niskasayasya Kāśyapa  
kasayam anujñatam, yah kaś  
cit Kāśyapa sa kasayah laye  
smim<sup>4</sup> kāsūyam dharaya

4 ti anyatr āśay ādhimuktya sar  
vams tath<sup>4</sup> kasaya dagdhan  
iti vadāmi tat kasmā dhetoh  
āryanamm<sup>5</sup> esa Kāśyapa dhva  
jah upasamm<sup>6</sup> ā(nuku)lo maitr  
a(nu)yukta<sup>6</sup> :

5 ti viraga caritanamm<sup>5</sup> etani  
vāstra(n) • tatra Kāśyapa ya  
āryanam dhvajis tam<sup>4</sup> srnsva •  
dvadaś eme Kāśyapa āryanam

<sup>1</sup> Read *pratipadya*, and note the curious position of the anusvara in *dharmam*

<sup>2</sup> *n* was omitted, and is supplied above the aksara *dha*

<sup>3</sup> Read *niskavayena*

<sup>4</sup> Prakritic for *asmin tan*

<sup>5</sup> Read *āryanam*, *upasam*<sup>o</sup>, *caritanam*

<sup>6</sup> See P Dy s v *metta*

Tibetan

span bar byaho : Hod srun  
dge sbyon gi kha dog<sup>1</sup> dan  
rtags kyī dbyibs kyis dge  
sbyon zes na mī hchad kyī  
yon tan gyī chos la nan tan  
byed pahī dge sbyon nī dge  
sbyon žes nas bśad do Hod  
srun dge sbyon gis nī rñog pa  
med pahī sems kvīs<sup>2</sup> lus la  
dur smrig dag bean bar byaho  
de cihi phyr ze na Hod srun  
rñog pa med pa la nas dur  
smrig gnan gi Hod srun rñog  
pa dan bcas pahī lus la<sup>3</sup> dur  
smrig dag hchan

de dag thams cad dur smrig  
tshig paho žes bśad de bsam  
pas mos pa rnams nī ma gtogs  
so de cihi phyr ze na hdi  
[265 b]nī hphags pa rnams kyī  
rgyal mtshan vin pahī phyr te  
skyo<sup>4</sup> zin

hdod chags dan bral bar spyod  
pa rnams kyis gos hdi dag  
nī ſie bar zi bñhi rjes su  
mthun pa byams pahī rjes su

<sup>1</sup> Tib. inserts *arna* (Aha dog) between *sramana* and *linga*

<sup>2</sup> Tib reads *niskasayena manasa* (rnog pa med pahī sems kyis)

<sup>3</sup> Tib has *sa kasaya kaye* (rnog ja dan bcas pahī lus la)

<sup>4</sup> Tib inserts either *soka* or *upalapa* (skyo) before *viraga*

## Sanskrit

*dhvajah* (katam)e (dv)a(da) ॥  
śa • ta

## Tibetan

zugs<sup>5</sup> paho. Hod srün de la  
hphags pa rnams lyi rgyal  
mtshan gan ze na. Hod srün  
bcu gñis po hdi dag ni hphags  
pa rnams kyī rgyal mtshan te

## Reverse

1 pa aryanam dhvajam, 1 samadhir  
aryanam dhvajah 2 prajña  
aryanam dhvajah 3 vimuktir  
aryanam dhvajah 4 vimukti  
jñāna darsanam aryanam dhva  
jah 5 saty āvatara a<sup>5</sup> ryanam  
dhvajah 6

2 pratitya samutpad ānubuddhy

<sup>1</sup> Neuter to suit *tapas* otherwise  
masculine as neut *dhvaj* is exceedingly  
rare see M Williams's Skr Dy The  
curve or prone comma placed over the  
śaśara m does duty for both the numeral  
one and the sign of virama

bcu gñis gan ze na<sup>6</sup>. Hod  
srün tshul khrims hphags pa  
rnams kyī rgyal mtshan dan  
tin ne hdzin hphags pa rnams  
kyī rgyal mtshan dan. śes rab  
hphags pa rnams kyī rgyal  
mtshan dan. rnam par grol ba  
hphags pa rnams kyī rgyal  
mtshan dan. rnam par grol ba  
ye śes mthon ba hphags pa  
rnams kyī rgyal mtshan dan.  
bden pa la hyug pa hphags pa  
rnams kyī rgyal mtshan dan.  
<sup>7</sup> rten cū hbrei bar hbyun ba

<sup>5</sup> Tib has *upaśānan kulo ma tranu  
gukto* (ne bar zi bahi rjes si mkhun  
pa byams pañi rjes su zugs) It has  
ke *aryana dhvaj* and omits *tan* and *na*

<sup>6</sup> Tib has what twelve? Morality  
(śīla in place of *tapas*) Kāśyapa is a  
banner of the Aryas

<sup>7</sup> Tib here differs considerably giving  
as successive dhvajās *rtēn cū hbrei bar  
hbyun la hyug pa* (prat tyasamutpa lara  
tara) *bsam glai b i* (cāvari dhyānani)  
*tshad med pa b i* (cāvari apramāṇi?)  
*gugs med pañi agoms par hyug pa b i*  
(cāvaro rupaśānanavataṛak?) *shyon  
med pa la hyug pa* (a loma lara?) *ag  
pa ad pa* (asratākaya)

Sanskrit.

anatā āryāṇāṃ dhvajāḥ 7  
catbāro brahma-vihārā āryā-  
nāṃ dhvajāḥ 9<sup>\*</sup> catbāri  
dhyānāni āryāṇāṃ dhvajāḥ 9  
catasra ārūpya-<sup>†</sup> samā-

3 pattaya āryāṇāṃ dhvajāḥ 10  
niyām-āvakkraṅtīr āryāṇāṃ  
dhvajāḥ 12 ime Kāśyapa  
dvādaś-Āryā<sup>†</sup> 9 dhvajāḥ tatra  
Kāśyapa yo bhikṣur ebhir.  
dharmair a<sup>†</sup> nanu-

4 gataḥ āryāṇāṃ dhvajāṃ kṣāya-  
vastrāṃ kāye dhārayati tam  
aham vitatha-dharma-prati-  
pannam iti vadāmi • uddara<sup>10</sup>  
dharma-vihāriṇam iti vadāmi •  
ta<sup>†</sup> thāgata-

5 śāsana-dū-sthitam iti vadāmi  
nirvāṇa-pakṣa-vipakṣa-sthitam  
iti vadāmi • saṃskāra<sup>10</sup>-pakṣ-  
ānukūlam iti vadāmi • māra-

<sup>\*</sup> Read 8.

<sup>†</sup> *nāṃ*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

<sup>10</sup> Probably read *saṃsāra* with the Tibetan, which has *hkhor* • *ba*.

Tibetan.

la • hjug • pa • hphags • pa • rnam •  
kyi • rgyal • mtshan • dan • bsam •  
gtan • bži • hphags • pa • rnam • kyi •  
rgyal • mtshan • dan • tshad • med •  
pa • bži • hphags • pa • rnam • kyi •  
rgyal • mtshan • dan •

zugs • med • paḥi • sgoms • par •  
hjug • pa • bži • hphags • pa • rnam •  
kyi • rgyal • mtshan • dan • skyon •  
med • pa • la • hjug • pa • hphags •  
pa • rnam • kyi • rgyal • mtshan •  
dan • zag • pa • zad • pa • hphags •  
pa • rnam • kyi • rgyal • mtshan •  
te • Hod • sruṅ • bcu • gñis • po • hdi •  
dag • ni • hphags • pa • rnam • kyi •  
rgyal • mtshan • no • <sup>\*</sup> Hod[266 a]  
sruṅ • gaṅ • la • la • rgyal • mtshan •  
hdi • dag • dan • ldan • par •

hphags • paḥi • rigs • gos • dur •  
smrig • dag • hchan • ba • de • ni •  
nor • baḥi • chos • la • žugs • paḥo •  
žes • ṅas • bśad • do • chos • dan •  
hgal • bar • gnas • pa • žes • bśad •  
do • de • bžin • gśegs • paḥi •

bstan • pa • las • riṅ • du • gnas • pa •  
žes • bśad • do • <sup>10</sup> mya • ṅan • las •  
hḍas • paḥi • phyogs • kyi • mi •  
mthun • paḥi • phyogs • la • gnas •

<sup>\*</sup> Tib. has *gatra Kāśyapa ya ebhir dhva-jair* (sic) *upēla āryakulavastrakṣāyāṇi dhārayati*.

<sup>†</sup> Tib. gives *dharma-virodha-sthitam* (?) for *uddaradharmavihāriṇam*.

<sup>10</sup> Tib. has *buddha-śāsana-dūra-sthitam* for *tathāgata-śāsana-dū-sthitam*.



Sanskrit.

baḥśa<sup>11</sup>-grastam iti vadā<sup>12</sup>  
mī.

Tibetan

pa · zes · bśad do ॥ hkhor · bahi ·  
phyogs dau · mthun · pa · zes ·  
bśad · do ॥ na rgyal gyi · mthil  
bas zin · pa zes bśad · do ॥<sup>11</sup>

<sup>11</sup> Read *baḥśa*

<sup>11</sup> Tib replaces *mara baḥśa* (= *mara vadisa*) by *munakaratala* (?)

## TRANSLATION.

[Obverse] . falls into infatuation. These, O Kāśyapa, are the eight hindrances<sup>12</sup> to observing the principles of a Sramana they must be abandoned by one who has abandoned the world Nor do I, O Kāśyapa, speak as setting up a mark of a Sramana By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Sramana A Sramana, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed Whoever, O Kāśyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes For what reason? For the Elect, O Kāśyapa, it is their banner<sup>13</sup>, they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness Now, O Kāśyapa, listen to what are the banners of the Elect Twelve, O Kāśyapa, are these banners of the Elect What twelve? [Reverse] (1) Asceticism is a banner of the Elect, (2) self-concentration<sup>14</sup> is a banner of the Elect, (3) wisdom is a banner of the Elect, (4) emancipation is a banner of the Elect, (5) knowledge of and insight into emancipation is a banner of the Elect, (6) incarnation of truth is a banner of the Elect, (7) firm<sup>15</sup> recollection of the chain of causation<sup>16</sup> is a flag of the Elect, (8) the four perfect states<sup>17</sup> are a banner of the Elect, (9) the four (kinds of) mystic

<sup>12</sup> Five *āvarana*, or hindrances, are mentioned in Dv y, p 378, l. 4, and in S S, p 90, l 6 and note 2 A twofold division is mentioned in Dh S, No 115

<sup>13</sup> For the metaphorical use of *dhvaja*, banner, see S S, p 134, l 6, and Mst, vol III, p 65, l 4

<sup>14</sup> On this, and the three following items, see Dh S, No 23, also Mvy, No 4, Mv, I, 36, 2 (p 62, transl. pp 182-3)

<sup>15</sup> The word *anala* is obscure, perhaps a false reading for *avalāra*

<sup>16</sup> See Dh S, No. 42

<sup>17</sup> See P Dy, p 95 a, also p 70 a

meditation<sup>18</sup> are a banner of the Elect, (10) the attainments of the four incorporeal states<sup>19</sup> are a banner of the Elect,<sup>20</sup> (12) entrance upon a course of asceticism<sup>21</sup> is a banner of the Elect These, O Kaśyapa, are the twelve banners of the Elect Now, O Kaśyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles, him I declare to be practising heretical<sup>22</sup> principles, him I declare to be badly observing the commandments of the Tathagata,<sup>23</sup> him I declare to be taking a stand with the partisans opposed to the party of Nirvana, him I declare to be well disposed towards the partisans of Samsara, him I declare to be seized by the hook of the Evil One .

## 9 AN UNIDENTIFIED FRAGMENT

Hoernle MS, No 143a SB 2. (Plate XX, No 3 Obverse)

This is an incomplete folio measuring 270×120 mm (or  $10\frac{3}{8} \times 4\frac{7}{16}$  inches), being short, to judge by its similarity to No 6 (*ante*, p 103), by about one third on the right side In the left half, about 88 mm ( $3\frac{3}{8}$  inches) from the left edge, there is the usual circle (27 mm or  $1\frac{1}{8}$  inches in diameter) and hole for the string There are practically no margins, consequently the folio number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No 143a, SA. 10 (No 6, p 103) apparently by the same hand

The text, written in a curiously debased dialect, is astrological It names a Rishi Kharusta, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the *Bulletin de l'École Française d'Extrême Orient*, vol iv, pp 543-79 especially p 565 As will be seen, the 'mixed dialect' is here

<sup>18</sup> See Dh S, No 72

<sup>19</sup> In the four brahmaloka= P D<sub>3</sub>, p 58a See Dh S, No 82

<sup>20</sup> The eleventh banner is missing in the text, compare the Tibetan version

<sup>21</sup> Cf Ś S, p 270, l 4, also p 374

<sup>22</sup> The text has *uddara*, an otherwise unknown word The context requires a word with a bad sense, such as 'heretical' Perhaps derived from *udlara* or *aralara* from *√ idlr* or *aradr*, 'split', cf Prakrit *dara* for Skr *dara* There is also *urdara* a *rākṣa*

<sup>23</sup> The text has *du-sthila*, which may be correct, but it might be a clerical error for *dura-sthila* 'far removed from', which is suggested by the Tibetan, see footnote 10

## Reverse

[Line 1, Verse 94] The shadow turns round, and here (the asterism) Āsvini leads the night but (the asterism) Anuadha the sun towards the southern quarter

[1 2] by Suras (and) Rishis thou art encouraged and in this month (and) field by Rakshasas, men, serpents (and) Yakshas [Verse 95] (The asterism) Vṛścika (or scorpion)

[Line 4] Now the Rishi Kharusta<sup>2</sup> addressed the whole congregation, which stood with folded hands, and said

[1 5] 'you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions, and likewise

[1 6] the motions of asterisms and planets, are you satisfied and content, or not? Now then, all (the congregation), [1 7] bowing (to him) with folded hands, spoke thus 'thou art the preceptor of all the Devas, the best sage in the world of Suras and Asuras, unlike any other,

[1 8] a well wisher of all living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future) nor has any other (person) [1 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half months, months

## 10 ŚURANGAMA SAMADHI SUTRA

Hoernle MS, No 144 SB 87 (Plate XX, No 4 Reverse)

This is a part, between one half and two thirds of a folio imperfect on the left and therefore lacking a number. But for one small gap near the right lower corner the existing part, measuring 208 × 121 mm (or 10 × 4 $\frac{1}{2}$  inches) is undamaged. The writing eight lines on either side, in Upright Gupta characters, is fine bold formal black and clear a little rubbed at the left lower corner of the *obverse* and corresponding upper corner of the reverse, but the reverse lines 6-8 with continuation 8a, are in a different, smaller, thinner, distinctly cursive hand and probably by another scribe (*footnote 13 p. 127*), and contain a different text.

The text is the conclusion of a Śurangama samadhi Sutra followed by a Dharani or charm (in the cursive hand). A Tibetan version, with however an amplified ending may be seen in the *Blah hgyur*, Mdo vol 5 (ix) fol 407 b 510 a of the India Office edition. It was translated into Chinese in A.D. 384-417 (Nanjio

<sup>2</sup> The reputed inventor of the Kharoshthi script, whose story is related in the *Suryagarbha Sutra*, see Professor S. Lévi's article referred to in the introductory remarks.

Line 4. *Vvāti* = *viāda*; *Kirttiya* = *Krttikā*. Read *vīpat-kara*.

Line 5. Read *tikṣṇa-karmāni* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n* *Maga* = *mārgam* (?); *āṣā a* = *āṣādhā*.

Line 6. *Murga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardra*<sup>o</sup> = *ārdrā-dhanisthā*; *yota* = *yotram* or *yoktram*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyesthā*; *bhadravati* as in l. 1.

Line 8. Read *satva-kite* (?) *Vvūtās ca vidu* = *virūdhās ca vidarah* (?); *yamadevati* as in l. 1.

Line 9. *Kryāiyam* = *kriyā iyam* (?); *trivṛṣi rātrau* = *trivṛṣyām rātrau* (?), *rsayām* = *rsayah* (?)

Reverse Line 1. *Cchāyā parvarttati iha aśvinī rātrīm nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa ksetra rāksasa nara bhujaga yaksa*, and compare the clause in No. 5, rev l. 3, *sura-nara-bhujaga* (p. 102). *Bhṛṣcika* = *irścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*

Line 4. Read *anukūla*; *kharuṣṭam rsiṃ sarvā prāñjalikṛtya parṣad vyñāpayati*

Line 5. *ksetra-horā-rāṣi*, &c.

Line 6. *anumodanam utāha na iti* (?), *tāraṃ* = *tārat*

Line 7. Read *prāñjali*, *śristo* = *śreṣṭho*, *vūdhā* = *vidvān* (?)

Line 8. Read *satva-kite-āsi*, *sarva-kriyā sampanno*; *sarva-try-adhva*. With *tradhva* compare *trapaya* in No 5, rev. l. 5, p. 102

## TRANSLATION.<sup>1</sup>

### Obverse

[Line 2, Verse 87.] A formula of medical herbs . . . . ., in this respect effective are (the lunar asterisms) *Citrā*, *Mṛigaśūṛā*, *Śravanā*, [Verse 88], *Nidhana*, *Punarvasu*, *Svātī*, *Satabhīṣā*, . . . . . of those who abandon disputes, quarrels, knives (?) and . . . rites [Verse 89] Causers of misfortune are (the lunar asterisms) *Kṛttikā*, *Phalgunī*, *Āśādhā*, . . . [l. 5] rough works, having made a firm path Causers of success in this respect are (the lunar asterisms) *Parva-phalgunī*, *Parva-āṣādhā*, *Parva-bhadrāpadā* . . [l. 6, Verse 90] . . . . . arrangers to go on a secret path are (the lunar asterisms) *Ārdrā* and *Dhanisthā* in combination. [Verse 91] One may do here all fierce rites, . . . . . here firm, foremost friends are (the lunar asterisms) *Āśleṣā* and *Jyesthā*. [Verse 92] If (the lunar asterism) *Uttara-bhadrāpadā* be here the third (?), let him do . . . . [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men [Verse 93] The fourteenth day, again, has Yama for its deity he should proceed to act as in the former case .

<sup>1</sup> The text is in too bad condition to admit of a complete or satisfactory translation.

Tibetan Version

[1. 5] gśeḡs̄ · paḥi · b̄sam · gyis · mi · khyab · pa · thob nas · mi · h̄jgs̄ · par · ḥdod · pas · dpah̄ · bar · ḥgro · baḥi · tin · ne · ḥdzin · dkon · mehog · ḥdi · mūan · par · byaḥo ḥ ma · thos · paḥi · chos · rnam̄s̄ · thos · nas · mi ·

[1. 6] spon · bar · ḥdod · pa · dan ḥ idem · po · nag · rtogs̄ · par · ḥdod · pa · dan ḥ ye · śes̄ · mnon · sum · du · gyur · pa · rtogs̄ · pa · ḥdod · pas · dpah̄ · asbar · ḥgro · baḥi · tin · ne ḥ dzin ḥ di la

[1. 7] mos̄ par · byaḥo ḥ 502 a ḥ dpah̄ bar ḥgro baḥi tin ne ḥ dzin ḥ di b̄sad̄ paḥi tshe sems can grans med tshad med pa bla na med pa yan dag par ḥ dzogs̄ paḥi byan chub la yan dag par žugs so ·

[1. 8] gan byan chub sems dpah̄ sa la gnas pa ḥ m de bas kyan śin tu tshad med do ḥ gan dag bzod pa thob par gyur pa ḥ m de bas kyan śin tu tshad med do ḥ skye ḥr̄ ḡc̄ḡ ḡs̄ thogs̄ paḥan tshad med par gyur to ḥ

Sanskrit conjectural rendering

[1. 5] gata-cintikātam labdhv<sup>24</sup> anuttrasitu-kāmena<sup>25</sup> idam<sup>26</sup> [śūram gama-samādhī ratuam śrotavyam ḥ aśruta-dharmān śrutvā na]

[1. 6] ksipitu kāmēna abhisandhi<sup>27</sup>-vacanam anugantu kāmēna pratyakṣa jñāna darśa[na kāmēna imasmiṁ śūramgama samādhau

[1. 7] adhimuktavyam] imasmiṁ<sup>28</sup> śūramgama-samādhau nirdiśyamāṇe aprame[yāni asamkhyeyāni sattvāny anuttarāyām samyak sam bodhāyam samvistāni<sup>29</sup>]

[1. 8] yāni bodhisattva<sup>30</sup> bhūmau pratisthitāni apramānatarāni ca ḥ yesām [ksāntir labdhā tāni ca apramānatarāni ḥ eka jātī dhrtāni punar apramānāni ḥ aśitūṇām bodhisattva sahasrānām<sup>31</sup>]

<sup>24</sup> Skr *śrutva*

<sup>25</sup> Skr inserts *pratyakṣa jñanam gantukāmēna*

<sup>26</sup> Skr *īha*.

<sup>27</sup> Skr inserts *ho punar*

<sup>28</sup> Skr *avavarttika*

<sup>29</sup> Skr *sandha*

<sup>30</sup> Skr much briefer here

## Tibetan Version.

[Obv. l. 1] rigs · kyī · bu · ham  
rigs · kyī · bu · mo · tshe · hdi · ham ·  
tshe · rabs · gzan · la · yon · tan ·  
yons · su · hdzin · par · hdod · pas ·  
dpah · bar · hgro · bañi · tin · ne ·  
hdzin · hdi · yi · ger · bri · ba ·  
dan · bklag · pa · dan · lun · nod ·  
pa · dan · kha · ton · bya · ba ·  
dan · bsad · pa · la · brtson · par ·  
byaho ·

[l 2] blo · gros · brtan pa ·  
yan · rigs · kyī · bu · ham · rigs  
kyī · bu · mo · byan · chub · hdod  
pas · bskal · pa · brgya · phrag  
ston · du · pha · rol · tu · phyin  
pa · drug · spyod · pa · bas · gan  
gis ·

[l 3] dpah · bar · hgro · bañi  
tin · ne · hdzin · hdi · thos · ma  
thag · tu · sems · ma · 2um · la · mi  
skrag · mi · dnan · dnan · bar · mi  
hgyur 2in · mos · pas · byed na ·  
de · ni ·

[l 4] ches · myur · du · bla · na  
med · pa · yan · dag · par · hdzogs  
pañi · byan · chub · tu · nes · par ·  
hbyun · bar · hgyur · na · gan · gis ·  
thos · nris · lun · hlog · pañam · gzan ·  
la · hchad · par · hgyur · ba · lta ·  
ci · smos · de · bzim ·

## Sanskrit conjectural rendering

[Obv. l. 1] kulaputrena vā kula-  
duhitunā vā imasya sūramgamasya  
samādhau likh[itrā vācayitrā  
udgrhya pathitvā nirdiśya yatnah  
kāryah 1]

[l 2] yaś ca ho<sup>19</sup> punar Dhrdha-  
mate bodh-ārthikah kulaputro vā  
kuladuhitā vā kalpa-śata-sa[hasre  
sat-pāramitās caritvā imasmīn]

[l 3] sūramgame samādhau saha  
śraavanena na oliyen na samtrāsen  
na samtrāsam āpadye[d adhimuñcet  
sa kṣi-]

[l 4] prataram niryāty<sup>20</sup> anu-  
tarāyām samyak-sambodhīyām<sup>21</sup> ·  
kum punar<sup>22</sup> yah śrutvā uddiśet  
pa<sup>2</sup> [rebhya vā nirdiśet Tāthā]

<sup>19</sup> Is not in the Tibetan

<sup>20</sup> Skr. *śravyāstayaḥ*

<sup>21</sup> Skr. *pra*

<sup>22</sup> Skr. *niryānāḥ vajraḥ*.

<sup>23</sup> Skr. *kaś punar upiyo*.

Tibetan Version

[1. 5] gśegs<sup>24</sup> · pañi · bsam · gyis ·  
mi · khyab pa · thob · nas · mi ·  
hugs · par · hdod · pas · dpañ · bar ·  
hgro · bañi · tin · ne · hdzin · dkon ·  
mechog · hdi · mñan · par · byaño n  
ma · thos · pañi · chos · rnams · thos ·  
nas mi

[1. 6] spon · bar · hdod · pa · dan ·  
ldem po · nag · rtogs par · hdod ·  
pa · dan · ye śes · mnon · sum · du ·  
gyur · pa · rtogs · pa · hdod · pas ·  
dpañ · asbar · hgro · bañi · tin · ne  
hdzin hdi la

[1. 7] mos par byaño 1502 a ·  
dpañ bar hgro bañi · tin · ne  
hdzin hdi bsad pañi tshe sems  
can grans med tshad med pa  
bla na med pa yan dag par  
hdzogs pañi byan chub la yan  
dag par žugs so

[1. 8] gan byan chub sems  
dpañ sa la gnas pa n de  
bas kyan śin tu tshad med  
do n gan dag bzod pa thob  
par gyur pa n de bas kyan  
śin tu tshad med do n skye  
ba gags gas thogs pañen  
tshad med par gyur to n

Sanskrit conjectural rendering.

[1. 5] gata-cintikatām labdhv<sup>24</sup>  
ānuttarasitu kāmena<sup>25</sup> idam<sup>26</sup> [śūram  
gama-samādhī ratnām śrotavyam ·  
āsruta-dharman śrutva na]

[1. 6] ksipitu-kāmēna abhisam-  
dhi<sup>27</sup> vacanam anugantu kāmēna  
pratyakṣa-jñāna-darśa[nā] kāmēna  
imasmī śūrangama samādhau

[1. 7] adhimuktavyam] imasmī<sup>28</sup>  
śūrangama samādhau nirdiśyamāne  
aprame[ya]ni asamkhyeyāni satt-  
vāny anuttarāyām samyak sam  
bodhayām samvīstāni<sup>29</sup>]

[1. 8] yāni bodhisattva<sup>30</sup>-bhūmau  
pratisthitāni apramānatarāni ca  
yesām [ksāntir labdhā tāni ca apra-  
mānatarāni ika jāti dhrtāni punar  
apramānāni i asitūnam bodhisattva  
sahasrānām<sup>31</sup>]

<sup>24</sup> Skr śrutva

<sup>25</sup> Skr inserts pratyakṣa jñānam gantukamēna

<sup>26</sup> Skr iha

<sup>27</sup> Skr inserts ho punar

<sup>28</sup> Skr avavarttika

<sup>29</sup> Skr sandha

<sup>30</sup> Skr. much briefer here

eye for the Absolute has been made free from dust, free from defilement pure, to a myriad and thirty six devas [1 3] there has been right discernment

This spake the Blessed One With attentive mind the venerable Ananda Manjusri in his condition of youth, Dridhamatī the Bodhisattva, Maitreya the Bodhisattva and the other Bodhisattvas, great beings, and all those great Sravakas the world with its devas men, asuras gandharvas welcomed the speech of the Blessed One

This profound, auspicious, great Sūramgama Sūtra, which conveys the three-fold supreme knowledge, has been copied by me for the sake of absolute knowledge

[1 6] having made obeisance to the seven perfectly Enlightened Ones together with their Sravakas this magic formula I apply [1 7]

O Gandharti O Malini may (the fever) depart which comes every day, may it have no lodgement here (i.e. in this body), may (the fever) depart which comes every other day, or which comes every third day, [1 8] may the words of the mantra be effective, may the magic prevail, may Brahma grant it Svaha! With these words standing on the brink of the river listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.<sup>23</sup>

## 11 SADDHARMA PUNDARIKA SUTRA

Hoernle MS No 142, SB 53 (Plate XX No 2, Obverse)

This is a fragment of a folio which is mutilated on both sides. It measures 180 × 118 mm or  $7\frac{1}{8} \times 4\frac{3}{8}$  inches. The larger loss seems to be on the left hand side, and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant it is clear. It much resembles that of No 9 (Pl. VV No 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma pundarika Sūtra, of which it comprises the end of the 15th (obv. ll 1, 2) and beginning of the 16th chapters (*parivarta*). The complete text of the Sūtra has been edited from Nepalese Manuscripts by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio in the Bibliotheca Buddhica. An English translation of the Sūtra, also by Professor Kern, has been published in the Sacred Books of the East, vol. xxxi. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sūtra Professor Kern's Introduction to his Translation and

<sup>23</sup> The text and translation of this clause is conjectural. The restoration of the phrase *nadi-tīre*, 'on the river's bank', is fairly certain, and the subsequent reading and interpretation of the phrase *raitaralanada* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two akṣaras, which have been read *nada*, admit also the reading *tao*, but this reading in conjunction with *raitarala*, yields no sense.



Professor Nanjio's Preface to the Edition may be consulted. See also the latter's Catalogue Nos 134 136 138 139.

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p. 326 l. 10 p. 329, l. 4) the missing portions being printed in smaller italic type and within brackets.

## Obverse

## Hoernle MS

1 [antidurgatī] 22 Carī acari janyā  
nitya kalām vadami satvina  
tathā tathī<sup>1</sup>

2 "rīke sutre Tathāgata īyū prā  
ma nā nirdeśa parivartto nūna  
pañcadasama<sup>2</sup>

3 [bhūṣyamane apprameyamam]  
asamkhyeyamam satvanam art  
tham abhūṣa<sup>3</sup>

4 "ctad avocit, asmim kha pun  
Ajita Tathāgata īyū prāma  
nirdeśe (dha)<sup>2</sup>

5 "valika samanam bodhisattva  
koti nayuta śatasahasranam  
utpattikesu (dha) <sup>armeṣu</sup><sup>3</sup>

6 "dhisattvanam mahasattvanam  
dharani pratilabha abhūṣit,

## Nepalese MSS

[prapata]ntī durgatim || 22 || Carīm  
carim jñimya nitya kalām va  
dami sattvinā tathā tath[īhanā]  
katham nu bodhite upanameya; katha  
Budhādharma bhavessu bhikkhava  
23 || Iti ārya Saddharma puṇḍika ]

rīke dharmā paryāye Tathāgat  
īyus prāmanā parivartto nūna  
pañcadasama [h || Asmim khalu pun  
Tathāgat īyū ] ramā nā nirdeśe ]

nirdiśyamane prameyamam asmim  
khyeyamam sattvinam arthah  
krto bhut, [atī khalu Bhagavān  
Maitreya bodhisattva mahasatt  
vam]

mantrayate sma; asmim khalu  
punar Ajita Tathāgat īyus prā  
manā nirdeśa dha[rma paryāye  
nirdiśyamane 'śaṣaṣī Gaṇanā']

valukā samanam bodhisattva koti  
nayuta-śatasahasranam utpā  
ttikā [dharma ksantir utpanna i  
bhikkhū sahasra guṇena yeṣā bo-]

dhisattvanam mahasattvanam dha  
rani pratilambho bhut, [anye

<sup>1</sup> See footnote 8 on p. 90

<sup>2</sup> Read 'yana; and abhūṣit. Note the apparent hard rr in appra<sup>2</sup> here and elsewhere compared with the ordinary r in prati<sup>2</sup> l. 6

<sup>3</sup> For this varia lectio comp. B B edition p. 437 footnote 1

## Hoernle MS

lokadhātu paramā<sup>1</sup>

7 <sup>1</sup>labha abhūsi<sup>2</sup> aparesam ca loka  
dhātu paramānu raja samanam  
bodhisatba<sup>3</sup>

8 <sup>1</sup>sahasrika lokadhātu paramānu  
raja sama bodhisatba maha  
satba idam dharma pa<sup>3</sup>

9 <sup>1</sup>ma bodhisatba mahasatba<sup>2</sup> ima  
la nirbhasa cakram pravart-  
tayinsu anye ca cuti<sup>3</sup>

10 <sup>1</sup>ti prratibaddha abhūsi, anut  
tarayam sammyak sambodha  
va<sup>2</sup> anye ca catbara ca<sup>3</sup>

## Nepalese MSS

sam ca sahasrika ]lokadhātu para  
mānu [raja-samanā bodhisattva  
nam mahasattvanam imam dharma  
pariyayam sruṭv asanga pratibhāna  
prati ]

lambho bhūti, i anyesam ca [du  
sahasrika ]lokadhātu paramānu  
raja samanam bodhisattva[nam  
mahasattvanam koti nayuta satasa  
hasra-parivartaya dharanyah prati  
lambho 'bhūti, i anye ca tri ]

sahasrika lokadhātu paramānu ra  
ja sama bodhisattva mahasattva  
imam dharma pa[riyayam sruṭv  
anavartaya dharmacakram pravart-  
yamasuḥ i anye ca madhyama loka  
dhātu-paramānu-raja sa ]

ma bodhisattva mahasattva [imam  
dharma pariyayam sruṭv] vimāṇa  
nirbhasa cakram pravartayam  
asuḥ i anye ca ksudrika-[loka  
dhātu paramānu raja sama bodhi  
sattva mahasattva imam dharma par  
yayam sruṭv asā ]

ti baddha abhūvann anuttariyaṃ  
sammyak sambodhaṃ i anye ca  
[turd paka lokadhātu paramānu  
raja sama bodhisattva mahasattva  
i na i dharma-pariyaya i sruṭv i catur  
j ti ]

<sup>1</sup> The final is partially rubbed out

<sup>2</sup> Real samyak sa 'bodhiya

## Reverse.

## Hoernle MS.

- 1 ▯pratibaddhā abhūṣit, anuttarāyā<sup>6</sup> samyak-saṁbodhāyām anye ca tri-cātudbīpi▯
- 2 ▯bhūṣit, anuttarāyām samyak-saṁbodhāyām anye ca dvi-cātudbīpika-paramā(nu)▯
- 3 ▯anuttarāyām samyak-saṁbodhāyām anye ca cātudbīpika-paramāṇu-rajā-sa▯
- 4 ▯yām samyak-saṁbodhāyām aṣṭa-lokadhātu-paramāṇu-samebhīś ca satbebhi<sup>7</sup> (ma)▯
- 5 ▯manantara-nirdiṣṭā ca Bhagavata imeṣū bodhisatbānām mahāsatbānām dharm-ā▯
- 6 ▯mandārava-divyāpa puṣpāṇā

## Nepalese MSS.

- pratibaddhā abhūvann anuttarāyām samyak-saṁbodhau | anye ca tri-caturdvīpa[ka - lokadhātu - para-māṇu-rajah-samā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutevā tri-jāti-pratibaddhā a-
- bhūvann anuttarāyām samyak-saṁbodhau | anye ca dvi-caturdvīpaka-[lokadhātu-]paramāṇu[-rajah-samā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutevā dvi-jāti-pratibaddhā abhūvann]
- anuttarāyām samyak-saṁbodhau | anye ca[āika]-caturdvīpaka-[lokadhātu-]paramāṇu-rajah-sa[mā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutevāāika-jāti-pratibaddhā abhūvann anuttarā-]
- yām samyak-saṁbodhau | aṣṭa-[tri-sūhasra - mahāsūhasra -]lokadhātu-paramāṇu[-rajah-]samaiś ca [bodhi]sattvair ma[hāsattvair imaṁ dharma-paryāyaṁ śrutevāanuttarāyām samyak-saṁbodhau cittāny utpādītāni || Albo so-]
- manantara-nirdiṣṭe Bhagavatāṁ bodhisattvānām mahāsattvānām dharm-ā[bbhisamaye pratiṣṭhāne atha tīvad etāpari vaihāyāsā antarikṣān
- māndārava-mahāmāndāravāṇāṁ pu-

<sup>6</sup> Read *anuttarāyām*.<sup>7</sup> Read *bodhisattbebhi*.

Hoernle MS.

mahāvarṣa abhipravarṣi\* teṣu  
ca lokadhātu-śata

- 7 *niśtāni* sarvāni abhyava-  
kiranti abhiprakiranti Bhaga-  
vantañ ca Śākya

- 8 *(sa)na* nisanam<sup>2</sup> abhyavakiranti.  
abhiprakiranti tam ca sarvā-  
vanta bodhisatva

- 9 *upare* ca vaihāyase antarikse  
mahā- dundubhayah prrādur-  
bhavinsu te ca a

- 10 *(vai)hāyase* antarikṣāto prra-  
patinsu hār-ārdhabhāra-mukti-  
hāra-maniratnāni

Nepalese MSS.

spāṇām puspa-varsam abhipra-  
vrṣtam tesu ca lokadhātu-[*koti-  
nayuta*]-śata[*sahasresu yāni tāni  
Buddha-koti-nayuta-śatasahasrāny  
āgatya ratna-irksa-mūleṣu simhāsan-  
ōp*]

vistāni tāni sarvāni cāvakiranti  
smābhyavakiranti smābhipra-  
kiranti sma | Bhagavantam ca  
Śākya-[*muniṃ Tathāgatam arhantaṃ  
samyak-sambuddhaṃ tam ca Bhaga-  
vantam Prabhūtaratnaṃ Tathāgatam  
arhantaṃ samyak sambuddham pari-  
nirvartaṃ simhāsan-ōpa*]

vistam avakiranti smābhyava-  
kiranti smābhiprakiranti sma |  
tam ca sarvāvantam bodhisattva-  
[*ganam taś catasrah parsado rakī-  
ranti smābhyavakiranti smābhipra-  
kiranti sma | dūyāni ca candan-  
āguru-cūrnany antarikṣāt pravarṣanti  
sm*]

ōparistāc cāntarikse vaihāyasaṃ  
mahādundubhayo 'ghattitāḥ pra-  
nedur [*manoḥā-madhura-gambhīra-  
nirghosāḥ | dūyāni ca dūṣya-yugma-  
śatasahasrāny*]

uparistād antarikṣāt prapatanti sma  
| hār-ārdhabhāra-muktāhāra-ma-  
niratna-[*mahāratnā*]ni, &c.

\* Read *manīrāva-dīrya puṣpānām mahāvarṣam abhipravarṣitaṃ*. The Nepalese text in ll 6-10 differs not inconsiderably in places.

<sup>2</sup> Read *nisanam*.

TRANSLATION <sup>10</sup>

Verse 23 Knowing the moving and not-moving (of living beings) I say unceasingly in this way or that [‘How then may I lead (them) to the knowledge of the Absolute how may they become recipients of the Buddha doctrines?’]

Thus ends the fifteenth chapter in [the noble Saddharma pundarika Sutra] named ‘the Exposition of the Duration of Life of the Tathagata

[Now while this exposition of the duration of life of the Tathagata] was being spoken innumerable countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahasattva Maitreya] ‘O Ajita, while this exposition of the duration of life of the Tathagata was being given hundred myriads of lotus of Bodhisattvas, comparable to the sands [of sixty eight Ganga rivers have acquired the peace of the existence] which involves no liability to rebirth <sup>11</sup> [A thousand times more than these] are the Bodhisattvas Mahasattvas who have obtained Dharani, [and other Bodhisattvas Mahasattvas equal] to the [dust] atoms of a [one thousand] world system [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence] [17] Again, other Bodhisattvas [Mahasattvas] equal to the dust atoms of a [two-thousand] world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of lotus of revolutions Again other] Bodhisattvas Mahasattvas equal to the dust atoms of a [three] thousand world system [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back Again other] Bodhisattvas Mahasattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance Again other [Bodhisattvas Mahasattvas equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law] after being entangled [in eight rebirths] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas equal to the dust atoms of a four-continental world system have by hearing this sermon of the Law,] [Reverse, 11] after being entangled [in (only) four rebirths] reached supreme perfect enlightenment Again other [Bodhisattvas Mahasattvas equal to the dust atoms] of three four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust] atoms of two four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) two rebirths reached]

<sup>10</sup> With a few alterations based on the fresh Sanskrit text, the translation follows Prof. Kern's translation in the Sacred Books of the East vol. xxi pp 310 ff. Passages outside the fragment are enclosed in square brackets.

<sup>11</sup> Less accurately in S.I. I., vol. xxi pp 256 311, and vol. xix Pt II pp 40 169

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink, are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *a*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment, but an example is found in the third fragment described below (p. 168), and may be seen in *na* at the end of line 4 on Pl. XVIII, No. 3 obv. 14. The most frequent form is an acute angular rightward prolongation of the head line of the matrkā (see e.g. *ga*, 253 a<sup>v</sup>). It is regularly used in *ka* *kha* *ga* (*gryā*), *ca* (253 a<sup>v</sup>), *ñccha*, *ta* (253 a<sup>i</sup>, or *ttha*, *tra*, *ta*), *da* (253 a<sup>v</sup>, or *dya*, *dra*, *dva*), *na* (*nya*, 253 a<sup>iii</sup>), *bdha*, *bha* (Pl. XVIII, No. 3 a, l. 7), *ra* (Pl. XVIII, No. 3 b, l. 2, or *rya*, *rya*, *rla*) *la* (Pl. XVIII, No. 2, l. 5), *va* (Pl. XVIII, No. 3 a, l. 1, or *vya*), *śa* (*śca*, *śta*), and is added also to the sign for initial *a* to form initial *a* (Pl. XVIII, No. 3 a, l. 7). Once only the second form is used in *ka* (260 b<sup>i</sup>) and the fourth form in *tva* (260 a<sup>v</sup>) but in both cases the aksara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nagari sign, occurs regularly in *ma* (e.g. 253 a<sup>v</sup>) and *dha*, there being only one case where *dha* shows the first form (259 a<sup>i</sup>). The *tva* sometimes shows the first form but sometimes also a form which might be called intermediate between the first and second (253 a<sup>i</sup>). The third form consists of a curve, rising above the head of the matrkā, and turning to the right. It is used in *pa* (254 b<sup>i</sup>, or *pra* 254 a<sup>v</sup>), *ya* (Pl. XVIII, No. 3 a, l. 8) *śma*, *śya* (254 a<sup>i</sup>) *sa* (Pl. XVIII, No. 3 a, l. 7, or *sta* 254 a<sup>ii</sup>, *stha* 254 a<sup>i</sup>, *śya*, Pl. XVIII, No. 3 a, l. 6, *sra*), and *ha*, but never in *ja* (or *jna*) and *na* (or *nya*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, 14<sup>ii</sup> xh *ja*, 17<sup>xvi</sup> xix *ja*, 21<sup>iv</sup> xiv *na*, 26<sup>xv</sup> *na*, 27<sup>iii</sup> xiv *pa*, 37<sup>iii</sup> xv *śa*). In this form the original curve is made to rise, in two parallel lines, high above the head of the matrkā. So we have it always in *ja* (253 a<sup>iii</sup>, and Pl. XVIII, No. 3 b, l. 4), or *jña* (253 a<sup>iv</sup>, and Pl. XVIII, No. 3 a, l. 5) and in *na* (253 a<sup>ii</sup>), or *nya* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpa* (253 a<sup>i</sup>), *pa* (254 b<sup>ii</sup>, or *pta*, or *prā*), *ya* (253 a<sup>ii</sup>, but with the third form 254 a<sup>i</sup>, b<sup>i</sup>), *śma* (254 a<sup>ii</sup>), *śya*, *sa* (254 b<sup>ii</sup>, but with third form 254 a<sup>i</sup>), or *sta*, or *stha*, or *śma*, or *śya* (253 a<sup>i</sup>, but with third form 254 b<sup>iii</sup>) or *sra* (254 a<sup>iv</sup>), and *hā* (253 a<sup>iii</sup>). Sometimes indeed, these two forms are found to alternate in the same letter in the same line, as e.g. in *ja* (254 b<sup>i</sup>) and in *stha* (254 a<sup>iv</sup>, twice with the third, and once with the fourth

form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in *ṇu* (253 a<sup>v</sup>), in which the down stroke of the two parallels is so reduced as to form a mere hook at the top of the up stroke.

A similar variety of forms exists in the case of medial *u* and *ū*. Medial *u* is generally expressed by a sort of wedge added at the foot of the matrka (see e g *ṇu*, 253 a<sup>i</sup>). This form is found in *cu*, *ṇu*, *ddhu*, *nu* (253 a<sup>i</sup>, or *nnu*), *pu* (253 a<sup>v</sup>), *bu* (Pl XVIII, No 2, l 4), *mu* (253 a<sup>v</sup>), *ṇu* (Pl XVIII, No 3 b, l 8) *lu* (253 a<sup>v</sup>), *ṣru*, *su* (*ksu*), *su* (Pl XVIII, No 2, l 2, or *usu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a<sup>v</sup>), *du* (254 a<sup>v</sup>, b<sup>v</sup>) and *ru* (259 a<sup>v</sup>) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 a<sup>i</sup> <sup>iii</sup>) and *ṣu* (253 a<sup>iii</sup>) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the matrka. The same sign is added below to the foot of the letter in *d/ḥu* (259 b<sup>ii</sup> <sup>v</sup>) and mostly in *tu* (254 a<sup>vii</sup>, b<sup>i</sup>, 259 b<sup>v</sup>, 260 a<sup>v</sup> in *dhatu*), but in *tu* (254 a<sup>iii</sup> and 260 a<sup>v</sup> in *samprakāṣaṇam*) the *u* sign has the shape of the modern Nāgarī sign for medial *u*.

For medial *u* we find four different forms, which are apparently nothing but the forms for medial *u* doubled. (1) The wedge shaped form is doubled in *pu* (e g 253 a<sup>i</sup>), *mū* (260 b<sup>v</sup>), *sū* (253 b<sup>v</sup>), and *ḥu* (253 b<sup>iii</sup>), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the matrka. (2) The sign for *u* in *ku* (253 a<sup>v</sup>) is the doubled *u* sign used in *ku* with shortening of the second sign. (3) The sign used in *ṣu* is doubled to denote the long vowel in *ṣu* (253 a<sup>v</sup>) and (4) the sign found in *ḍḥu* is doubled with enlarging of the lower sign in *ḍḥu* (253 a<sup>v</sup>).

The ordinary form of medial *i* takes the form of an erect acute angle, seen e g in *ti* (253 a<sup>iii</sup>). Twice however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz on the right side in *li* (260 b<sup>i</sup>) and on the left in *bhī* (253 b<sup>vii</sup>). The former prone alternative seems to be restricted to combination with *l*, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p 168.

A modified form of medial *o* is found in *lo* (e g 253 b<sup>i</sup>, 259 a<sup>v</sup> <sup>vii</sup>) the right part of the ordinary sign being attached to the upper end of the vertical bar of the *la* and drawn out into a long downward straight line, exactly as in the fourth form of the medial *a*<sup>1</sup>.

The rest of the medial vowels appears in one form only.

As regards consonantal signs it will be observed that the wedge at the foot of the second vertical of *ga* (e g 253 a<sup>v</sup>) and *ṣa* (Pl XVIII, No 3 a, l 1), and mostly also the faint side stroke of *ṣa*, disappear whenever another consonant is joined to

<sup>1</sup> [Most of these vowel signs occur also in the Sanskrit Vajracchedikā. MS see p 178—R. H.]

Nepalese text, but incorporates a number of Eastern Turkestan readings (denoted by O, see Prof Kern's Add Note, p v), such as *sramasayaty* (p 264, l 9) for *samprākāśayaty*. The two portions of text preserved in our fragment are in that print on p 261, l 14–p 265, l 3, and on p 269, l 7–p 271, l 3 — R H ]

## TEXT

HOERNLE MS No 148

*Fol 253 Obv.*

1 (*sarv*)e *ca* (*te*) Mamjuśriya Kumā  
ra bhūtena vi(n)ī(t)ā anuttara  
sya<sup>1</sup> samyak-sambodhau tatra  
ye bo-

2 *dhisatva* mahāyāna samprasthitāh  
pūrvam abhūvams te mahayā-  
na-guṇā<sup>2</sup> sat parami

3 *tah* samī arnayanti .

sarve *ca*  
*te sarva-dharmah śūnyan*<sup>3</sup> iti  
samjānanti mahayana guṇām

4 s *ca* . *atha khalu* Mamjuśrih  
kumāra-bhūtah Prajñākūtam  
bodhisattvam etad avocat, sarvo

5 'yam kulaputra mayā samudra-  
madhya gatena satba vinayah  
krtah sa c'āyam samdr

6 śyate : *atha* Prajñākūto bodhi-  
satvo Mamjuśriyam kumāra  
bhūtam gāthābhigītena pari-  
precha-

<sup>1</sup> Read *anuttarasya* :

<sup>2</sup> Read *gunan*

<sup>3</sup> Read *dharmah śūnyan*

NEPALESE MSS

sarve *ca* te Mañjuśriyā kumāra  
bhūtena vīritā anuttarāyām sa  
myak sambodhau tatra ye bo

dhisattvā<sup>1</sup> mahāyāna samprasthitāh  
pūrvam abhūvams te mahayāna  
guṇān, sat-parami

tāh samvarnayanti | [*ye sraivaka pura*  
*bodhisattvas*<sup>2</sup> *te sraivaka yanam eva*

*samvarnayanti* |] sarve *ca* te sarva  
dharmāṇ<sup>3</sup> cchūnyan iti samjānate  
sma mahāyāna guṇām

s *ca* *atha khalu* Mañjuśrih kumara  
bhūtah Prajñākūtam bodhisatt-  
vam etad avocat, sarvo

'yam kulaputra mayā samudra-  
madhya gatenasamvinayahkrtah  
sa c'āyam samdr-

śyate | *atha khalu* Prajñākūto  
bodhisattvo Mañjuśriyam kuma-  
ra bhūtam gāthābhigītena pari-  
precha-

<sup>1</sup> C<sup>b</sup> adds *mahasattva*

<sup>2</sup> AW *°pūria-bodhi*<sup>3</sup>

<sup>3</sup> BK *sarvan dha*<sup>4</sup>

<sup>4</sup> AW *maha-samu*<sup>5</sup>.



HOERNLE MS. No 148

7 t. mahāsamudra<sup>1</sup> mahāprajñā ma-  
hāśūra mahābala • asamkhyeyā  
vinitā

NEPALESE MSS

tī sma<sup>1</sup> ॥ mahābhadrā prajñayā  
sūra-nāmann asamkhyeyā<sup>2</sup> ye  
vinitās [trayśdyāḥ sattva amī kasya  
cśāyāṁ prabhavas tad bruhī prsto  
naradeva tīam etat, ॥ 47 ॥ Kam vā  
dharmam desitavān asī tīam kim vā  
sūtram bodhi marg śpadeseyam ॥ yac  
chrutī-āmī bodhaye jata cittaḥ sarva  
jñātve niscite labdha gāthak<sup>3</sup> ॥ 48 ॥  
Mañjuśrīr ahaḥ samudra madhye Sad-  
dharma pundarikam sūtram<sup>4</sup> bhāsi-  
tavān na cśānyat, ॥ Prajñakuta ahaḥ  
īdam sūtram gambhīram suksmam  
durdrśam<sup>5</sup> na cśānena sutrena kimcid  
anyat sūtram samam astī astī kascit  
sattva ya īdam sūtra ratnam<sup>6</sup> satku-  
ryad avaboddhum anuttaram samyak  
sambodhim abhisamboddhum ॥ Mañju-  
śrīr ahaḥ ॥ astī kulaputra Sagarasya  
naga rajño duhit-asta-rarṣa jatya  
maha prajñā tikṣṇ ěndriya jñāna  
pūrvamgamena kaya-van manas kar-  
manā samam-agatā sarva tathagata-  
bhāsita vyañjan ārtḥ śdgrahane dha-  
ranī-pratīlabdha sarva dharma sattva-  
samadhana samadhi-sahasr āika lak-  
ṣaṇa pratīlabhīni ॥ bodhicitt āvinivar

<sup>1</sup> Read mahābhadrā<sup>1</sup> C<sup>b</sup> jaryaprecchata, K jaryaprecchat<sup>2</sup> KW °khyayā<sup>3</sup> A °ga, B °lobhak, C<sup>b</sup> °na'hak, H  
°gudhak<sup>4</sup> BC<sup>b</sup>K om<sup>5</sup> W durdaśanāḥ<sup>6</sup> BK ratna sūtraḥ

HóERNLE MS No 148

NFPALESE MSS

kadācid viryam sram

Fol 253 Rev

1 sitavān, trsāhasra mahāsāhasrā-  
yām loka dhāto<sup>1</sup> n'āsti s' ka-  
ścid antamaśah sarsapa mā-

2 tro pradeś'ih yatr-ānena śarīram  
na niksīptam satva hetoh pa-  
ścād bodhim abhisambuddha<sup>2</sup> .  
la e-

3 tam (śra)ddadhāsyati yah śakya<sup>3</sup>  
muhūrten-ānuttī(rā)<sup>4</sup> samyak-  
sambodhum abhisamboddhum  
atha tasyam

4 velayām Śāgara nāga rāja-duhitā  
agratah sthitā drśyate sā bha-  
gavata

<sup>1</sup> Read °dhātau

<sup>2</sup> Read °bīddhah (see p 156)

<sup>3</sup> Read śakya-

<sup>4</sup> Read °nutturam

tinī vīstīrna-pranidhana sarīa satt  
ieṣv atma prem-ānugatā gun ōtpa  
dane<sup>1</sup> ca samartha na ca tebhyaḥ pari-  
huyate | smita mukhi paramayā subha  
varna puskaratayā samanvāgata ma-  
tra-cittā karuṇām ca vacam bhasate |  
sā samyak-sambodhim abhisambod-  
dhum samarthā || Projñakūto bodhi  
sattva aha | drsto maya bhagavañ  
Śākyamams tathāgato bodhaya ghata-  
mano bodhisattva bhūto 'nekam pun-  
yāni kṛtavan anekāni ca kalpa saha  
sranī na] kadācid viryam sam-

śritavān | tri-sāhasra-mahasahasra  
yām loka dhātau n'āsti kaścid  
antas'ih sarsapa mā

tro [pi prthivī] pradeśo yatr-ānena  
śarīram na niksīptam sattva  
[hita] hetoh | paścād bodhim abhi-  
sambuddhah | ka e

vam<sup>2</sup> śraddadhyād<sup>3</sup> yad [anaya]<sup>4</sup>  
śakyaṃ muhurtena samyak sam-  
bodhim abhisamboddhum || atha  
[khalu] tasyām

velayām Śāgara - nāga rāja - duhitā  
āgratah sthitā[sam]drśyate[sma]<sup>5</sup>  
sā bhagavata

<sup>1</sup> BK °nena

<sup>2</sup> BK enaṃ, W etas'

<sup>3</sup> B śraddadhāsyati, K śraddadhāsyati,

C śraddadhyat

<sup>4</sup> BK yat taya, C yadā' naya

<sup>5</sup> AW om.

## HOEFLER MS. No 148

5 *h* padau sirasa vandy<sup>1</sup> âlkânte  
'sthat tasyam velayām" ima  
gathā abhasata : " punyam  
punya

6 (*gabh*)iram ca disah spharati sar-  
va(śa)h suksmam (śar)iram  
dbatrimśa laksanaḥ samalam  
krtam anuvyam

7 (*jana*)-yuktam ca sarva satta na  
maskr tv<sup>3</sup> ābhī(gamyā)m ca  
antarāpanavad yathā yam

## Fol 254 Obv

1 ya(mi) sambodhim sâksi me tatra  
tathagata<sup>4</sup> • vistīrnam deśayī  
syami sarva duḥkha<sup>5</sup> pramoca  
nam, a

2 tha tasyam velayam ayusmañ  
Cchariputras tam nāgaraja du-  
hitaram etad avocat, kevalam

3 kulā-duhite bodhaya cittam ut  
jannam avīrar(ty) āprameya  
prajā c āsī samyaka sambud-  
dhatvam tu du

4 rrlabham asti kulā duhite strī na  
ca vīryam samprasaṅgatyānekaṇi

<sup>1</sup> Originally *edy ai* was written, but  
the scribe seems to have corrected it into  
ram by effacing the down stroke of the  
e sign

<sup>2</sup> Read *velajam*

<sup>3</sup> See p 156

<sup>4</sup> Read *gatah*

<sup>5</sup> The visarga in *duḥkha* has been  
added afterwards above the line

## NEPALESE MSS

*h* pādaṁ sirasā bhivandy<sup>1</sup> âlkānte  
'sthat tasyām velayām imā gathā  
abhasata " punyam punyam

gambhīram ca disah sphurati sarva-  
śaḥ suksmam śarīram dvatrim-  
śaḥ laksanaḥ samalamkrtam "49"  
anuvyañ

jana yuktam ca sarva sattva nama  
skr[*tam* : *sarva sa*]ttv ābhigamyam  
ca antarāpanavad yatha " 50 " ya

[*th eccha*]ya me sambodhiḥ sâksi me  
'tra tathagataḥ | vistīrnam deśa-  
yisyami dharmam duḥkha pra-  
mocanam, " 51 " a

thā [*khalu*] tasyam velayam ayus-  
mañ Śariputras tam [*Sagara*] na-  
ga rāja-duhitaram etad avocat |  
kevalam

bhagini<sup>2</sup> bodhaya cittam utpannam  
avivarty āprameya prajā c āsī  
samyak sambuddhatvam tu du-

rlabham : asti bhagini<sup>3</sup> strī na ca  
vīryam samprasaṅgatyā<sup>4</sup> [*anekaṇi*

<sup>1</sup> AW *sa vanditva*

<sup>2</sup> BC<sup>b</sup>K *te kulaputri*

<sup>3</sup> BC<sup>b</sup>K *kulaputri*

<sup>4</sup> C<sup>b</sup> *jana-jati* BK *sarimayati*, W  
*prasayati*

## HOERNLE MS No 148

ca kalpa sahasra

- 5 ni punyāni karoti sat paramitāni  
paripurayate • na c ady āpi  
buddhatvam prāptobhī<sup>1</sup>
- 6 kim (Ia) ranam pañca sthānāni  
ady āpi strī na prāpnoti • pra  
thamam brahma sthānam dvī  
tiyam śakra-stha
- 7 nam • trītiyam maharāja sthā  
nām<sup>2</sup> caturtham ca<sup>3</sup> rāvarī  
sthānam pañcamam avarī  
ka bodhisattva

## Fol 254 Rev

- 1 sthānam atha tasyam velayam  
Sagara nāgarāja dūhītur ekam  
manī ratnam asti yā<sup>3</sup> kṛtsnam
- 2 trisahasra mahāsahasram<sup>4</sup> lokadhā  
tūm mūlyam<sup>5</sup> kṣāmatī sa ca  
manī taya nāgarāja dūhītra  
bha
- 3 gavaṇo datto bhagavati c anu  
kāmpam upādāya pratigṛhīta<sup>5</sup> •  
atha Sāgara nāgarāja
- 4 dūhīta Prajānūkutīm bodhisattvam  
sthāvirām ca Śrīputrām etad  
avocāt 10 yam mātṛya bha

<sup>1</sup> Read *prāpnoti*<sup>2</sup> Read *sthānāni* or *sthānāni*<sup>3</sup> Read *ya*<sup>4</sup> Read *māh sahasra*<sup>5</sup> Read *mūlyam* and *grhīta*

## NEPALESE MSS

ca kalpa satany] anekani ca kalpa  
sahasra

- ni punyāni karoti sat-paramitāni  
paripurayati na c ady āpi bud  
dhatvam prāpnoti •
- kim karanam • pañca sthānāni strī  
ady āpi na prāpnoti • [katamanī  
pañca] prathamam brahma sthā  
nam dvītiyam śakra sthā
- nam trītiyam maharāja sthānam<sup>1</sup>  
caturtham cākravartī sthānam  
pañcamam avarīvartika bodhisā  
ttva

- sthānam • atha [khalu] tasyam vela  
yam Sāgara nāgarāja dūhītur eko  
manī<sup>2</sup> asti yā kṛtsnam
- trisahasram mahāsahasram loka  
dhātūm mūlyam kṣāmatī sa ca  
manī taya [Sāgara] nāgarāja-du  
hītra bha
- gavate dattāni • [sa] bhagavati c  
ānukāmpam upādāya<sup>3</sup> pratigṛhī  
tāni • atha Sāgara nāgarāja  
dūhīta Prajānūkutīm bodhisattvam  
sthāvirām ca Śrīputrām etad  
avocāt 10 yam manī mātṛya bha

<sup>1</sup> C<sup>b</sup> rāja<sup>2</sup> BK ka manī ratnamB<sup>1</sup> anukāmp mātṛya

## HOERNLE MS No 148.

- 5 gavata<sup>1</sup> manir dattah sa ca bhagava(tā ś)ighrham pratigrhito n=ēti sthavira āha • tvayā ca śi-
- 6 ghrham datto bhagavatā ca śighrham pratigrhitah Sāgara-nāgarāja duhit-āha • bhadanta Śāripu-
- 7 tra yady aham mardhini<sup>2</sup> syām śighratarā<sup>3</sup> samyak-sambodhim abhisambuddhyeyam na c'āsya maneh pratigra-

Fol 259 Obv

- 1 prativīṭṭkam ājñāya Yaśodharām bhikṣum etad avocat, ārocajāmi te Yaśodhare
- 2 itaś cavitā stri bhāvam vivartayitvā da(ś)ānām buddha koti-nayuta-śata sahasrānām
- 3 sātike bodhisatvo dharma-bhā nako bhavisyasi • anupūrvena ca bodhisatba-caryām pari-
- 4 pūrayitvā paścime samucchraye Raśmi-śata-sahasra-paripūrna-dhvajo nāma

<sup>1</sup> Read *bhagavato*.<sup>2</sup> Read *maharddini*.<sup>3</sup> Read *śighrataram*

## NEPALESE MSS

- gavato dattah sa ca bhagavatā śighram pratigrhito n=ēti<sup>1</sup> • tvayā ca śi
- ghram datto bhagavatā ca śighram pratigrhitah • Sāgara-nāgarāja duhit-āha • yady aham bhadanta Śāripu-
- tra maharddbikī syām śighrataram samyak-sambodhim abhisambuddhyeyam na c'āsya maneh pratigrā-
- [*hakah syāt, n*]

- [*Atha khalu bhagavan Yaśodharāya bhikṣuṇyāś cetasa-āna cetah*]
- parivīṭṭkam ājñāya Yaśodharām bhikṣum etad avocat, ārocajāmi te Yaśodhare
- [*prativedayami te • tām apī*] daśānām buddha koti sahasrānām
- antike [*satkaram gurukaram mānanam puṇam arcanam apacayanam*<sup>2</sup> *kṛtvā*] bodhisattvo dharma bhānako bhavisyasi • bodhisattva caryām c'ānupūrvena pari-
- pūrya<sup>3</sup> Raśmi śata sahasra paripūrna dhvajo nāma

<sup>1</sup> K <sup>o</sup>to utteti, W <sup>o</sup>ta utareti, B <sup>o</sup>ta uta, A <sup>o</sup>ta<sup>2</sup> *arcanam apacayanam* only in K.<sup>3</sup> ACW *paripūrayitvā*

## HOEPNLE MS No. 148

- 5 *tathāgato* 'rhan samyak sambud  
dho loka bhavisiyasi • vidyā  
carana-sampannah *sugato* lo-  
6 *ka-vid* anuttarah purusa damya-  
sārathih śāstā deva manusyā-  
nā<sup>1</sup> buddho bhagavān, bhā<sup>2</sup>-  
7 *drāyām* loka dhātau : aparimitam  
ca tasya bhagavato Rāsmi  
śata-sahasra pari

## Fol 259 Rev

- 1 pūrnā-dhvajasya tathāgatasya  
āyus-pramānam bhavisiyati ||  
atha khalu Mahāprajāpati bhi  
2 *ksuni sad* bhikṣuni-sahasra<sup>3</sup> • sa  
parivāra bhagavatah śāntikād  
ātmano vyākā-  
3 *ranam* śrutv-anuttarāyām sam  
yak sambodhau āścarya prap-  
tī abhūḍ adbhuta prāptā Ya-  
śodharā  
4 *bhi* suni Rāhula mātā catur bhik  
suni-sahasra<sup>3</sup> parivāra : pura  
5 *skrti* bhagavatih śāntikāt sam-  
mukham ātmano vyākaranam  
śrutv anuttarāyām  
6 *samyak* sambodhau āścarya prap-  
tī abhūḍ adbhuta prāptās ta  
syām velāyām tā bhi sunya i-

<sup>1</sup> Read 'nānā<sup>2</sup> Read 'bhā'<sup>3</sup> Read 'śrutv' (see p 156)

## NEPALESE MSS

- tathāgato* 'rhan samyak-sambuddho  
loke<sup>1</sup> bhavisiyasi vidyā carana  
sampannah *sugato* lo  
*ka-vid* anuttarah purusa damya sa  
rathih śāstā devānām ca manu  
syānām ca buddho bhagavān  
bha-  
*dīāyam* loka dhātau : aparimitam ca  
tasya bhagavato Rāsmi-śati-sa-  
hasra-pari-

pūrṇa dhvajasya tathāgatasya [*ārha*  
*tah samyak sambuddhasy*] āyus pra  
mānam bhavisiyati || atha khalu  
Mahāprajāpati [*Gautami*] bhi-  
ksuni sad bhikṣuni sahasra-parivārā

Ya

śodharā ca  
bhikṣuni catur-bhikṣuni-sahasra  
parivārā  
bhagavato 'ntikat svakam vyākā  
ranam śrutv-anuttarāyām

samyak-sambodhau āścarya prap-  
tī adbhuta-prāptās ca tasyām  
velāyām i

<sup>1</sup> ACW om

## HOERNLE MS. No 148

7 mā<sup>1</sup> gāthām bhāsimsu ॥ bhagavām si netāsi vināyako 'si śāstāsi lokasya sa deva-

Fol 260 Obv.

- 1 kasya • āśvāsa-dātā nara-deva-pūjita<sup>2</sup> vāyam tī samtosita adya nāyaka ॥ *atha*
- 2 khalu tā bhiksunya imā gāthā<sup>1</sup> bhāsitā bhagavantam etad avocu • vāyam apī bhaga-
- 3 vān utsahāma imam dharma-paryāyam pascīme kāle tathāgate parimivrie<sup>3</sup> iva Sa-
- 4 he loka-dhātāu samprakaśayitum apy anyesu loka dhātusu • *atha khalu bhagavān*<sup>4</sup> ye-
- 5 ta<sup>5</sup> tāny asīti bodhisatva koti nayuta-śata sahasrāṇi pratilabdhanām bodhisatva-
- 6 nām mahāsatvāna<sup>6</sup> avavartika dharma-cakrā-pravartakā bodhisatvā mahāsatvās tenāvalok-
- 7 kayati sma ॥ *atha khalu te bodhisattvā*<sup>7</sup> • samanantar-āvalokitā evam bhagarata sarīe utthā

## NEPALESE MSS

mām gāthām abhāsanta<sup>1</sup> ॥ bhagavān vinetāsi vināyako 'si śāstāsi lokasya sa-deva-

kasya āśvāsa dātā nara-deva pūjito vāyam pi samtosita adya nātha ॥ 1 ॥ *atha*  
 khalu tā bhiksunya imām gāthām bhāsitvā bhagavantam etad ūcuh ॥ vāyam apī bhaga-  
 van samutsahāma<sup>2</sup> imam dharma-paryāyam samprakaśayitum pascīme kāle [*pascīme samaye*]  
 'pi [*tv*]anyesu loka-dhātuṣv [*ti*] ॥ *atha khalu bhagavān* ॥ ye

na tāny asīti bodhisattva-koti nayuta-śata sahasrāṇi [*dharani*] pratilabdhanām bodhisattvā  
 nām avavartika - dharma cakra pravartikanām

tenāvalokayāmāsa ॥ *atha khalu te bodhisattvā* [*mahasattvāḥ*] samanantar-āvalokite bhagavatā utthā-

<sup>1</sup> Read *imā*, and *imā* gātham

<sup>2</sup> Read *pūjito*, and for the same blunder see the third fragment, rev l. 8, *śāli* for *śālo*, p 171, and Notes, p 173

<sup>3</sup> Read *parimivrie*

<sup>4</sup> Read *bhagavan* <sup>5</sup> Read *na*

<sup>6</sup> Read *mahasattvanam*

<sup>7</sup> Read *bodhisattvāḥ* (see p 156)

<sup>1</sup> W *sataḥ*, AB *sata*

<sup>2</sup> BC<sup>2</sup>K om *sam*

HOEHLER MS No 148

Fol 260 Rev.

- 1 y-āsanebhṣyo yenabhagavāms ten-  
āṃjali<sup>1</sup> pranāmaytvā bhaga-  
vantam upasamkraminsu • e-  
2 vam cintayaty<sup>2</sup> asmākam api bha-  
gavān adhyesaty<sup>3</sup> asya dhar-  
ma paryāyasy-ānāgate 'dhvani  
samprakā-  
3 śna(tā)ya • atha khalu te sarve  
bodhisatvā evam anuvicintayī-  
tvā samprakampayisu (pa)  
4 rasparasy-āvam ucuḥ katham  
karisyāma kulaputrāḥo ayam  
bhagavatann<sup>3</sup> asmākam adhye-  
5 saty asya dharma paryāyasy-ānā-  
gate 'dhvani samprakāśanātā-  
ya • atha khalu te sarve bodhi-  
6 satvā bhagavatā<sup>4</sup> gauraven-ātma-  
naś ca pūrva-carya prañidhā-  
nena sāmagryā bhagavatau<sup>4</sup>  
'bhīmukha  
7 sthūtvā simha-nadam nadinsu •  
vayam bhagavann imam dhar-  
ma paryāyam tathāgate pari-  
nirvṛte daśa-

NEPALESE MSS

y-āsanebhṣyo yena bhagavāms ten-  
āṃjalim pranāmy-āi-<sup>1</sup>

vam cintayāmāsuḥ | asmān<sup>2</sup> bhaga-  
vān adhyesaty<sup>3</sup> asya dharma  
paryāyasya samprakā-

śanatāya<sup>4</sup> | te khalv  
evam<sup>1</sup> anuvī-

cintya samprakampitāḥ pa-  
rasparam ūcuḥ | katham [vayam] ku-  
laputrāḥ karisyāmo yad bhaga-  
vān adhye-

sayaty asya dharma paryāyasy-  
ānagate dhvani samprakāśana-  
tāya<sup>5</sup> || atha khalu te kula-  
putrā bhagavato gauraven-ātmanāś  
ca pūrva caryā prañidhānena  
bhagavato

'bhīmukham

simha nādam nadante sma | vayam  
bhagavann [anagate 'dhvani] imam  
dharma-paryāyam tathāgate pari-  
nirvṛte daśa-

[su dīkṣu gatiā sarvā sattvā<sup>1</sup> lekha-  
ṣyamāḥ pāthayisyamas cintapayī-  
syamah prakāṣayisyamo bhagavata et-  
ānubhavaena]

<sup>1</sup> Read *amjali*.

<sup>2</sup> Read *cintayayati*.

<sup>3</sup> Read *bhagavan*.

<sup>4</sup> Read *bhagavato*.

<sup>1</sup> K *pranamy āi*.

<sup>2</sup> ABC-K *asmākam*      <sup>3</sup> K *adhyesaty*

<sup>4</sup> AW *śanayeti*, B *śanaya*

<sup>5</sup> BK *śanayeti*, C *śanayati*



TRANSLATION <sup>1</sup>

(Fol 253 a) And all these had been instructed by Mañjusrī, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections <sup>2</sup>. And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Mañjusrī, the royal prince, spoke thus to the Bodhisattva Prajñākuta. Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof). Thereupon the Bodhisattva Prajñākuta asked Mañjusrī, the royal prince, by chanting the (following) Gāthas

'Most excellent one <sup>3</sup> most wise one, great hero, most mighty one innumerable (beings) have been instructed

[The Bodhisattva Prajñākuta said 'I have seen the Lord Sakyamuni, the Tathagata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy (Fol 253 b) In the Trisāsa-Mahasāsa world there is not even a spot as large as a grain of mustard seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that <sup>4</sup> it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sagara, the King of Nagas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gāthas

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs pervades the regions in all directions,

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place

'According to my wishes was (Fol 254 a) my enlightenment, <sup>5</sup> the Tathagata

<sup>1</sup> All passages in square brackets have been supplied from the Nepalese text, those in round brackets are explanatory.

<sup>2</sup> Here the Nepalese text adds 'Those of the Bodhisattvas who had been formerly Śrāvakas praised the Vehicle of Śrāvakas' [See Index p 210—R. H.]

<sup>3</sup> *Mahasamudra* must be a clerical error for *mahāhadra*.

<sup>4</sup> After this there is a long gap, see the remarks below, p 156.

<sup>5</sup> I have translated *yat* instead of *yaś*, see footnote 1 on p 159.

<sup>6</sup> I have followed the Nepalese text, as the passage is corrupt in the fragment.

(260 b<sup>v</sup>) Instead of *o* we find *a* in *bhagavata* (254 b<sup>v</sup>) *a* in *bhagarata* (260 b<sup>v</sup>) and *i* in *\*puyiti* (260 a) Anusvara is missing in *anuttarasya* (253 a<sup>i</sup>), *sakya* (253 b<sup>v</sup>) *\*anuttara* (253 b<sup>i</sup>) *lighrratara* (254 b<sup>v</sup>), *\*manusyana* (259 a<sup>v</sup>) *ima* (259 b<sup>vi</sup>), *ima gatha* (260 a<sup>ii</sup>) *mahasatbana* (260 a<sup>vi</sup>) *\*ariyati* (260 b<sup>i</sup>) *cintayaty* (260 b<sup>i</sup>), and on the other hand superfluously added in *elayamm* (253 b<sup>v</sup>), *\*sthanamm* (254 a<sup>v</sup>) *bhagavamm* (260 a<sup>iv</sup>) Visarga is omitted in *abhisambuddha* (253 b<sup>vi</sup>) *tathagata* (254 a<sup>i</sup>) *prati-grhita* (254 b<sup>i</sup>) *\*sahasrai* (259 b<sup>ii</sup>), and *bodhisatva* (260 a<sup>v</sup>), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,<sup>1</sup> while in the case of *\*sahasrai* (259 b<sup>ii</sup>) that double dot (or visarga) is misplaced after *parivrtta* Final *n* is missing in *guna* (253 a<sup>iv</sup>) final *t* in *ya* (254 b<sup>i</sup>) and medial superscribed *r* in *parinurte* (260 a<sup>iii</sup>)<sup>2</sup> In 260 b<sup>v</sup> we have *bhagavann* for *bhagavan*

Considering the limited extent of the fragment, this is rather a long list but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors Some of those forms, such as *puyiti guna* &c, may after all be Prakrit and others, such as *gunyan*, *mulyam*, *bhadrayam* &c may be imperfect and incorrect Sanskrit renderings of Prakrit forms, due not to a mistake of the scribe, but to the ignorance of the author of the text

A certain want of care on the part of the scribe however is undoubtedly proved by a number of omissions<sup>3</sup> especially on the first two leaves. The largest lacuna occurs in 253 a<sup>v</sup>, where the text suddenly breaks off after *vinita* in the middle of a Gatha The Nepalese text shows that about 420 aksaras are omitted so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe In 253 a<sup>iii</sup> the Nepalese MSS add after *samarnayanti ye sravaka purta bodhisattvas te sravaka yanam eta samarnayanti* and the context shows that such a supplementary sentence is absolutely necessary It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *samarnayanti* of the preceding sentence to the same word in the next one Similarly in 253 b<sup>ii</sup> the words *pi prthvi* seem to have been left out between *sarapa matro* and *pradesah*, which would account for the *o* of *sarapa matro* In 253 b<sup>vi</sup> four aksaras (*ta i i sariasa*) are omitted In 253 b<sup>vi</sup>, 254 a<sup>i</sup> two aksaras are missing in *ya i yami sambodhi*, for which the Nepalese MSS read *gath ecchaya me sambodhi* In 260 a<sup>v</sup> the word *dharani* is omitted before *pratilabdhanam* probably because the word preceding *dharani* ended in *ni* For a similar reason *abhuzi* is probably omitted in 259 b<sup>vi</sup>, in the Nepalese text before *adbhuta prapti*

<sup>1</sup> [So also probably in the case of the prakritic or semi Sanskrit forms *atocu* (260 a<sup>i</sup>) *upasa akraminsu* (260 b<sup>i</sup>) *nadinsu* (260 b<sup>vi</sup>) with a single dot, for *atocu* &c, but see the remarks on pp 159-60 — II]

<sup>2</sup> The correct form *parinurrite* is found in 260 b<sup>v</sup>

<sup>3</sup> Shown in italic type within square brackets in the transcript of the Nepalese text

In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma pundarika. Even a cursory comparison with the text of the Nepalese MSS reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds 253 b<sup>i</sup> *sa*, 253 b<sup>i</sup> *anuttara[m]* 254 b<sup>i</sup> *ratnam* (in *ekam maniratnam* instead of *eko manir*), 254 b<sup>i</sup> *sthavira āha*, 259 a<sup>ii</sup> *itaś caṣṭha stri-bhāram uṇṇatayitū, 'nayaṭa-saṭa'* (between *buddha-koti* and *'sahasrānam*), 259 a<sup>i</sup> *paścime samucchraye*, 259 b<sup>i</sup> *Rakula-mala*, 259 b<sup>i</sup> *sammukham*, 260 a<sup>iii</sup> *iṭṭhaṭṭha parinirvāṇa Sahe loka-dhātā*, 260 a<sup>i</sup> *mahāsatīnā[ṇi]*, *bodhisattvā mahāsatvā*, 260 a<sup>ii</sup> *evam, sarre*, 260 b<sup>i</sup> *bhagavantam upasamkrāmanu*, 260 b<sup>ii</sup> *api*, *anagata 'dhrani*, 260 b<sup>iii</sup> *attha, sarre bodhisattva*, 260 b<sup>i</sup> *evam* (in *śaraṣparasy-ānam*) *asmākam*, 260 b<sup>i</sup> *sarre*, 260 b<sup>i</sup> *saṃgrāya*, 260 b<sup>ii</sup> *sthitra*. The Nepalese MSS add<sup>1</sup> 253 b<sup>ii</sup> *'hita*°, 253 b<sup>i</sup> *anaya* (or *taya*), *khalu*, 253 b<sup>i</sup> *saṃ*°, *sma*, 254 a<sup>ii</sup> *khalu, Sugara*°, 254 a<sup>i</sup> *anekaṇi ca kalpaśatāny*, 254 a<sup>i</sup> *kataman pañca*, 254 b<sup>i</sup> *khalu*, 254 b<sup>ii</sup> *Sugara*°, 254 b<sup>iii</sup> *sa*, 259 a<sup>ii</sup> *prativedayami te tītram api*, 259 a<sup>i</sup> *sakurani gurukurani mananam puṇanam arcānam apacayanani kṛta*, 259 b<sup>i</sup> *arhataḥ samyak-sambuddhāya, Gautamī*, 260 a<sup>iii</sup> *paścime samaye*, 260 a<sup>i</sup> *tv, iti*, 260 a<sup>ii</sup> *mahā-sattva*, 260 b<sup>i</sup> *vagam*, 260 b<sup>ii</sup> *anagata 'dhrani*.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma pundarika, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other, both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz *manir-ratnam* in 254 b<sup>i</sup>, which is supported also by the MSS BK of the Nepalese version, while the *sma* in 253 b<sup>i</sup>, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 b<sup>i</sup> the fragment reads *khadanta Śariputra yady aham* the Nepalese MSS *yady aham khadanta Śariputra*, in 259 a<sup>iii</sup> the fragment *anupārtena ca bodhisattva caryāni*, the Nepalese MSS *bodhisattva-caryam c anupārtena*, in 260 a<sup>iii</sup> the fragment *paścime kile . . . samprakṛṣyitum*, the Nepalese MSS *samprakṛṣyitum paścime kile*, in 260 b<sup>iii</sup> the fragment *khalu te*, the Nepalese MSS *te khalu*, in 260 b<sup>i</sup> the fragment *karīyama kulajutrikho*, the Nepalese MSS *kulajutrah karīyam*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 a<sup>iii</sup>) and in a prose passage in chapter xii (259 b<sup>ii</sup>). In the Nepalese MSS Gāthā 47 is in the Triṣṭubh metre

<sup>1</sup> See footnote 3 on p. 156.

## FRAGMENT.

## NEPALESE MSS

254 <sup>a<sup>iii</sup></sup> iv <i>kuladukhite</i>	<i>bhagini</i> (BC <sup>b</sup> K <i>kulaputri</i> )
254 <sup>b<sup>i</sup></sup> <i>kṣamati</i>	<i>kṣamate</i>
259 <sup>a<sup>iii</sup></sup> <i>sāntike</i>	<i>antike</i>
259 <sup>a<sup>iii</sup></sup> <i>anupūriena</i> (compare Pali <i>anupubbena</i> ) <i>ca</i>	<i>csānupūriena</i> <sup>1</sup>
259 <sup>a<sup>v</sup></sup> <i>paripūrayitū</i>	<i>paripūrya</i> (AC <sup>b</sup> W <i>paripūrayitū</i> )
259 <sup>a<sup>v</sup></sup> <i>°rhan</i>	<i>°rhan</i>
259 <sup>b<sup>i</sup></sup> v <i>°lak sāntikād (sāntikāl)</i>	<i>°lontikāt</i>
259 <sup>b<sup>iii</sup></sup> <i>bhāsānta</i>	<i>abhāsanta</i> (W <i>°satah</i> , AB <i>°sata</i> )
259 <sup>b<sup>iii</sup></sup> <i>bhagarān</i> <sup>2</sup>	<i>bhagarān</i>
260 <sup>a<sup>i</sup></sup> <i>aiocu</i>	<i>ūcuḥ</i>
260 <sup>a<sup>iii</sup></sup> <i>utsahāma</i>	<i>samutsahāmaha</i> (BC <sup>b</sup> K <i>utśa</i> <sup>3</sup> )
260 <sup>b<sup>i</sup></sup> <i>pranāmayitū</i>	<i>pranāmysāi</i> <sup>3</sup> (K <i>pranamysāi</i> <sup>3</sup> )
260 <sup>b<sup>i</sup></sup> v <i>saṃprakāśanatāya</i>	<i>saṃprakāśanatāya</i> (AWK <i>°śanāyeti</i> , B <i>°śanāyeti</i> and <i>°śanāya</i> , C <sup>b</sup> <i>°śanāyati</i> )
260 <sup>b<sup>iii</sup></sup> <i>anuricintayitū</i>	<i>anuricintya</i>
260 <sup>b<sup>iii</sup></sup> <i>saṃprakāṣayitū</i>	<i>saṃprakāṣpitūḥ</i>
260 <sup>b<sup>v</sup></sup> <i>karisyama</i>	<i>karisyāmo</i>
260 <sup>b<sup>v</sup></sup> <i>kulaputrāho</i>	<i>kulaputrāḥ</i>
260 <sup>b<sup>v</sup></sup> <i>nādīnu</i>	<i>nadante sma</i> <sup>3</sup>

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253<sup>a<sup>iii</sup></sup> we read in the fragment *sarve ca te sarva-dharm[ā]ḥ ś[ū]nyān iti saṃjānanti*, the Nepalese MSS have correctly *sarva-dharmāḥ*. The words *sad-bhikṣuni-sahasra-parivārā* in 259<sup>b<sup>i</sup></sup> are replaced by *sad-bhikṣuni-sahasra-parivārā* in the Nepalese MSS. In 260<sup>b<sup>i</sup></sup> the fragment has *parasparasyāivam ūcuḥ*, the Nepalese MSS *parasparam ūcuḥ*. In 260<sup>a<sup>v</sup></sup> the words *avavartika-dharma-caḥra-pravartakā bodhisattv[ā] mahāsattv[ā]* stand quite unconnectedly in the fragment, as if added by an afterthought; in the Nepalese MSS they are incorporated into the period by putting the first epithet into the genitive and dropping *bodhisattvā mahāsattvā* altogether. In the same way the words *ayaṃ . . . saṃprakāśanatāya* in 260<sup>b<sup>i</sup></sup> v are connected with the preceding sentence in the Nepalese MSS by substituting *yad* for *ayaṃ*.

<sup>1</sup> Provided that this is to be dissolved into *ca ānupūriena*.

<sup>2</sup> This form is found also in the Mahāvastu and in the fragments edited by Pischel. See Pischel, loc. cit., p. 6.

<sup>3</sup> To these may be added a few forms which have no equivalents in the Nepalese MSS, but seem to be foreign to the language of that recension, viz. *caritva* (259<sup>a<sup>i</sup></sup>), *virīṣayitū* (259<sup>a<sup>i</sup></sup>), *alāṇ* (259<sup>b<sup>i</sup></sup>), *upasaṃkraminau* (260<sup>b<sup>i</sup></sup>).

which are at present at our disposal are not sufficient to prove this, in fact, I do not see how it ever could be proved definitely except by discovering that Prākṛt version itself

But apart from this question we can with the help of the fragment, determine the Prākṛit dialect which must be at the bottom of the language of the Saddharma pundarika. In 260<sup>iv</sup> we find a vocative plur *kulaputraho*. Vocatives in *-aho* from bases in *a* are found only in Magadhī.<sup>1</sup> We may therefore assert that the original text of the Saddharma pundarika was written, if not in pure Magadhī, in a 'mixed Sanskrit' which was based on that dialect

## 2 ANOTHER FRAGMENT OF THE SADDHARMA-PUNDARIKA

Hoernle MSS, No 142, SB 12 (Plate XVIII, No 2, Reverse)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-pundarika. The preserved portion of the text is found in the beginning of chapter xxii

The fragment, measuring 170 × 132 mm (or  $6\frac{7}{10} \times 5\frac{1}{2}$  inches) is only about one-third of the whole leaf, as it contains on an average eleven aksaras in each line, whereas about twenty-four aksaras are missing in the beginning of each line.<sup>2</sup> There are six lines on either side

The characters are of the same type as those of the larger fragment, Hoernle MS, No 148, SA 22-5. There are only four points of difference. First the four varieties of medial *a* are reduced here to three *ma* and *dha*, which in the larger fragment are combined with the second form, here showing the first form (obv II 1, 5). In *rha* also the first form is employed (obv I 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *ayam* (rev I 4). Secondly of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv I 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle but a dot with a tail slanting down to the right (obv I 3, rev I 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side stroke is clearly

<sup>1</sup> See Fischel *Grammatik der Prakrit Sprachen*, § 372

<sup>2</sup> This estimate is based on line 4 of the obverse and II 5-6 of the reverse, taking into account such divergences from the text of the Nepalese MSS as appear absolutely certain

omitted viz in *tta*, in obv 1 3, \**dattam* In four cases it is retained viz in *tta*, obv 1 2 and rev 1 4, \**satia*, in *tta*, rev 1 2, *tatsadhu*, and in *tra*, rev 1 3, *tatra* The remaining two cases are indistinct, viz *tta* in obv 1 1 and rev 1 6 Below the *ja* in obv 1 3 and the *lya* in obv 1 5 there is a small sign apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv 1 5 *prati*, 1 6 *sahasrrebbhi*, and in rev 1 6 *pradala*, while we have the ordinary *r* in obv 1 2 *priya*, rev 1 1 \**rebbhi*

The text, with that of the Nepalese manuscripts printed opposite runs as follows —<sup>1</sup>

## TEXT

HOEPLÉ MS

NEPALESE MSS

*Obverse*

1 *ṣṭva (sama)dhi labdhah viryam*  
*drdham hy āra-*

2 *ṣam/ usumita sa Sarvasatva*  
*priya*

3 *ṣanam Vimaladattam etad avo*  
*cat*

4 *ṣagato rhan samyak sambud*  
*dhah tistha*

[*ayam mama cankrama raja srestha yas*  
*min maya sthi*] *tva samādhi lab*  
*dhah viryam drdham ara*

[*bhitam mahavratam parityajita priyam*  
*atma bhavam*, ॥ ॥ *Attha khalu Nak*  
*satraraja*] *sambhusumitā [bhijna] sa*  
*Sarvasattvapriya*

[*darsano bodhisattva imam gatham*  
*bhasita*] *tvu sva mātā pitarav*<sup>1</sup>  
*etad avocat*,

[*ady'up/ amba tata sa bhagavams*  
*Candrasuryavimalaprabhasasris tath-*]  
*agato rhan samyak sambuddha*  
*[etarhi] tistha*

[*ti dhriyate yapayati dharmam desayati*  
*yasya maya bhagavatas Candrasurya*  
*vimalaprabhasasriyas tathagatasya*<sup>2</sup>

<sup>1</sup> ॥ ॥ *tani sari mata pitaram*

<sup>2</sup> Some MSS omit *Candra tatha*  
*gatasya*

<sup>1</sup> For the text of the Nepalese MSS my thanks are again due to Professor Kern [See also the Note on p 143 The corresponding text of the Bibliotheca Buddhica edition is on p 408 l 14 p 409 l 12—R. H.]

## HOERNLE MS

5 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 dharanyah prratilabho

6 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 śata sahasrrebhih

## Reverse

1 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 tasya bhagavatah sânti

2 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 tat sadhu mahārāja ga  
mīsyā

3 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 tatra gatva bhūyas tasya bha  
gava

4 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 hasatvas tasyam velayam sap  
ta ra

5 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 abhyudgāmya tasya bhagava  
tāh sakā

6 𑀧𑀺𑀢𑀺𑀓𑀢𑀺 tāh bhagavāntāni sapta kṛtvā  
pradāksyī

## NEPALESE MSS

*pujani kṛtvā sarva ruta kausa*]]ya  
dhārāni pratilabdh-

[*āyam ca Saddharma pundarīko dhar-  
ma paryayo 'śitibhīr gatha kotī*]na  
yuta śata sahasraih

[*kankarāś ca vīvarāś c-ākṣobhīyāś ca*]  
tasya bhagavato nti-

[*kac chruto bhut ī*] tat sadhī ambē  
tata gamīsyā-

[*my aham tasya bhagavato 'ntikarī*]  
tasmimś ca gatva bhūyas tasya  
bhagava-

[*tah pūjam karīsyamīti ātha khalu  
Naksatrarajasamkūṣumitabhīyā sa  
Sarasattī aprīyadarsano bodhisattvo  
ma*]hasattvas tasyam velayam  
[*sapta tala-matranī vāikāyasam*]  
abhyudgāmya sapta ra

[*tnamaye kutugure paryānkam abhūjya*]  
tasya bhagavatah saka

[*sam upasamkranta<sup>1</sup> upasamkrāmya  
tasya<sup>2</sup> bhagavatah padau śiras ābhī  
vāndya<sup>3</sup>*] tam bhagavāntam sapta  
kṛtvāh pradāksyī

[*nīkṛtya yena bhagavān ten-ānījalīm  
pranāmya bhagavāntam namaskṛtvā  
ānaya gathay-abhīśautī sma ॥*]

<sup>1</sup> 𑀧𑀺𑀢𑀺 upasa kṛtvā

<sup>2</sup> Some MSS omit tasya

<sup>3</sup> 𑀧𑀺𑀢𑀺 vā vāndya

TRANSLATION<sup>1</sup>

(Obv) '[Th. O excellent king, is my walk] standing [in which] I have acquired meditation I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body]'

[After having spoken this stanza], Nak-satrarajasamkusumita, [the Bodhisattva] Sarvasattvapriyadarsana spoke thus to the great King Vimaladatta '[Even now, great king, the Lord Candrasūryavimalaprabhasaśrī] the Tathagata, the Arhat the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dharani Sarvarutakausalyā [and this Dharmaparyāya of the Saddharma pundarika consisting of] hundred thousands of myriads of thousands

(Rev) [of stanzas, which I have heard] from that Lord' [Then the Bodhisattva Sarvasattvapriyadarsana] spoke [thus] 'Therefore, great king I should like to go [to that Lord, and] having gone there, [worship] that Lord again' At that instant [the Bodhisattva] Mahasattva [Sarvasattvapriyadarsana, having sat down cross legged on a tower consisting] of seven precious substances rose [seven talas into the sky and went] to the pre ence of that Lord [Having gone there, he bowed his head to the feet of that Lord] circumambulated that Lord seven times [stretched his joined hands towards the Lord and having thus paid his homage, praised him with the following stanza]

## NOTES

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms *rhan*, *\*sahasraśrī*, *antikut*, we find in the fragment the incorrect, but certainly more original forms *\*rhan* (obv 1 4) *\*sahasrebbhīh* (obv 1 6, rev 1 1) and *santi[kat]* (rev 1 1). Perhaps also *\*krīta* (rev 1 6) for *\*krītaś* is to be added to these but it may be merely a clerical error. On the other hand *drāham arabhītam* in the Gatha has been changed into *drīham hu ara[bhītam]* in the fragment as in Sanskrit the anusvara cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [*sarta ruta lausa*] *lyay* *dharaṇyaḥ pṛatīlabho* (obv 1 5) compared with *sarta ruta-kausalya dharaṇi pṛatīlabdhā* in the Nepalese MSS show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll 4 and 5 of the reverse. Line 4 ends *saptara*, line 5 begins *bhūdḡgama*. The text therefore is to be restored to

<sup>1</sup> All words in square brackets have been supplied from the Nepalese version or from the context



*sapta-ra[tnamaye kutagure paryankam ābhujya sapta tāla-matram rāhayaṣam a]bhūd-gamya*, twenty-four akṣaras being missing at the beginning of line 5, just as twenty five akṣaras are missing at the beginning of line 6. In the Nepalese MSS the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarsana first sits down on the tower and from thence rises seven talas into the sky to meet the Lord Candrasuryavimalaprabhasaśrī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev 1 3) for *tasmimś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev 1 1, where [*saha*]srebhīḥ shows that the number of Gathas ascribed to the Saddharma-pundarika was not the same as in the Nepalese version, and in obv 1 3, rev 1 2 where from the readings [*mahara*]janam Vimaladattam and *maharāja* instead of *īau-śa-matāpitarau* and *amba tata* it appears that in the Central Asian version Sarvasattvapriyadarsana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS are *etarhi* in obv 1 4 and *a'hijya* at the end of the name of Naksatrārājasamkusumita in obv 1 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev 1 2 where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarsano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of akṣaras corresponding to the missing akṣaras of the fragment varies from ten (rev 1 3) to forty nine (obv 1 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-pundarika and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

### 3 A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS, No 142, SB 35 (Plate XVIII, No 3, Obv and Rev)

Tradition asserts that the Buddhist school of the Mūlasarvāstivādins, who traced their origin back to Rāhula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pali Suttapitaka,<sup>1</sup> Pi chel, in an excellent paper in the Transactions of the Royal Prussian Academy,<sup>2</sup> was able to show that fragments of a block print purchased by Professor Grünwedel at Idyktšari contained portions, both in prose and in verse, of the Samyuktagama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapitaka of the Vibhajjavādins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pali canon is found in the Vinayapitaka, as well as in the Suttapitaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm (or  $12\frac{1}{2} \times 5\frac{1}{2}$  inches) is the left side of a single leaf.<sup>3</sup> The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink, but on the whole the reading presents no difficulties. About 130 mm from the left margin is the string hole, surrounded by a circle 27 mm (or  $1\frac{1}{2}$ "') in diameter. There are eight lines on either side. The number of the folio, unfortunately is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-pundarikā, but, as may be seen from Plate XVIII, they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop, of which there is no trace in the two fragments of the Saddharma-pundarikā, compare *bha* and *bha* in Pl. XVIII, No 3 a, ll 4 and 6, with *bha* and *bha* in No 1 l 6, and *bho* and *bhi* in No 2, ll 5 and 6. The same loop appears, e.g., also in the variety of the alphabet used in the block print from Idyktšari.<sup>4</sup> Of the four forms of medial *a* appearing in the first fragment of the Saddharma-pundarikā, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *cā* (obv. l 5), *tṛa* (rev. l 7),

<sup>1</sup> Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII 59 f., 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904 p. 807 ff.

<sup>3</sup> Only a portion of the fragment being rather more than the right half, is shown in Plate XVIII, No 3.

<sup>4</sup> See, e.g., l c Plate VII, fol. 158<sup>b</sup>, ll. 1, 2.

*tyā* (rev 1 4), *tra*, *tha* (obv 1 1), *dha* (rev 1 3, *dhyā*, rev. 1 6), *na* (rev 1 5), *bda* (obv 1 6), *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3, *rma* obv 1 8, *riā* rev 1 4), *ta* (obv 1 1, *ya* rev 1 6), and also in initial *a* (obv 1 7). The third form occurs in *ghra* (obv 1 1), *yā* (obv 1 7), *śna* (rev 1 6), *sā* (obv 1 7, *śya* obv 1 1), *hta* (obv 1 7). The fourth form is found only in *ja* (rev 1 4), and *jna* (obv 1 5). In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahanaman's Bodhgaya Inscription of A.D. 588-9, 1 3, *nirānā*, 1 5, *gunā*, 1 7, *śarānā* (see Dr Fleet's *Gupta Inscriptions*, Pl. XLI)<sup>1</sup>. Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma pundarika. Thus the erect form may be seen, e.g. in *di* (obv 1 1), *li* (obv 1 5), *ni* (rev 1 3), *di* (rev 1 6). Of the two prone forms, the rightward occurs only in *li* (rev 1 8), while the leftward is found, e.g., in *si* (obv 1 2), *ci* (obv 1 4), *ji* (obv 1 7). But in *si* (rev 1 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 1 1 and 3) and *zi* (obv 1 5 and 6); in fact with *ti* and *zi* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe<sup>2</sup>. The signs for medial *u* and *ū* call for no remarks with the exception of the *u* in *bhu* (obv 1 1), which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma-pundarika<sup>3</sup>. Superscript *r* is always written above the line except in *rsi* (rev 1 3), where it is added behind the *sa* to avoid its running into the *śa* of the line above, a regular *rsi* is found a little further on in the same line<sup>4</sup>. The virama in *t* of *\*tepayet* in obv 1 2 (not seen in Pl. XVIII, No 3) shows the same form as in the larger fragment of the Saddharma pundarika. The sign for the upadhmaṇya occurs in *\*manah pratyā* (rev 1 4). The dot serves as a sign of punctuation (rev 1 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayaṣṭaka V 1 26-7, and in the Anguttara nikaya VI, 55, 11. To

<sup>1</sup> See also the Mandasor inscription of the time of Kumaragupta I *ibid.*, Plate VI, 11 3, 4 &c. and F. Müller, *Indische Palaeographie*, Plate IV transverse 21 cols. xii, xiv, xvii.

<sup>2</sup> [The same two forms are found also in the Sanskrit Vajracchedikā MS. and may be seen on Pl. XVI, No 1 1 3, the prone form in the first and the erect form in the second of the two *ci* in *cittātharī cittadharā*—R. II.]

<sup>3</sup> [It is however found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Pl. XVI No 1 1 2 in *Sulūa*—R. II.]

<sup>4</sup> [The same peculiar upward position of *r* is found also in other manuscripts coming from the Khotanese area in connexion with *ś* as well as other consonants, see footnote 8 on p. 90 and footnote 18 on p. 183—R. II.]

facilitate a comparison, the text of the Mahavagga is printed opposite to that of the fragment, with the few various readings of the Anguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type

## TEXT

HOERNLE MS

*Obverse.*

- 1 same bhūmī bhāge pratisthitah  
athāgacchet pūrvasyā diśah  
śighrā vāta-vr(sti) || r na c  
ānam kampayen na samprakampa-
- 2 yen na sampravapayet, paścīmāyā  
diśah śighrā vāta vrstīr na  
c-ānam ka || mpayen na sampra-  
kampayen na sampra
- 3 vepayed uttarasyā diśah daksin  
asyā diśah śighrā vāta vrstīr  
na c-ānam ka || mpayen na  
samprakampayen na sam
- 4 pravepayed evam ev-ālvam vi-  
mukta cīttasya bhadanta ar  
hatah ksin ā(sra) || vasya bhrsam  
caksur-vijñeya rupas ca
- 5 ks(u)sa ābhāsam āgacchamti na  
c-āsyā ceto vimuktim prajñā  
vimuktim {pa} || ryāharanti <sup>1</sup>  
amisiṅkram eia tac cīttam bhavati  
vyayam
- 6 ca || samanupaśyati bhrsam c-  
āiva śrotra vijñeyāh śabdāh  
śrotrasyābhāsam ā(ga) || ccha

<sup>1</sup> The syllable *rya* is doubtful

MAHĀVAGGA.

- seyyathāpi bhante selo pabbato  
acchiddo asusiro ekagghano  
<sup>1</sup> puratthamāya ce pi diśāya āgac-  
cheyya bhusā vātavutthi n'eva  
nam samkampeyya na sampa-  
kampe  
yya na sampavedheyya <sup>1</sup> pacchi  
māya ce pi diśāya la-
- <sup>1</sup> uttarāyacepi diśāya la- <sup>1</sup> dakkhinā-  
ya ce pi diśāya āgaccheyya bhusā  
vātavutthi n'eva nam samkam  
peyyanasampakampeyya na sam  
pavedheyya <sup>1</sup> evam eva kho bhante  
evam [samma] vimuttacittassa  
bhikkhuno bhusā ce pi cakkhu  
viññeyyā rūpā ca  
kkhussa āpātham āgacchanti  
n'ev'assa cīttam pariyādiyanti  
amissikatam <sup>2</sup> ev'assa cīttam hoti  
[thitam aneyjappattam] vaya
- ñ c'assānupassati n' bhusā ce pi sota  
viññeyyā saddā ghāna viññeyyā  
gandhā

<sup>1</sup> Ang inserts *atha*

<sup>2</sup> Ang *amissikatam*.

*īya* (rev 1 4), *trī tha* (obv 1 1) *dha* (rev 1 3, *dhya* rev 1 6), *na* (rev 1 5) *bda* (obv 1 6) *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3 *rma* obv 1 8 *ria* rev 1 4) *va* (obv 1 1 *īya* rev 1 6), and also in initial *a* (obv 1 7) The third form occurs in *ghra* (obv 1 1) *ya* (obv 1 7) *śna* (rev 1 6) *śa* (obv 1 7 *śya* obv 1 1) *hīa* (obv 1 7) The fourth form is found only in *ja* (rev 1 4) and *jna* (obv 1 5) In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4) It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward especially in Mahanamas Bodhgaya Inscription of A D 588 9 1 3 *nirānā*, 1 5, *gunā* 1 7 *saranā* (see Dr Fleet's *Gupta Inscriptions* Pl XLI)<sup>1</sup> Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma pundarika Thus the erect form may be seen, e g in *di* (obv 1 1) *kli* (obv 1 5) *ni* (rev 1 3), *dhi* (rev 1 6) Of the two prone forms the rightward occurs only in *li* (rev 1 8) while the leftward is found e g in *li* (obv 1 2) *ci* (obv 1 4) *ji* (obv 1 7) But in *sci* (rev 11 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 11 1 and 3) and *zi* (obv 11 5 and 6) in fact with *ti* and *zi* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle but on the momentary whim of the scribe<sup>2</sup> The signs for medial *u* and *ū* call for no remarks with the exception of the *u* in *ū/u* (obv 1 1) which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma pundarika<sup>3</sup> Superscript *r* is always written above the line except in *rī* (rev 1 3) where it is added behind the *śa* to avoid its running into the *śa* of the line above a regular *rī* is found a little further on in the same line<sup>4</sup> The virama in *t* of *\*tepayet* in obv 1 2 (not seen in Pl XVIII No 3) shows the same form as in the larger fragment of the Saddharma pundarika The sign for the upadhmaṇya occurs in *\*manah pratyā* (rev 1 4) The dot serves as a sign of punctuation (rev 11 7 8)

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayaṭṭhaka V 1 26-7, and in the Anguttara nikaya VI 55, 11 To

<sup>1</sup> See also the Mandasor inscription of the time of Kumaragupta I *ibid* Plate VI 11 3 4 &c and Müller *Indische Palaeographie*, Plate IV transverse 21 cols xii xiv xvii

<sup>2</sup> [The same two forms are found also in the Sanskrit Vajracchedikā MS and may be seen on Pl XXI No 1 1 5 the prone form in the first and the erect form in the second of the two *ci* in *cittāḥ śreṣṭhādā*—R II]

<sup>3</sup> [It is however found not infrequently in the Sanskrit Vajracchedikā MS and may be seen on Plate XXI No 1 1 2 in *śrī Uta*—R II]

<sup>4</sup> [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Kanheri area in connexion with *ś* as well as other consonants, see footnote 8 on p 90 and footnote 18 on p 183—R II]

facilitate a comparison the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara nikāya added below  
Conjectural restorations of lost portions of the text are shown in small italic type

## TEXT

## HOERNLE MS

## Obverse

- 1 same bhumī bhāge pratisthitah  
ath āgacchet pūrvasya disah  
śighra vata vr(stī) *na c*  
*ānam kampayen na samprakampa*
- 2 yen na sampravēpayet pascīmāya  
disah śighra vata vrstīr na  
c ānam ka *mpayen na sampra*  
*kampayen na sampra*
- 3 vepayed uttarasya disah daksin  
asya disah śighra vata vrstīr  
na c ānam *ka *mpayen na**  
*sa i prakampajen na sa i*
- 4 pavēpayed evam ev āvam vi  
mukta cīttasya bhadanta ar  
hatah ksin ā(sī a) *asya bhrsam*  
*cakṣur-vijīya rūpa ca*
- 5 *ls(u)ṣa* ubhasam āgacchamti na  
c asya ceto-vimuktim prajna  
vimuktim (px) *rguherant* <sup>1</sup>  
*amūśrīkṛtam eia tac citta i bhavati*  
*vyaya i*
- 6 ca *samanupaśyati* bhrsam c  
āva śrotra vijñeyah sabdah  
śrotrasy ābhasam a(ga) *ccha*

<sup>1</sup> The syllable *rya* is doubtful

## MAHĀVAGGA

- seyyathāpi bhante selo pabbato  
acchiddo asusiro ekagghano
- <sup>1</sup> puratthimaya ce pi disaya āgac  
cheyya bhusa vata-vutthi n eva  
nam samkampeyya na sumpa  
kampe  
yya na sampavedheyya <sup>1</sup> pacchi  
maya ce pi disaya la
- <sup>1</sup> uttarayacepi disaya la <sup>1</sup> dakkhina  
ya ce pi disaya āgaccheyya bhusa  
vata-vutthi n eva nam samkam  
peyyanasampakampeyyana sam  
pavedheyya i evam eva kho bhante  
evam [samma] vimuttacittassa  
bhikkhuno bhusa ce pi cakkhu  
viññeyya rūpa ca
- kkhussa aparam āgacchanti i  
n evassa cittaṃ pariyādiyanti i  
amissikatam <sup>2</sup> evassa cittaṃ hoti  
[ghatam aneyyappattam] vāya
- ñ c assanupassati n bhusa ce pi sota  
viññeyya sadda ghana viññeyya  
gandha

<sup>1</sup> Ang inserts *atha*

<sup>2</sup> Ang *amissikatam*

within reach of his ear, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect [they do not change the emancipation of his mind, the emancipation of his intellect], (Rev) undefiled is his mind, and he perceives the passing away, <sup>1</sup> he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation] he perceives [renunciation], perceiving the passing away, perceiving annihilation, perceiving renunciation, [he is not in fear], <sup>2</sup> not being in fear, he is individually extinguished, he recognizes that his rebirth is cut off <sup>3</sup> his existence. Thus spoke the venerable Sriona. Having thus spoken, [he said further 'He'] <sup>4</sup> who is set upon [renunciation] <sup>4</sup> and solitude, who is set upon kindness and delights in the rooting out of thirst — [who has attained to the absence of delusions] <sup>5</sup> from the mind he recognizes the source of sensations and then his mind is set free. 'Then after [his mind] <sup>6</sup> has been set free, <sup>6</sup> there is no [gathering up of what is done], <sup>6</sup> nothing to be done remains. As a solid rock [is not shaken] <sup>7</sup> by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished cannot make tremble such a one] <sup>7</sup>

## NOTES

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes but

<sup>1</sup> See footnote 4, p. 170

<sup>2</sup> As regards the gap at the end of rev 1 3 and the beginning of rev 1 4, only the words *pratinhsarj-anudarfi* and *na paritrasyate* can be restored with certainty.

<sup>3</sup> The general tenor of this passage may be inferred from the corresponding Pali passage quoted on p. 171, but the restoring of the exact text is difficult. *Apinayāti* would seem to point to a bahuvrīhi compound *āpina-jatā*. *Smad* in rev 1 5 I am unable to complete.

<sup>4</sup> Among the syllables missing at the end of rev 1 5 the first was *tal* (*ra-talā*) the last *a* (*alā mukṭasya*) the rest is uncertain. For the general sense compare the passage quoted on p. 174.

<sup>5</sup> I restore at the end of rev 1 6 *tyena kṛtya-ratasya ca*. The rest is quite uncertain.

<sup>6</sup> The exact words at the end of rev 1 7 cannot be restored. The *ya* at the beginning of rev 1 8 suggests *pari-tyo* or *sarv-tyo*.

<sup>7</sup> These words rest entirely on the Pali text.

they are for the most part only due to the scribe. Thus *mano-ryūaiya* (obv 1 8) stands for *mano ryūneya*, *taś-cittam* (rev 1 1) for *taś-cittam*, *aparitasyamanah* (rev 1 4) for *aparitasyamanah*, *ya* (rev 1 8), which seems to be the rest of *paricaya* or *samcāya*, for *[paricā]yo* or *[samcā]yo*,<sup>1</sup> *saili* (rev 1 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev 1 5 we have *radi*, which undoubtedly is the rest of *raditva*, while the correct form would be *uditva* (Pān I, 2, 7). In rev 1 4 we find twice Atmanepada forms of *tras*, viz *[paritra]syate* and *aparit[r]a-syamanah*, mentioned already above. According to Pānini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Atmanepada forms are found also in the epic language.<sup>2</sup> In a few cases the rules of sandhi are not observed. In *ayusman Srona* (rev. 1 5) the *n* ought to have been changed into *ṇ* before the *sa*, but this rule is often neglected in manuscripts. In *jnatva ayatan āpādam* (rev 1 7) and *yatha cā ghano* (rev 1 8) the vowel combination has not taken place on account of the metre. In *pratisthitah athā* (obv 1 1) *bhadanta arhatah* (obv 1 4) *°haranti amūṣikīram* (rev 1 1), *[paritra]syate aparā* (rev 1 4) *cetasah jnatva* (rev 1 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse or a vocative which in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *disah* and *daśsinasya* in obv 1 3 we may infer that the words *siḡhra* *pravepayet* were meant to be repeated after *disah*. Before *p* the upadhmaṇiya appears in *aparitasyamanah praty* (rev 1 4) but before *śa* we find not the *jñvamuliya*, but the *visarga* in *arhatah śinā* (obv 1 4).<sup>3</sup>

From an examination of the Idylutkari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are *siḡhra* (obv 11 1, 2 3) instead of *bhūsa*, *sampravepayet* (obv 11 2, 3, 4) instead of *sampaveṭheyya*, *arhatah* (obv 1 4) instead of *bhikkhuno*, *abhasari* (obv 11 5, 6, 7, 8) instead of *apāṭh m*. In the Gāthās (rev 11 6 ff) the divergences from the Pāli version are even greater. The Sanskrit text has *tath āṭa ca* for *ca cetaso trena-*

<sup>1</sup> It is not impossible that the *o* sign was originally written and has only become rubbed off.

<sup>2</sup> See the St Petersburg Dictionary.

<sup>3</sup> This difference is strictly in accordance with the rules of the phonologists of the Taittiriya school (Taitt Pr IX, 3, Vyasaśikā 158) but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.





The writing thus occupies a length of about 37 cm (14½ inches) In every third and fourth line on each page, at about 77 mm (3 inches) from the left margin of the writing a blank space has been left about 2 cm (¾ inch) long, so as to make altogether an open place of that length and of about the same height for the hole through which the string would pass which would hold the folios together This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made The largest such as *tha* and *ya* may be 13 mm (½ inch) broad, and the smallest such as *ra* and *ia* about 6 mm (¼ inch) broad The size of ordinary letters is about 8 mm (⅓ inch), so that on an average three letters go to every 25 mm (1 inch) of space

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence In all such cases the restored text is printed in italics These cases are of two kinds those in which the writing only has suffered damage and those in which the paper and writing have both perished Passages of the first kind are dealt with according to the degree of obliteration thus first, where the letters are but slightly defaced and can be read italics are used, secondly where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets, and thirdly where the letters have disappeared completely, if their number tallies with that in the printed text the italics are enclosed within square brackets, but if the two do not tally, the number of lost letters is indicated by an equal number of crosses Passages of the second kind where both paper and writing have perished, are enclosed within the mark §, and if the gap can be definitely filled up from the printed text the restored text is printed in small italics, but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses The printed text has been an invaluable aid throughout and without it very little could have been done towards reading the many passages where the MS has suffered injury

The MS has been well written and contains very few errors that are merely clerical but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words that indicate a strong Prakrit or vernacular element and influence These will be obvious on perusal, and it is unnecessary for me to discuss them here A very few of the most striking instances may be just mentioned *pratisthikitra* for *pratisthaya* (fol 26<sup>r</sup> cf Pāli *patitthakitra* in Childers Pāli Diet p 370 a), *grahesyaḥ* for *udgrahesyaḥ* (fol 11 a l 14) *vyuḥ* for *vyuḥa* (fol 13 b<sup>v</sup>) and *pratyupasthake* for *pratyupasthat* (fol 19 a<sup>v</sup>) Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word it is indicated here by an inverted apostrophe ' Virama is expressed in the MS by a circumflex placed over the letter, which is written small and placed a little below the line it is indicated here by the sign  $\backslash$  placed below the letter The only mark of punctuation in the MS is a large dot, and it is so rendered here, but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhasyate* in fol 6 b<sup>v</sup>, and perhaps in *ntik* in fol 15 b<sup>vi</sup>

The date of this MS may be estimated approximately by means of the copper-plate which was found inside the Nīrvāṇa stūpa at Kasi and which I have deciphered at Dr Hoernle's request<sup>1</sup> That plate may be assigned to the third quarter of the fifth century A.D because of the coins found with it The writing in this MS is very much like that on the plate, though the characters here are more squat and wider The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *a*, *i* and *u* are made in three, and those for *e* and *ai* in two ways, also the vowel *o* in *bodhi* has two shapes Two of the three forms for *a* may be seen in *garata*, in fol 14 b<sup>v</sup> (reproduced on Plate XXI, No 1), and the third in *mahasahasre*, in fol 18 a<sup>v</sup> (Anc Khot. Pl CVIII), the three forms of *i*, distinguished as *i*, *ī*, and *ĩ* respectively, in *citta dhara citta-dhara*, fol 14 b<sup>v</sup> and *raṭṭikah*, fol 14 b<sup>v</sup>, and those of *u* distinguished as *ū*, *u*, and *u* respectively, in *Subhute* fol 14 b<sup>v</sup> *Subhūte* fol 14 b<sup>vi</sup>, *paripurnani* fol 17 b<sup>vi</sup> (Anc Khot, Pl CVIII)<sup>2</sup> The two forms of *e* may be seen in *ucyate* fol 14 b<sup>v</sup>, and just below it, in *upalabhyate* fol 14 b<sup>v</sup>, those of *ai* differing similarly from each other, while those of *o* will be seen in the word *bodhi*, in fol 17 b<sup>v</sup> and *bodhi* in fol 17 b<sup>vi</sup> (Anc. Khot, Pl CVIII), being distinguished as *o* and *o* respectively Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *eram* in fol 14 b<sup>vi</sup>, while the other is of frequent occurrence, as in fol 17 a<sup>vi</sup> 18 a<sup>vi</sup> b<sup>vi</sup> Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms, e.g. compare *bh* in *bharisgat*, in fol 17 a<sup>vi</sup> and in fol 17 a<sup>v</sup>, and *y*, in *yara* and *gena* in fol 18 a<sup>v</sup> These features suggest that this MS is somewhat later than the copper-plate Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character It seems therefore that this MS may be assigned to about the end of the fifth or the beginning of the sixth century A.D

In its matter the MS agrees of course in the main with the printed text, but is less full Sometimes there is close agreement, but at other times it varies

<sup>1</sup> See JRAS, 1912, pp 123, 125 It is published in the Annual Report, Arch Survey of India, 1910-11, p 73 ff

<sup>2</sup> [See Note, on p 195—R II]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse, and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the *Vajracchedikā* prepared by Max Müller, in the *Sacred Books of the East*, vol. xlix, Part II, pp 109 ff<sup>1</sup>.

## TEXT

(2a) 1<sup>st</sup>ad<sup>2</sup> avocat, Āścāryam Bhagava ya[va]d [e]va (Tatha)gate  
(na bo)dhīsatī anuparigrhitā paramen<sup>3</sup>ānugrahena<sup>4</sup> ॥Yavad eia  
Tathāgatena bo<sup>5</sup>ndhīsatvā parinditāh paramayā ॥parinda॥(nayā<sup>4</sup> Tat  
katham Bhaga)vam bōdhīsatva yāna-samprasthītena sthātavyam katham  
cittam pra<sup>6</sup>grahetāryam<sup>4</sup> Sadhu sa<sup>5</sup>ndhu Bhāgava<sup>5</sup> Subhūte anupa<sup>6</sup> ॥O<sup>6</sup> ॥  
nigrhitās Tathagatena bodhīsatvāh paramen<sup>7</sup>ānugrahena • parindī  
tās Tathagate(na bodhīsa)tvāh paramaya parindana ॥O<sup>6</sup> ॥(yā<sup>4</sup> • Tena)  
hī Subhūte śrnu Sadhu ca susthu ca manasī kuru Bhasīsyē • Yathā  
(bodhīsa)tvā-yāna-samprasthītena sthātavyam yath(a) ॥cittam pragrahe  
tavyam<sup>7</sup> Evam Bhagavan<sup>8</sup> itv āyusmān Subhūtu Bhagavatah pra-  
tva(śrausit, • Bhagavan avocat,) ॥Iha Subhute bodhī<sup>8</sup>satīena cittam utpa

<sup>1</sup> There is also, in the present volume, pp 276 ff, a translation from the Khotanese, prepared by Professor Sten Konow.

<sup>2</sup> Begins at p 20, l 1, of the printed text.

<sup>3</sup> Not *n*.

<sup>4</sup> Much more condensed than the printed text, cumulative expressions being reduced to a single one and several words omitted. The form *parigrhitavya* is used here, compare fol 18a<sup>1</sup>.

<sup>5</sup> *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol 7a\*, footnote 7, p 182. [See p 397 for a similar practice in Khotanese writing.—R. H.]

<sup>6</sup> The circle indicates where, in the original folios, stood the blank space containing the string hole, and interrupting lines iii and iv.

<sup>7</sup> Probably omitting *yathā pratipattāryam* of the printed text. See note 4 above.

<sup>8</sup> Read *Bhagavan*.

daya<sup>1</sup> tavyam<sup>1</sup> Yavamtaḥ satvaḥ<sup>2</sup> andaja va • jarayujā va • samsīdaja va •  
(upapa)duḥśa va •

(2b) rūpino<sup>3</sup> va • arupino<sup>4</sup> samjuno va • asamjūno va • n āra  
samjñānopaka<sup>4</sup> va • Yavamtaḥ satvaḥ prajñāpyam (anah) prajñāpyante<sup>5</sup> •  
te maya sa<sup>11</sup>ve anupādhiseṣe nirvāna dhatai<sup>6</sup> parinirvāpita<sup>7</sup> ryah  
Evam aparīmanam ca satvām parinirvāpayaiva na kascit satvā  
parinirvāpito<sup>8</sup> bhavati • Tat kasya hetoh Satva<sup>9</sup> O samjñā hi Subhute  
bodhisatvasya pravarteta na so bodhisatva itī vaktavyah Tat Iasya  
(het)oh Na Subhū<sup>10</sup>te bodhisatvo yasy ātma samjñā<sup>11</sup> O pravarteta •  
satva samjñā va • jiva samjñā va • pudgala samjñā va • Api tu Subhute  
(bodhisatven āvastu) pratipattito danam datavyam (na hīa) cat pra<sup>12</sup>  
tisthi (tena da) nam datavyam, Na sabda gandha rasa sprastavyesu prati  
sthititva danam data (vyam) Eva hi Subhute<sup>13</sup> (bo) dhisatena danam  
datavyam, ya [th]a (na nimitta) samjñāya (pratisthihe) • Tat Iasya hetoh •  
(Yah Subhute) bodhisatvo (pratisthi) to<sup>14</sup> danam dadati ×

### Folios Nos 3-5 wanting

(6a) bhasitah<sup>1</sup> • (Tad u)cyate I setra viy u (bh) a<sup>2</sup> itī • (Tasma) Subhute  
bodhisatven ānam pra<sup>3</sup>tisthitam cittam utpada<sup>4</sup> jñāyam<sup>10</sup> Na sabda  
gandha<sup>5</sup> rasa sparsa pratisthitam cittam utpadyitavyam, [xxxxxxxx  
××<sup>11</sup> a] (tma) bhava syat, tad yath ā [pi] nama<sup>6</sup> Sumeru parivāta<sup>7</sup> raja •  
Iat kin māvase Subhū<sup>8</sup>te Māham sa (h) ātma<sup>9</sup> bhava bhavet<sup>12</sup> [Tat  
Iasya heto]r abhava<sup>13</sup> sva Tatha<sup>14</sup> gatena<sup>15</sup> bhasi (tas) tva<sup>16</sup> ucate

<sup>1</sup> The printed text has bodhisatva yana samprasthiten āvāsi cittam uli loṣi  
taryāsi

<sup>2</sup> More condensed than the printed text

<sup>3</sup> Begins at p 20 l 18 of the printed text

<sup>4</sup> The printed text has n āra samjuno n āra juno  
The printed text has the singular

<sup>6</sup> This agrees with the note in the printed text  
That is aj rat aḥkṛ

<sup>7</sup> Iyūha is written viyūha in fol 13 b<sup>1</sup> and i yūha in fol 13 b<sup>2</sup> <sup>8</sup> Begins at p 27 l 3 of the printed text

<sup>9</sup> Two sentences of the printed text are omitted after this

<sup>11</sup> About ten letters are wanting here The printed text is longer and reads  
Iat yath aḥ n nī Su<sup>1</sup>lute j rāso bhavet i jela kīyo i aha kīyo i tasy āvāsi rupa

<sup>12</sup> Two sentences of the printed text are omitted after this

<sup>13</sup> The first letter is like ra it does not suggest 'm After this is a further  
mis-join

(ā) tma-bhāva iti • O Na hi sa bhā [10 nātma bhārah<sup>2</sup>] [Yānto hi<sup>3</sup>] [Su](bhū)te Gamgāyā [nadya ralu]ās tāvanto Gamgā nadyo bhaveyuh Tat kin manyase Subhūte<sup>4</sup> Api [nu tā bahryo bhareyuh Aha Ta]c-ēva tāva (Bhaga) [ra]m<sup>5</sup> bahryo Gam(gā na)dyo (bha)neyuh prā(g e)va tatra vālulāh [roca]yāmi te Subhūte [pra](tivedayā)[mi te] [x<sup>6</sup> te x] [xxxxxx] [lā](lulā)

(6b) x<sup>8</sup> māsu vālulāh tā (tato loka-dhā)tu ra<sup>9</sup> [Kaści stri ra] (puru)<sup>10</sup> so ra [xxxxxxxxxxxxxxxxxxxx] xx<sup>10</sup> "Āha • Evam Bhagavam bahu sa h kula putro vā kula-(duhitā rā) [xxxxxxxxxxxxxxxx] [xxxxxxxx<sup>11</sup>] [Su](bhū-) te tāvatā loka-dhātum sapta O-ratna-paripūrnām [dā](nam da)[dyād ya]c ca [xxx<sup>12</sup> kula-putro] iā kula-duhitā rā [xxx] cātuspā<sup>13</sup> dām api gāthām udgrhya para O sya deśaye [xxxxxxxxxxxx<sup>14</sup>] [ku]ya-putrena kula duhitā<sup>15</sup> iā bahutaram<sup>16</sup> punya skandham prasaveta • Api tu Subhūte ya(smi) [n] prthivī-pradeśe dharma-paryāyā<sup>17</sup> cātuspādā<sup>18</sup> api<sup>19</sup> gāthām bhāsyate : tena sah<sup>20</sup> prthivī-pradeśah cātya bhūto bhavisyati • (sa) [xxx] [xxx] iā x [xx] [xxx] (pā) ya [xx] (ya) [xx] (ya) [imān] dharma

<sup>1</sup> After *bha* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out

<sup>2</sup> Three sentences of the printed text are wanting here

<sup>3</sup> Read probably *yānto hi*, to correspond to *tānto* which follows

<sup>4</sup> This sentence occurs a little earlier in the printed text.

<sup>5</sup> These two letters are more than the printed text has. Read perhaps *yatra*

<sup>6</sup> This letter looks like *su*, so far as one can see from the traces of it

For all this breakage the printed text reads *yatasya tann Gamga-nadiṣu*, but the reading here seems to be different.

<sup>8</sup> Begins at p 27, l 20, of the printed text. This letter may be *sa*

<sup>9</sup> This letter seems quite clear, though it does not appear to make sense.

<sup>10</sup> Some 22 or 23 letters have been obliterated here, but the printed text is much longer

<sup>11</sup> There are some 20 akṣaras wanting, they may perhaps be *tato punya-skandham prasaveta Bhagavan aha Yaś ca ho junaḥ*. Compare fol 7b<sup>v</sup> and 10a<sup>u</sup>.

<sup>12</sup> Read perhaps *ho punah*, or *Subhūte*

<sup>13</sup> Read perhaps *samprakāśayet, agam eva*

<sup>14</sup> There are two letters broken away here, and they must be composed of the instrumental case of *duhitā*. Its instrumental form here would seem to be *duhitānā*, compare *jitānā* in fol 19b<sup>v</sup>. This form fills the gap exactly

<sup>15</sup> Compare fol 7b<sup>v</sup>

<sup>16</sup> The akṣara *ma* had been omitted, and has been inserted interlinearly above *da*

<sup>17</sup> In the first part of this gap read perhaps *dev-dsurya lokasya*

(7a) <sup>1</sup> paryayam<sup>1</sup> dharayis janti° Pa<sup>2</sup>ramena<sup>3</sup> te satv<sup>4</sup> aśca yena saman  
vagata bhavisyanti • [Tasmim prthivī pradese] <sup>5</sup> sasta viharaty anyatara ×<sup>6</sup>  
<sup>7</sup> nyatara va iṣṇa guru <sup>8</sup> sthāniyah Ath a usmām Subhutiḥ Bhagavantam  
etad avocat, Ko nam a<sup>9</sup>yam Bhagavan dharma paryayah <sup>10</sup> Katham c āna  
dharayamu<sup>11</sup> O Evam ukte Bhagavan ayusmantam Subhutiḥ etad avocat,  
Prajña paramita nam ayam Su<sup>12</sup>bhute dharma-paryayah E<sup>13</sup>avam c  
ānam I amām dharayata • Tat kasya hetoh Ya c ēyam prajña paramita  
Tathagatena (bha) <sup>14</sup> sīta sa paramita <sup>15</sup> Tat ki<sup>16</sup> b[e]to<sup>17</sup> n manyase Subhute  
Api nu kīṣci dharmas Tathagatena bhasitah Aha • No iti Bhaga<sup>18</sup> vī<sup>19</sup> am na  
kasci dharmas Tathagatena<sup>20</sup> bhasitah<sup>21</sup> Yavat <sup>22</sup> Subhute tr<sup>23</sup> s<sup>24</sup>ahasra mīha  
śahasre loka dhatau prthi(v)ī rajah kinīti,

(7b) <sup>25</sup> tad<sup>26</sup> bahu bhavet, Aha Bahu Bha<sup>27</sup>gavam prthivī rajo bha[ret, yat  
tad Bha]gavam prthivī-rajah Tathagatena (bha) <sup>28</sup> asitam • a-ra<sup>29</sup>jas tad  
Bhagavam) <sup>30</sup> bhasitam • Tad ucyate prthi<sup>31</sup>vī raja iti • Yo so loka dhātuḥ  
a dhātu saḥ Tathagatenā bhasitas Tad u(cyate loka dhātu)ḥ iti • Ta  
<sup>32</sup> t kin manyase Subhute Api<sup>33</sup> Onu dvatrinśa<sup>34</sup> mahapurusaḥ laksanais  
Tathagato rham samyak-sambuddho (drastavyah) A(ha • No) iti Bha  
v<sup>35</sup>gavam<sup>36</sup> • Tat kasya hetoh I an<sup>37</sup> Otani dvatrinśa-mahapurusaḥ laksanani  
Tathagatena bhasitany alaksa(na)ni (tani) Tatha(gatena) <sup>38</sup> bhasitani  
×××<sup>39</sup> dia<sup>40</sup> trimsā mahapu(rusa) laksanan iti • Yaś c<sup>41</sup> ho punaḥ Subhute  
strī va puruṣo va (Ganga nadī valīka) ××<sup>42</sup> vī ××××××××<sup>43</sup> pa<sup>44</sup> (it ja)

<sup>1</sup> Begins at p 28 l 13 of the printed text

<sup>2</sup> Dharaṇīyanti or ucayisyanti or paryaparyāsi would fit this gap

<sup>3</sup> Not apparently

<sup>4</sup> Compare fol 8a<sup>1</sup>

<sup>5</sup> This is the reading in the printed text and fits this gap

<sup>6</sup> Or perhaps s aīra bhas tu

<sup>7</sup> There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *taḥ kasya heto* but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase* and this implies that he must have altered *taḥ kasya* to *taḥ ki*. Dots around a word therefore indicate a mistake

<sup>8</sup> Two sentences of the printed text are omitted after this

<sup>9</sup> Compare fol 16 v<sup>1</sup> and fol 18 a<sup>1</sup>

<sup>10</sup> Begins at p 29, l 7 of the printed text

<sup>11</sup> Read perhaps *trinśa* but cf *śalanis* in fol 9 a<sup>1</sup>

<sup>12</sup> A sentence of the printed text is omitted after this

<sup>13</sup> *Ta l ucyate* is too much for this space apparently

<sup>14</sup> Read probably *sa n n* being in the next line

<sup>15</sup> Read probably *n atraḥ kṛtaḥ* in the line

jē[.t. • ]<sup>1</sup> Yaś c'ēto dharma paryāya<sup>2</sup> cātuspadikām api ṣṣgathām udgrhya  
parasya<sup>3</sup> deśayet. • Ayam eva<sup>4</sup> ta

(Sa) <sup>5</sup>to<sup>5</sup> bahutaram punya skandham prasaveṣṣta Athāyusmām Su-  
bhūti dharma-[egen-āsrū]ṣṣni prāmūcat. So 'srūni pramrya Bhagavatam etad  
a<sup>u</sup>ocat. • Ācāryam Bhagavām <sup>6</sup>(pa)ram-ā(ścāryam Sugata) yārad ayam  
Tathāgatena dharma pa(ryāyo bhāsi)ṣṣtah<sup>7</sup> Yato meṣṣ(jñānam utpannam  
na ma)ṣṣyā etam-rūpo dharma-pa<sup>8</sup>ṣṣOiyāyah śruta-purvah Paramena<sup>9</sup> te  
satv-āścāryena samanvāgatā bhaviṣyanti • ye (i)[ha] (sūtre) <sup>10</sup>ṣṣbhāsyamane<sup>9</sup>  
bhuta-samjñāṣṣOm utpādayisyanti • Y-āisā Bhagavām bhuta samjñā s-āis-  
āsamjñā Tasmā Tathāgato bhā(sate Bhūta)-<sup>11</sup>ṣṣsamjñā bhuta samjñā it Na  
mama Bhagavām dūskaram yad aham imam dharma-paryāyam bhāsyā  
manam<sup>8</sup> nu avakalpayāmy a(ty<sup>10a</sup>)dhimucyām. <sup>12</sup>ṣṣYe pī ××××××××<sup>11</sup>ṣṣ  
×××<sup>12</sup> pamcāśa(tyām<sup>13</sup> imam dharma-paryāyam a)vakalpayisyanti<sup>14</sup> •  
a(dh)ī ××ī × ××××(re)na<sup>15</sup>

(Sb) <sup>16</sup>××××××××××<sup>17</sup> nt(i)<sup>17</sup> T(e) (pa)ram āścārya samanvā(gatā bha-  
viṣyanti) • Api tu ho punah (Subhū)[te na te sam a]ṣṣīma samjñā prava(rti)  
<sup>18</sup>ṣṣsyati • Na satva samjñā na jñāṣṣ-samjñā pravartisyati na<sup>18</sup> pudgala samjñā

<sup>1</sup> A sentence of the printed text is omitted after this

<sup>2</sup> For paryāyac, final consonants being often omitted here

<sup>3</sup> Compare fol 10 b

<sup>4</sup> Read probably prakāśayet, or Ayam eva

<sup>5</sup> Begins at p 30, l 2, of the printed text

<sup>6</sup> All this long double gap is exactly filled by what is in the printed text

<sup>7</sup> Two clauses of the printed text are omitted after this <sup>8</sup> Not n

<sup>9</sup> The printed text bhāsyamane śrūtā is a little too long for this space Probably omit śrūtā, compare fol. 8 b, and read bhāsyamane

<sup>10</sup> Iamy a is clear and also dhī, but the letter between them is far from clear It appears to be a preposition containing a small consonant, prefixed to adhi, such as adhi, anv or perhaps adhi

<sup>11</sup> The printed text is far longer than this space

<sup>12</sup> What remains of these three letters looks like minaya, but might possibly be [ra]ścimaya

<sup>13</sup> All this is more condensed than the printed text

<sup>14</sup> This varies from the printed text

<sup>15</sup> Read probably adhimucyisyanti vistarena; this agrees with the traces that remain of the first four letters Pāli has the future form muccissati

<sup>16</sup> Begins at p 30, l 17, of the printed text

<sup>17</sup> Read perhaps ca parasya samprakāśayisyanti, compare fol 10 b

<sup>18</sup> [The super-script ri of 'rti' has a peculiar sideward position, apparently to avoid collision with rya of bhāsyati in the line above See footnote 4, p 168 — R H]



pravartisyati<sup>1</sup> • Tat kasya hetoh (Yā sā ātma)-[samjñā] (s-āiv-ā)samjñā  
<sup>m</sup>Yā satva-samjñā ya jīva-<sup>2</sup>Osamjñā yā pudgala-samjñā • s-āiv-āsamjñā •  
 Tat kasya hetoh Sarvba samjñ-ā(pagatā) hi Bu(ādhā bhagavantah)  
<sup>15</sup>Eam ukte Bhagavān ayuOsmantam Subhūtim etad avocat, Evam  
 etat Subhūte evam eta Subhūte Param āśca(rya samanvā)<sup>v</sup>gatas te  
 ×××××<sup>3</sup> sūtre bhāsyamāne<sup>4</sup> n-ōtrasisyanti • na samtrasisyanti n-ā sam  
 trāsam apatsyanti • [Ta](t kasya) hetoh • Parama-<sup>v</sup>paramit-ēyam Subhūte  
 Tathagatena bhāsītā<sup>5</sup> • Yā Tathāgatena parama paramita bhasitā<sup>6</sup> tam  
 ××××××× bhāsante<sup>7</sup>

(9a) <sup>1</sup>(Ap<sup>8</sup> tu) Subhūte ya Tathagatasya ksānti-pāramitā s-āiv-ā  
 āpāramitā • (Tat ka)sya hetoh<sup>9</sup> Yada (me Ka)[līnga-rājā amga]-<sup>v</sup>pra  
 tyamga-mamsāny acchar<sup>10</sup>tsi • n-āsī me tasmim samaye ātma-(samjñā  
 vā satva-jīva-pudgala samjñā vā • na me kāci samjñā n-āsamjñā babbhūva  
 (• Ta)t kasya hetoh sa<sup>m</sup>cen me Subhūte tasmim sa(Omaye) ātma  
 samjñ-ābhavīsyat, vyāpada samjñāmetasmim samaye bhavīsyat, [××××  
 ××<sup>11</sup> sam]<sup>v</sup>jñā • pudgala samjñ-ābhavīsyat, t-yaO<sup>v</sup>pāda samjñāmetasmim  
 samaye bhavīsyat, Abhijanāmy aham Subhūte atite dhiāni pam(ca jātī  
 śatani)r<sup>12</sup> yad-āivham ksānti vadi rsir babbhūta Tatra me n-ā(ātma samjñā  
 babbhūta na) satva-samjñā • na jīva samjñā • na pudgala samjñā • Tasmā  
 tarhi Subhūte bodhisattven sarvba-samjñā vivarjāyitvānuttarayam  
 samyak<sup>12</sup> [sam](bodhau) cīttam utpada) yitarayam, Na rupa-pratīsthitam  
 cīttam utpādayitarayam (Na śa)bda (ga)

<sup>1</sup> A sentence of the printed text is omitted after this.

<sup>2</sup> These aksaras do not seem quite to fill up the space, and perhaps *ca* should be read after the first *ya*

<sup>3</sup> Read perhaps *satva* *le śa*, see fol 8a<sup>m</sup>

<sup>4</sup> Not *n*

<sup>5</sup> A sentence of the printed text is omitted here

<sup>6</sup> The construction here differs from that of the printed text

<sup>7</sup> The printed text *aparimāṇa apī Buddha Bhagavanto bhāsante* is too long for this gap.

<sup>8</sup> Begins at p 31, l 9, of the printed text

<sup>9</sup> The *ā* is a scribal blunder see similarly fol 13b, footnote 9, p 188

<sup>10</sup> The printed text exactly fits the gap.

<sup>11</sup> The printed text *acet satva samjñā jīva-* is too long for this space. Perhaps, following the analogy of line 11 above, we might read *acet satva-jīva-* which would suit the space

<sup>12</sup> These syllables would ordinarily be a little too much for this space but might suit it, if written closely as many letters in this line are written. The *r* appears to be euphonic between *s* and the semi-vowel *y*, but cf. *śrīrūp* in fol 7b<sup>m</sup>.

(9b) 'ndha<sup>1</sup>-ra[sa sprastavya]-(pratiṣṭhi) tam xxxxxxu (tpādayita-  
vyaṃ) xxx (pra)[ti](ṣṭhitaṃ) [na] (c-āu-āpra)tiṣṭhānam<sup>2</sup> Tasmā[d eva  
Tathāgato bhāṣat]i<sup>3</sup> (na) x x x x x "rūpa-pratiṣṭhiteṇa bōdhisatve<sup>4</sup> na dānam<sup>5</sup>  
(dāta)vyaṃ, <sup>4</sup> Api tu Subhūte bodhisatven-āivam dāna parityāgam pari-  
tyajya sa(riḥa sa)tiā(nām arthāya) wYā c-āiva sā satva-samjūā s-āivā  
O (sam)jūā • (Ya) ete sarvba satvā Tathāgatena bhāṣitas ta evāsatvāh  
(bhūta iād) (Subhūte) [Tathā]<sup>6</sup>gatah satya-vādi Ta(tha)tā vā<sup>7</sup> O Tathā-  
(ga)tah a vitatha vādi • Api tu Subhūte yathā Tathāgatena dharmo  
'bhisam[buddho] (na ta)tra [sa]<sup>8</sup>tyam na mrsā • Tad yathā Subhūte  
a<sup>9</sup>ndhakāra-pravistah evam vastu patito bodhisatvo vaktavyah Yo  
vastu patito dānam pa[ri]tyajati Tad yathā<sup>10</sup> (Subhūte) puruso  
(ca)[ksu]smam x<sup>6</sup> pra<sup>11</sup>bhātāyām sūrye bhyudgate nānā vīdihāni rūpani  
paśyet, eam bōdhisatvo<sup>12</sup> drastavyo yo arastu

(10a) 'patito<sup>7</sup> dānam paritya(jatī) • Api tu Su<sup>13</sup>bhūte ye te kula(putra  
iā • ku)la-duhitāro vā • ima(m dharmā parya)vyam udgrahesyaṃti<sup>8</sup> • dhara  
yisya<sup>9</sup>nti • vācayisyanti • (paryay)apsya<sup>10</sup>(nti) • jñatas te Tathāgatena •  
drstās te Tathāgatena • buddhās te Tathāgate(na)<sup>11</sup> sare te satia uprame-  
yam<sup>12</sup> punya skandham prasaviṣyanti • O Yo<sup>13</sup> 'yam ca ho punah  
Subhūte stri vā puruso vā pūrvāhna<sup>14</sup> samaye • Gamgā-[nadi vālikā  
samān<sup>15</sup> ā]tma bhāvam parityāgām pa<sup>16</sup>Oritya<sup>17</sup>je • madhyāhna samaye  
sāyāhna samaye • Gamgā nadi vālika samān (ātma)bhāvam parityāgam  
parityajet,<sup>18</sup> Ane<sup>19</sup>na x x x<sup>20</sup> ka<sup>21</sup>lpa l o[ti]-śata sāhasram ātmabhāva pari-

<sup>1</sup> Begins at p 32, l 2, of the printed text.

<sup>2</sup> All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty

<sup>3</sup> *Bhas* is used here in the para-maipada, see fol. 13a<sup>r</sup>, and apparently in fol 11 b<sup>r</sup>, 13 b<sup>r</sup>, and 18 b<sup>m</sup>.

<sup>4</sup> More condensed than the printed text

<sup>5</sup> These letters may be a mistake for *tatha-vadi*, as the printed text has.

<sup>6</sup> There appears to be room here requiring another akāra

<sup>7</sup> Begins at p 32, l 19, of the printed text

<sup>8</sup> This is the probable form here, see fol 10 b<sup>m</sup>, 11 a<sup>r</sup>, and 11 b<sup>m</sup>

<sup>9</sup> More condensed than the printed text

<sup>10</sup> Not n

<sup>11</sup> See the next line where this expression occurs again These two passages supplement each other clearly.

<sup>12</sup> Much more condensed than the printed text.

<sup>13</sup> The printed text *paryayena bahuni* is longer than suits this gap, and here the construction is in the singular and not the plural

tyāgam parityajet, Yaś cēmam dha(rma-paryāyaṁ śrutvā na pra)  
vīkṣipe[t, aya]m eva bahutaraṁ punya-skandham<sup>1</sup> prasaveta. (Ka)h  
(punar a xxx m<sup>1</sup>) Subhūte yo likhitvōd(grhṇīyāt, dhāra)ye. vū-

(10b) icaye<sup>2</sup> • paryavāpnu<sup>3</sup>yāt parasya<sup>3</sup> vistareṇa saṁpraka(śa)ye  
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharma-  
paryāyah<sup>4</sup> Tathāgatena bhāsitah Agrayāna-saṁpra(sthitānām sa)(tvā-  
nām arthāya) • śreṣṭha-yāna-saṁprasthitānām satvānām arthāya (Ye  
mam dha)rma-pa<sup>5</sup>ryāyam udgrahesyanti • dhāra<sup>6</sup>yiśyanti • deśa  
yiśyanti • vācayiśyanti • paryavāpsyanti<sup>4</sup> • jñātā(s te) Tathāgatena (dr)stūs  
te Tathā<sup>7</sup>gatena<sup>4</sup> • Sarve te satvā prame<sup>8</sup>ya<sup>5</sup>o<sup>9</sup> punya-skandh(ena)  
samanvāgatā bhaviśyanti • Acintyenātulyeṇa • aprameye(na) [amā  
pyena]<sup>6</sup> (pu)nya-skandhena samanvāgatā bhav<sup>10</sup>iśyanti (Sarve te)  
satvā<sup>11</sup>xyena<sup>7</sup> bodhin dhārayiśyanti • Tat kasya hetoh • Na hi x<sup>12</sup>xxx  
xxx<sup>8</sup> vīdharmo [h][nā]dhimuktikaḥ śro(tum) nā<sup>9</sup>tma-dr̥ṣṭikāḥ na  
satva-dr̥ṣṭikāḥ na jīva-dr̥ṣṭikāḥ na pudgala-dr̥ṣṭikāḥ xx<sup>10</sup>xxxxxxxx<sup>11</sup>

(11a) xxxxxxxx tum<sup>10</sup> vā • vācayitum vā • paryavāptum vā • nādam  
sthānam vidyate • Api tu Subhūte yatra prthivī-prad[e]śe a(yam) sūtr  
ā(nto) prakāśiśyate • pūjanīyah sa prthivī pradeśo bhaviśyati • sa-deva  
manuśy-āsurasya lohasya vandaniyah pradakṣiṇī-(l)aranīya)s ca (sa prthi-)  
vī-pradeśo bhaviśyati • caitya Osa prthivī-pradeśo bhaviśyati • Ye te  
Subhūte lula-putrā vā lula-duhitaro vā imān eva<sup>12</sup>mā<sup>13</sup>rupa-sūtra<sup>14</sup>ntān  
ugraheśya<sup>15</sup>o<sup>11</sup>ti<sup>12</sup> • dhārayiśyati<sup>12</sup> • deśayiśyati<sup>12</sup> • vācayiśyati<sup>12</sup> • paryavāp  
syati<sup>13</sup> • Te paribhūtā bhaviśyanti • su-paribhūtās ca bhaviśyanti • Yāni

<sup>1</sup> The reading here differs from the printed text.

<sup>2</sup> Begins at p 33, l 12, of the printed text

<sup>3</sup> The printed text has *parebhyas* here and elsewhere, but this MS reads *parasya* in some cases, compare fol. 66<sup>v</sup>, and *parebhyah* later in other cases compare fol 166<sup>u</sup>. Either word might be read here.

<sup>4</sup> A sentence of the printed text is omitted after this.

<sup>5</sup> The printed text has *aprameyena*.

<sup>6</sup> So probably

<sup>7</sup> The printed text has *samānīyena*, but the word here is different

<sup>8</sup> Read perhaps *śakyam Subhūte ayaṁ*.

<sup>9</sup> In this and the following gap the printed text has nearly twice as much matter

<sup>10</sup> Begins at p 34, l 7, of the printed text

<sup>11</sup> The *d* is omitted, just as *t* in *śīrasayanti* for *śītras*, fol. 86<sup>v</sup>. [See footnote

17, p 99 — R II]

<sup>12</sup> The verb is in the singular

<sup>13</sup> The verb is in the singular. A line of the printed text is omitted after this

teṣāṃ satvānām pūrva-janmikāni karmāni kṛtāny apāya-sam(artanī-  
yāni) tā(ni dīsta) <sup>1</sup>eva dharme paribhū(tataya) pūrva-janmikāny  
aśubhāni karmāni xx <sup>2</sup>xxxxxxxxxxxxxxxx<sup>3</sup> (Abhyānā)

(11b) [m]y aham<sup>2</sup> Subhūte (a)ṭite 'dhīany a(samkhyeyarīḥ kṛpārīḥ  
asam)khyeyatarai<sup>3</sup> [r Dīpamkarasya] <sup>4</sup>Tathagatasya samyak-sambuddhasya  
parena caturāṣṭi<sup>5</sup> <sup>6</sup>"Buddha koti nīyuta śa[ta] sahasrāni babhūva • Ye mayā  
ārādhitā<sup>5</sup> • yam ca mayā (Subhū)[te] <sup>7</sup>xxxxxxxx<sup>8</sup> [xxx<sup>6</sup>na] <sup>9</sup>"vīrādhitā  
Yam ca carimi Okāyām paścimikāyā vartamānāyām<sup>7</sup> imam sūtr āntam  
udgrahesyaṃti • dhārayisyanti • vācay<sup>10</sup>syanti • paryavāpsyanti<sup>6</sup> • Asya O  
Subhūte punya skandhasyāntikād esa purvakāḥ punya skandhah śati  
mām<sup>9</sup> apī kalām n-ō(x<sup>10</sup>)vī<sup>11</sup> • sahasramām apī • śata sahasritamām apī •  
koti śata sahasritamām apī<sup>11</sup> • samkhyām apī • kalām apī • ganānām apī<sup>12</sup>  
<sup>13</sup>(upan)ī(sadam ap)ī (na ksama)te Sace Subhūte teṣāṃ kula putrānām  
kula duhitrīnām vā punya skandham bhāset, yavat te kula-pu

### Folio 12 wanting

(13a) 'm<sup>13</sup> a[bhīsam]ddha[s Tas]m(a) Dīpam<sup>14</sup> karena Ta<sup>15</sup> thāgatena  
vyākṛto bhaviṣyasi tvam mānav-ānāgate 'dhvanī Śālyamu(ni)r nāma

<sup>1</sup> The printed text has *kṛpāyisyanti Buddha-bodhim c'ānuprapsyanti*, but this is two or three akṣaras too short to fill the gap

<sup>2</sup> Begins at p 34, l 20, of the printed text

<sup>3</sup> The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai*

<sup>4</sup> These words fill the gap exactly

<sup>5</sup> This MS has <sup>6</sup>radh in this and the following sentences The printed text has <sup>7</sup>rag<sup>8</sup>

<sup>6</sup> Read probably *te Buddha Bhagaranta arādhitu*, except that these words seem to be one akṣara too little

<sup>7</sup> *Maṇḍanaka* 'dhar the printed text

<sup>8</sup> A sentence of the printed text is omitted after this

<sup>9</sup> Sic, the printed text has *śatatanīm*

<sup>10</sup> The character is a consonant without any trace of a vowel-mark It resembles *pa* or *sa*, and must apparently be *pa* of the preposition *upa* The reading is not *upai* as in the printed text There is room for a small letter after this character, such as *ma* if the *u* is superscript Perhaps the full reading may be *upamā*, and *upamā* occurs in the next sentence of the printed text

<sup>11</sup> More abbreviated than the printed text

<sup>12</sup> The character does not appear to be *py-u*

<sup>13</sup> Begins at p 36, l 21, of the printed text

¶Tathagato 'rhan sam¶(yah sam)<sup>1</sup>buddhah Tat kasya hetoh ¶Ta¶thāga¶ta  
iti Subhu[te Bhūta]-tathatāy-ādhivacanam eva<sup>1</sup>. Yah laści Subhūte  
e¶vam vade Tathaga¶[ten-ā]rhatā samyak sambuddhen-ānu¶Ottar¶a  
samyak sambodhim abhisam(m)buddhah<sup>2</sup> N-āsti Subhūte sa kaści dharmo  
yas Tathagaten-(ān)uttaram<sup>3</sup> samyak sambodhim abhisam¶Obu¶ddhah  
Yah Subhute Tathāgatena dharmo 'bhisambuddhah na tatra satyam na  
mr̥sa Tasmā Tathāgato v̥bhasati sarvba dhar[m]a ¶xxxxxx<sup>3</sup> dha¶[r]m]a  
sarvba dharmā iti Subhūte Sarve te a<sup>4</sup> dharma Tad ucyante sarvba  
dharmā. Tad yatha Subhute pu<sup>v</sup>ruso bhaved upēta ¶kayo maha kayah  
xx<sup>5</sup> ā¶yusma Subhūter aha. Yo so Bhagavam Tathagatena ¶bhas¶[tah  
u]pē(ta kāyo ma)

(13b) 'hā kāyah<sup>6</sup> āyus[m]ām¶xxxxxxx<sup>7</sup> (Bhagavam) Tathāgatena  
bhāvitah upēta kayo maha kāya ¶iti a kayah sa¶s Tatha(ga)<sup>8</sup>tena bhasitah  
Ta[d] u[c]ya¶te upetakayo ma¶hā kayā. Evam etat Subhūte Yo bodhi  
satvah evam vade. Aham satvam parinirva<sup>9</sup>payiṣye. Na sa bodhisā  
o tto va<sup>10</sup>ktavyah Tat kasya hetoh Asti hi Subhūte kaści dharmo yo  
bodhisatvo nama. Aha. No iti Bha<sup>v</sup>gavam<sup>8</sup> Tasma Tathagato bha¶O  
sati nihsatva sarvba dharmah nirjiva nihsputgalāh<sup>9</sup> Yah Subhute bodhi  
satvo evam vade. Aham v̥ksetra viyuham nispadayisye. ¶u¶tatha[m  
e]kam kartavyah Tat kasya hetoh Ksetra viyubhā ksetra-viyubhā iti  
Subhute ¶4¶vīyúbha sī Tathagatena bh¶aṣita¶ Tad ucyate ksetra  
vīyúbha iti. Yah Subhute bodhisatvo [n]airātma dharmā nai¶ratma  
dharmah sa¶[Ta]

(14a) 'thagaten<sup>10</sup> ār[hatā sa]myak sambuddhena bodhisatvo bodhisat-  
va iti vaktavyah Tat kin m anyā(se Su)<sup>11</sup>bhute Samuḍ[ḍ]yate ¶Tathagatasya¶

<sup>1</sup> Three lines of the printed text are omitted after this

<sup>2</sup> A line and a quarter of the printed text are omitted after this

<sup>3</sup> The printed text reads here *Buddha-dharmā iti Tat kasya hetoh*, but this MS obviously varies here

<sup>4</sup> This letter is not clear, it might be *tr* or *tu*

<sup>5</sup> There are two more letters here than the printed text has

<sup>6</sup> Begins at p 37, l 17, of the printed text.

<sup>7</sup> The scribe seems to repeat himself here, and the words *Su'hūter aha* so so would exactly fill all this space

<sup>8</sup> Two lines of the printed text are omitted after this

<sup>9</sup> The *h* is a scribal blunder, see fol 9a, footnote 9, p 184

<sup>10</sup> Begins at p 38, l 10, of the printed text

mam<sup>5</sup> caksuḥ Aha • samvidyate Bhagavam Tathagatasya mamsa caksuḥ  
 Tat kin manyase Subhute Samvidyate Tathagatasya divya[m] caksuḥ  
 Aha • Evam eva Bhagavam <sup>10</sup> samvidyate Tathagatasya divyam  
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya prajñā  
 caksuḥ Aha • Eva<sup>10</sup>m eva Bhagavam samvidyate Tathagatasya prajñā  
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya dharma  
 caksuḥ Aha • <sup>10</sup>Eva<sup>10</sup>m eva Bhagavam samvidyate Tathagatasya dharma  
 ca<sup>10</sup>caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya buddha  
 caksuḥ Aha • Evam eva Bhagavam samvidyate Tathagatasya buddha caksuḥ  
 Tat kin manyase Subhute Yavanta Gangaya nadya

(14b) <sup>1</sup>valikāḥ <sup>2</sup>apī nū <sup>3</sup>ta valikāḥ Tathagatena bhasitah Aha • Evam eva  
 Bhagavam bhasita Tathagatena <sup>4</sup>sā <sup>5</sup>(va)līkāḥ Tat kin manyase  
 Subhute Yavanta Gangaya nadya <sup>6</sup>valīkāḥ (lukas) tavanta Ganga nadyo  
 bhavyeḥ Tatra ya valīkāḥ <sup>7</sup>ta vataḥ loka-dhātavo bhavyeḥ Kīci  
 bahavaḥ <sup>8</sup>ta loka dhātavo bhavyeḥ Aha • Evam eva Bhagavam  
 bahavas ta loka dhātavo bhavyeḥ Aha • Yavata Subhute <sup>9</sup>te  
 loka dhātavo sūtra tesam ahim nana bhava citta dharam prajñam • Tat  
 kasya hetoh Citta dhārā citta dhara itī Subhute Adhara esa Tathagatena  
 bhasita Tad ucyate citta dhārā itī Tat kasya) he<sup>10</sup>toḥ Atītam Subhute  
 cittam n ōpalabhyate • Anagatam cittam n ōpalabhyate • Pratyutpannam  
 (cittam n o) palabhyate • ×

(15a) <sup>1</sup>xxxxxxxxx yr <sup>2</sup>itī Tat kin manyase ma(hasa)hasram

<sup>1</sup> This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text

<sup>2</sup> Begins at p 39, l 4 of the printed text

<sup>3</sup> Some of the letters that filled this gap have become impressed on the lower margin of fol 15a and can be discerned there upside down and reversed, namely *th × × bhasitah Aha × tame* The text has been thus restored

<sup>4</sup> See note <sup>2</sup> all these letters can be discerned on the lower margin of fol 15a

<sup>5</sup> This letter looks more like *sa* than *ta*

<sup>6</sup> This ends with line 14 on p 39 of the printed text For the following blank letter see next note

<sup>7</sup> The following words *Tat kin manyase* agree and begin with l 15 on p 39 of the printed text but these preceding words and the small gap at the end of fol 14b seem to contain either additional matter which comes between ll 14 and 15 of that text but does not appear there, or the words in the latter part of l 15, those words coming first and *tat kin manyase* being inserted parenthetically after them The latter supposition is improbable because such a construction occurs

loka dhātum sapta ratna paripurnam (o) dā<sup>1</sup> tato nidanam bah<sup>2</sup> u pu<sup>3</sup> ny<sup>4</sup> skandham prasave(ta) • Aha • Bah<sup>5</sup> Bhagavam • Aha • <sup>6</sup> evam eia Su<sup>7</sup> bhute Bah<sup>8</sup> sa kula putro O va (ku) la duhita va tato nidanam punya skandham prasaveta<sup>9</sup> • Sace ho punah<sup>10</sup> Subhute skandho 'bhavi<sup>11</sup> syan na Ta<sup>12</sup> thagato 'bhasi O sya punya (skandha) punya skandha iti • T<sup>13</sup> kin manyase Subhute Rupa kaya<sup>14</sup> parimisp<sup>15</sup> ty<sup>16</sup> a Tathaga<sup>17</sup> to dra<sup>18</sup> stavyah<sup>19</sup> Aha • No iti Bhagavam Na rupa kaya parimisp<sup>20</sup> ty<sup>21</sup> a Tathagato drasta<sup>22</sup> iyah<sup>23</sup> Tat kasya he<sup>24</sup> toh Rūpa kaya parimisp<sup>25</sup> ty<sup>26</sup> a<sup>27</sup> r<sup>28</sup> ūpa kaya<sup>29</sup> parim<sup>30</sup> [spat]<sup>31</sup> ir<sup>32</sup> iti A par<sup>33</sup> imisp<sup>34</sup> attir<sup>35</sup> esa Tathagatena bhasitah<sup>36</sup> Tad uc<sup>37</sup> yate Rupa<sup>38</sup> kaya-parimisp<sup>39</sup> attir<sup>40</sup> iti •

(15b) <sup>1</sup> Tat<sup>2</sup> kin ma<sup>3</sup> nyase Subhūte la(h)sana<sup>4</sup> sampada<sup>5</sup> yas<sup>6</sup> Ta<sup>7</sup> tha gato drastavyah<sup>8</sup> Tat kasya hetoh Ya sā<sup>9</sup> laksana sampada<sup>10</sup> Tathagatena bhāsit<sup>11</sup> a lakṣa<sup>12</sup> na<sup>13</sup> sampad<sup>14</sup> e<sup>15</sup> sa<sup>16</sup> Tathagatena bhasitah<sup>17</sup> Tad uc(yate la)ksana sampada iti • T<sup>18</sup> kin manyase Subhute A<sup>19</sup> pi nu Tathagatas<sup>20</sup> āvam bhava<sup>21</sup> ti Ma<sup>22</sup> ya dharmo desito<sup>23</sup> Yo O mama Subh[ute] evam vade • Tathagatena l<sup>24</sup> asci dharmo<sup>25</sup> abhy<sup>26</sup> acakseta mam sah Subhu<sup>27</sup> te asat<sup>28</sup> od[u] dgrhuten<sup>29</sup> • O Tat l<sup>30</sup> asya hetoh Dharma desanā dharma

nowhere else in this MS and the word *iti* negatives it *Iti* indicates the close of the preceding discussion Hence the former supposition seems right, and the gaps contain additional matter not in the printed text

<sup>1</sup> This letter looks like *ta* or *da*, and judging from the printed text should be *da* The following gap can contain six average sized or seven small letters The whole passage should probably run thus *kṛta arhadrhaya sa yak sambh<sup>1</sup> lthebho danam dadyat api nu sa* It is more abbreviated than the printed text

<sup>2</sup> This gap would contain the mark of punctuation (which always follows *aha*) and seven letters Read perhaps *fram etat Subhute* the phrase of assent being doubled in the printed text It occurs doubled thus in fol 86<sup>v</sup>

<sup>3</sup> Two lines of the printed text are omitted after this

<sup>4</sup> Begins at p 40 l 13 of the printed text

<sup>5</sup> *Sariyāga* is treated as the nomin singular, see line 11 There are traces of the *y*, compare the same sentence in fol 17a<sup>11</sup> v

<sup>6</sup> A line of the printed text is omitted after this

<sup>7</sup> According to the printed text these words should be read *bhāsit alaksana*

<sup>8</sup> Or perhaps *āsi*, as it should be with *saripali* Compare a *sarip<sup>1</sup> eti* in fol 19a<sup>v</sup>

<sup>9</sup> A line and a half of the printed text are omitted after this

<sup>10</sup> The words *desito* *iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity a'iyā*

<sup>11</sup> The prefix *ut* seems here to be superfluously repeated

d[e]kanā iti Subhūte *Nāsti sa* kaści dharmo yo dharma-desa<sup>1</sup> *nā* *xxx*  
*xxx* *d* *yusmam* Subhū<sup>2</sup> *ti* *r* *Bhagavantam* etad avocat, Santi Bhaga  
 vam *keci sam* *ti* *ā* *xxxxx* *ye* *ime* evam-<sup>3</sup> *rūpa* *dharmān* *xxxx* *mānā* *xx*  
 ntih *xx* *raddh* *asyanti* <sup>4</sup> • Bhagavān āha • Na te Subhūte *xxxxxxxx*  
*xxxx* *xx*

(16a) <sup>5</sup> Sarva<sup>6</sup> satvā sarvba satvā iti Subhūt[e] *Asa* *(tiās te)* Tathāga  
 tena bhasitā Tad ucyate [sa] *riba satvā* *iti* • *Tat* *kin manyase* *Su* *ubhūte*  
 Apī nu kaści dharmas Tathāgaten-ānuttarām samyak-sambodhim abhisam-  
 buddhah *Āyusmām* Subhū<sup>7</sup> *ti* *r* *aha* *No* *iti* <sup>8</sup> *Bhaga* *vam* kaści dharma yah  
 Tathā Ogaten-ānuttarām samyak-sambodhim abhisambuddhah Bhaga  
 vān āha *xx* • *xxxxxxxx* *xx* *vevam* eta Subhute anu Or apī tatra dharmo  
 na samvidyate n-ōpalabhyate • Tad ucyate 'nuttarā samyak sambo  
*dhīh* *Apī tu Subhū* *te* samah sa dharmah na tatra kimcid bisamam Tad  
 ucyate 'nuttarā samyak sambodhih (n)aurātme(na • nr)jivatvena • nihsa-  
*xxxxxxxx* *na* • Samā s-ānuttarā samyak-sambodhih sarvbe <sup>9</sup> *kuśalair*  
 dharmair abhisambudhyate • Kuśalā dharma kuśalā dharmā ite Su-  
 bhute [A-]

(16b) <sup>10</sup> dharmā<sup>11</sup> c-ēva te Tathagatena bhāsītāh Tad ucyante kuśalā  
 dharmā iti • Ye khalu Subhūte yāvantah tr sāhasra mahī-sāhasre loka  
 dhū<sup>12</sup> tau Sumeravah parvata rajānah tavantan raśim saptānām ratnā-  
 nām abhisamharitvā danam dadyad<sup>13</sup> yas c-ātah prajñā-pāra<sup>14</sup> *mutaya*

<sup>1</sup> There is room for six akṣaras here, of which the last has the vowel *a* apparently. *Nam-ōpalabhyate* of the printed text does not suit

<sup>2</sup> All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps

<sup>3</sup> Read probably *satva n-dsatva Tat kasya hetoh*, yet there still remain three more spaces for akṣaras, which are uncertain

<sup>4</sup> Begins at p. 41, l. 8, of the printed text

<sup>5</sup> Compare fol. 13 l<sup>vi</sup>

<sup>6</sup> The printed text in doubling the phrase of assent suggests that we should read here *Evam etad Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 l<sup>v</sup>.

The printed text suggests the reading here should be *tvatrena upadgalatre*, but this seems to be one letter too much for the space

<sup>7</sup> For *sarvāṅ*

<sup>8</sup> Begins at p. 41, l. 20, of the printed text.

<sup>9</sup> More abbreviated than the printed text



xxxx<sup>1</sup> *mcatuspadim api gatham uOdgrhya parebhyo desaye . asya*  
*Subhute punya skandhasya esa purvakah punya skandhak satatam*<sup>2</sup>  
*vakala n opeti . upanisa Om api na ksamate . Tat* <sup>3</sup>*in manyase Subhute*  
*Api [nu] Tathagatasy amiam bhavati . \* maya satvra mocitah Na ho*  
*punah Subhute evam drastavyam Tat kasya hetoh Na Subhute ka[sc]*  
*sa]tvo 'sti ya . Tathagatena parimocitah* <sup>4</sup>*Yadi punah Subhute kascit satvo*  
*bhavet yas Tathagatena parimocito 'bhavisyat, sa [e]va Tathagatasy*  
*atma graho 'bhavisyat.*

(17a) <sup>5</sup>*(sati)a graho . jiva grahah pudgala graho 'bhavisyat, Atma*  
*graha iti Subhute agraha esa Tathagatena bhasitah Sa bala prthag*  
*janair udgrhitah bala prthag jana iti Subhute a janas te Tathagaten*  
*bhasitah Tad ucunte bala prthag jana iti* <sup>6</sup>*Tat kin manyase Subhute*  
*La Oksana sampadavas Tathagato drastavyah Aha . Evam eva Bha*  
*gavam laksana sampaday (as Ta) vthagato drastavyah* <sup>7</sup>*Aha . OSacet*  
*punah Subhute laksana sampadayas Tathagato drastavyo 'bhavi*  
*syad ra* <sup>8</sup>*api cakravati Tathagato bhavisyat, Tasmad alaksana sampadayas*  
*Tathagato drastavyah Ayusmam Subhute aha . Ya* <sup>9</sup>*th aha . xxx* <sup>10</sup>*Bha*  
*vato vbbhasitasy artham ajanami . na laksana sampadayas Tathagato*  
*drastavyah Atha Bhagavam tasyam iclayam imam gatham* <sup>11</sup>*xxxx*

(17b) <sup>12</sup>*it, U Ye mam rupena adraks(i) . Ye mam (ghosena) anuvah*  
*mithya-pralana prasrta na mam* <sup>13</sup>*dra[isya](nti) te (na)rah Tat ki*  
*manyase Subhute La* <sup>14</sup>*ksana sampadaya Tathagaten anu(tta)ra samv*  
*ambodhi(m abhisam)buddhah* <sup>15</sup>*Na ho punah Subhu(te evam) drastavya*

<sup>1</sup> The printed text has *dharma paryayad* but that is too long for this gap

<sup>2</sup> So the printed text but there is room for one more aksara

<sup>3</sup> Begins at p 42 l 12 of the printed text

<sup>4</sup> This sentence differs altogether from the printed text and three lines of that text are omitted after this

<sup>5</sup> There are three more aksaras here than the printed text has

<sup>6</sup> The printed text has *ne gutte abhasata* but here only one verse is quoted and the verb would seem to be (reading on into fol 17b) some irregular form like *akhsat* *Bhas* is used here in the parasmaipada see fol 13a\* Still one aksara would remain blank

<sup>7</sup> Begins at p 43 l 5 of the printed text

<sup>8</sup> The *ks* has a vowel mark above but none beneath *Ilraks t* seems to be intended Grammatical irregularities occur here frequently

<sup>9</sup> The letter seems to be *ma* or *ma* but not *ma*

Na Subhute laksana sam<sup>1</sup>(pa)<sup>1</sup>mdavas Tathagaten ānuOttara samyak sambodhum v<sup>2</sup>bhisambuddhah syat khalu eam asya<sup>1</sup> Bodhisatva y<sup>3</sup>ana<sup>4</sup> (samprasthi)tena sat<sup>5</sup>vena kasyaci dharmasya vīna<sup>6</sup>Osah prajñaptah ucchedo va • Na ho punas te Subhute evam drastavyam Na bo<sup>7</sup>dhi<sup>8</sup> satia yana s<sup>9</sup>imprasthi<sup>10</sup>tena satvena kasyaci dharmasya vīna<sup>11</sup>śah prajñaptah n<sup>12</sup> ōcchedam v<sup>13</sup> • Yah khalu punah Subhute Gamga nadī<sup>14</sup>alulā samam loka dhātum<sup>15</sup> v<sup>16</sup>sapta ratna paripurnam kṛtva danam dadyad<sup>17</sup> yas ca bodhisatvo nairatmesu anutpattikesu dharmesu<sup>18</sup> l<sup>19</sup>santim prafila bheta • Ayam eva te (da)[nam]<sup>20</sup>

(18a) <sup>1</sup>bahutaram<sup>2</sup> punya skandham prasaveta • Na ho punah Subhute bodhi[sat<sup>3</sup>ie]<sup>4</sup>na punya skandhah parigrahetavyah Aha • Anu Bhagavam pu<sup>5</sup> (nya) <sup>6</sup>skandhah parigrahetavyo • Bhagavan aha • Parigrahetavyah Subhute (n<sup>7</sup>ogra)[hetar<sup>8</sup>yah Tad ucyā]<sup>9</sup>te par<sup>10</sup>grahetar<sup>11</sup>yah Api tu<sup>12</sup>] Subhute [ya]<sup>13</sup>h<sup>14</sup> <sup>15</sup>kaścid evam vade • Tathaga<sup>16</sup>Oto gacchati v<sup>17</sup> āgacchati va • tisthati va • (n<sup>18</sup>i)sudati va • [sayyam]<sup>19</sup> v(a<sup>20</sup> lalpaya)ti na me sah bhasi<sup>21</sup>tasy ārtham ajanati • Ta<sup>22</sup>Ot kasya hetoh Tathagata iti Subhute ca<sup>23</sup> <sup>24</sup>tracid agatah a<sup>25</sup>lvacid gatah Tasmad ucyate Tatha<sup>26</sup>gato rham samvak sambuddhah Yah khalu punah Subhute kula putro va • kula duhita va • yavanti tr-sahasra mahāśasre loka dhātāu<sup>27</sup> v<sup>28</sup>prthivī rajamsi sa evam rupam masim kurya yava ev āsam<sup>29</sup>kh<sup>30</sup>eyena • Tad jatha nama paramānu samcayah Tat<sup>31</sup> <sup>32</sup>in manva[se] Subhu

(18b) <sup>1</sup>te<sup>2</sup> <sup>3</sup>Api tu<sup>4</sup> sa paramanu samcayo bhavet, Aha • Evam eva Bhagavam Bahu sa paramanu samcayo bhavet, T<sup>5</sup>it kasva hetoh Sace Bhagavam (sa)[m]<sup>6</sup> (ca)yo bhaviṣya na Bhagavam v<sup>7</sup>hasiṣyam paramānu samcaya iti • Tat kasya heto Yo so Bhagavata paramanu samcayo

<sup>1</sup> This seems to be intended for a negative verb a syat compare a gacchati in fol 18 a<sup>11</sup>

<sup>2</sup> More abbreviated than the printed text

<sup>3</sup> The printed text has Ayam eva tato nūdana

<sup>4</sup> Begins at p 44 l 1 of the printed text.

<sup>5</sup> These words which nearly agree with the printed text exactly fit this long gap

<sup>6</sup> These words fit the gap and agree with the printed text except that tad ucyate always stands in this MS for ten ucyate of the printed text and it is omitted as it is often in this MS

<sup>7</sup> The printed text has na but the letter here resembles ca or da and not na

<sup>8</sup> Begins at p 44 l 15 of the printed text.

bh[asitah] a [sam]<sup>1</sup> cayah sa Bhagavatā bhāsi Otah Tad ucyate para mānu samcay<sup>2</sup> iti • Yam ca Tathagato bhasati mahāsa[ha]sro (loka) v<sup>3</sup>dhatuh a dhatu sas Tathāga Otena bhāsitah Tad ucyate mahasahasro loka dhatuh Tat kasya hetoh Sace Bhaga[va]m dhātur a<sup>4</sup>bhavisyat, sa c<sup>5</sup>āiva pinda-graho 'bhaviṣya • Yaś c<sup>6</sup>āiva Tathāgatena pinda-graho bhasitah (a) [gra]ha sas Tathāgatena bhāsitah Ta<sup>7</sup>d ucyate pinda-graha iti • Bhagavan aha Pinda grahaś c āiva vyavahāro Subhute 'nabhlapyah Na sa dharmo n ddharmah Sa ca bala<sup>1</sup>

(19a) <sup>1</sup>prthag<sup>2</sup> janair udgr(hi)ta [xxxxxxxxx<sup>3</sup>] vade • Atma drstis Tathāgatena bhāsitah satva drstih jiva drstih pudgala dr<sup>4</sup>stih<sup>5</sup> Ta<sup>6</sup> v<sup>7</sup>thāgatena bhasi<sup>8</sup>ta Api nu sa<sup>9</sup>myag vada<sup>10</sup>ma<sup>11</sup>no vade • Subhuti aha<sup>12</sup> • Ya sa Bhagavam ātma drstis Tatha[ga]tena bh[asitah] x<sup>13</sup> a drstih<sup>14</sup> ca Tathagate<sup>15</sup>Ona<sup>16</sup> bhasita<sup>17</sup>Ta<sup>18</sup>d ucyate atma drstir iti • Evam Subhute bodhisatva yana samprasthitenā sarvba<sup>19</sup> dharma<sup>20</sup> v<sup>21</sup>jñātavya drastavya • adhu<sup>22</sup>O<sup>23</sup>(stihita)vya<sup>24</sup> • (Ya)tha na dharma samjñā pratyupasthahe • It kasya heto Dharma-(samjñā) dharma sañña iti Subhu<sup>25</sup>te a samjñ esa Tathāga(tena) bhasi<sup>26</sup>(ta) Tad ucyate dharma-samjñ ēti • Yah khalu Subhute bodhisatvo (mahasa)<sup>27</sup>two xxxxxx<sup>28</sup> loka dhatum<sup>29</sup> v<sup>30</sup>sṛpta (ratna par)ip(urnam)<sup>31</sup>xxxx<sup>32</sup> parityaje • d<sup>33</sup> yaś ca kul<sup>34</sup> putro va • kula duhita va (i)<sup>35</sup>taḥ prajña paramitaya dharma paryaya catuṣpa<sup>36</sup> 10

(19b) [di]m<sup>11</sup> api gatham udgr(hya) dharaye • [deṣaye • ra](ca)ye [paryāśpnuyat parebhyaś<sup>12</sup>] (ca vistar)<sup>13</sup>ena samprakasayed ayam tato bahularam punya<sup>14</sup> (śha)ndham prasavet, Katha[m] ca sam<sup>15</sup>prakaśa<sup>16</sup>

<sup>1</sup> The words of the printed text fill the gap exactly It also reads aiyarāharo

<sup>2</sup> Begins at p. 45 l 7, of the printed text

<sup>3</sup> Judging from the printed text the words in this blank might be either *yaś* *loka* *Subhute eva*, or *Tat kasya hetoh* *ya eva* The latter seems less probable because *tat kasya hetoh* is omitted in the Japan MS as noted in the printed text.

<sup>4</sup> There seems to be one more syllable here than in the printed text

<sup>5</sup> A line of the printed text is omitted after this

<sup>6</sup> So the word appears to be

<sup>7</sup> Read perhaps *prame* *śaśikhya*

<sup>8</sup> Read perhaps *pari* *jagam*, see fol 9 l<sup>1</sup>, and fol 10 a<sup>17</sup>

<sup>9</sup> The punctuation here is out of place

<sup>10</sup> I or *catuṣpa* *lim* see fol 16 l<sup>11</sup>

<sup>11</sup> Begins at p 46 l 1, of the printed text

<sup>12</sup> Such traces of the letters as remain agree with this reading

(yed ya)thā nēdkāśaye • Tad ucyate samprakāśamyet,<sup>1</sup> Tāra[kā timi]-  
 ram dīpo māy-āraśyāya-budbudam svapa<sup>iii</sup>nam vidyud abhram ca evam  
 draṣ[ta]o vya[ni] samś(kṛtam) Idam avoca Bhagavā[n ā]ttamanā  
 Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ṣpā<sup>iv</sup>(sikā) • sa-deva-  
 gandharvba-omānuṣ-āsuraś ca [l]oko Bhagavato bhāṣitām abhya-  
 nandur iti • ॥ Āddhyaṣṭama Bhagavati Ārya-Vajracchedi<sup>v</sup>kā prajñā-  
 pāramitā samāptā× (ya) siddhi× ya<sup>2</sup> • saha bhartari Nandimbaleṇa •  
 saha pitṛnā e<sup>3</sup>×××××××× ×××× vi[××ā×] balena • (sa)ha××××××××  
 (n)ena • saha (Ne)saleṇa • saha Saṁcaxtyo • sa(ha × sarvba-satv)[aiḥ  
 ××××] ××

<sup>1</sup> The printed text puts this after the verse quoted here.

<sup>2</sup> These letters must apparently contain some woman's name, because the word 'husband' follows.

<sup>3</sup> This letter is not like the *e* always used in this MS. but resembles that in *eram* in fol. 14<sup>th</sup>.

[Note to p. 178. The forms *ū* and *ū̄* occur only with *bh* (in the proportion of 103:12); and *ū̄*, in a slightly modified form, occurs also with *r* (see, e.g., *rūpeṇa*, fol. 17<sup>b</sup>, in Ancient Khotan, Plate CVIII); while the form *ú* occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms *ū*, *ū̄* (in the *rū̄* variety), and *ú* are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā. —R. H.]

# VOCABULARY TO ALL SANSKRIT TEXTS \*

By A F RUDOLF HOERNLE

(H. = Hoernle, L = Luders, P = Pargiter, Th = Thomas)

## A

- \*a-kuśalamūla, stock of demerit, Th 4<sup>b</sup>  
a-gacchati, he does not go P 18<sup>a</sup><sup>iii</sup>  
a-gati, evil course, H 4 (1) <sup>b</sup><sup>ii</sup>  
agni-traya, three kinds of fire, H 4 (2) <sup>a</sup><sup>vi</sup>  
\*a-graha, baseless notion, P 17<sup>a</sup>, 18<sup>b</sup>  
Aṅgulimāla, pr n of a robber H 12 (3) <sup>b</sup><sup>ii</sup>  
\*a-carī, not moving, Th 11<sup>a</sup>  
\*a-cintika, unthought of, Th 7 (1) <sup>a</sup><sup>ii</sup>, 7 (2) <sup>b</sup><sup>ii</sup> <sup>iii</sup>  
a-cintya, inconceivable, Th 7 (2) <sup>a</sup><sup>iv</sup>, P 10<sup>b</sup> <sup>iv</sup>  
a-jana, insignificant person, P 17<sup>a</sup>  
Ajita, pr n of a person Th 11<sup>a</sup><sup>iv</sup>  
anuka-cchidra, minute hole H 13 (1) <sup>b</sup><sup>v</sup>  
anda-ja, born from an egg P 2<sup>a</sup><sup>vi</sup>  
\*atigambhira, very profound, Th 7 (2) <sup>b</sup><sup>v</sup>  
\*ativistaram, at great length, Th 7 (1) <sup>a</sup><sup>iii</sup>  
atita buddha, a past Buddha, Th 7 (2) <sup>a</sup><sup>ii</sup> <sup>iv</sup>  
atite 'dhvani, in time past Th 5<sup>a</sup><sup>ii</sup>, P 9<sup>a</sup><sup>iv</sup> 11<sup>b</sup>  
\*atisvalpatva, extreme sparseness, Th 3<sup>a</sup><sup>v</sup>  
\*a-datt-ādāna, taking things wrongfully, H 10 (57) <sup>a</sup><sup>iv</sup>, <sup>b</sup><sup>ii</sup> <sup>iii</sup>  
\*a-dustūl āpatti, not grave offence H 3<sup>a</sup><sup>iii</sup>  
a-dṛṣṭa purva, not seen before Th 6<sup>a</sup>  
a-dṛṣṭi, baseless theory, P 19<sup>a</sup><sup>ii</sup>  
\*adbhuta-prāpta, struck with wonder, L 259 <sup>b</sup><sup>ii</sup> <sup>vi</sup>  
adrākṣī(t), he sees P 17<sup>b</sup>  
\*a-dvandva, unequalled, H 12 (1) <sup>b</sup><sup>ii</sup> <sup>iii</sup>  
\*a-dharma, baseless dharma P 13<sup>a</sup><sup>v</sup>  
\*a-dhātu, not a dhatu P 7<sup>b</sup><sup>ii</sup>  
\*a-dhārā, not a flow P 14<sup>b</sup>  
adhigantu-kāma, desiring to understand Th 3<sup>a</sup><sup>i</sup>

- adhimukta, (whose mind) is set upon (some thing) L 3 <sup>b</sup><sup>ii</sup>, adhimuktika, P 10 <sup>b</sup><sup>ii</sup>  
adhimukti, steady resolve, Th 8<sup>a</sup><sup>iv</sup>  
adhivacana, designation, epithet, P 13<sup>a</sup><sup>ii</sup>  
adhisthāna, resolve, H 4 (1) <sup>a</sup><sup>iv</sup>  
adhisthita, subjected, Th 2 <sup>b</sup><sup>iii</sup>  
\*adhisthitavya, to be held fast, P 19<sup>a</sup><sup>iv</sup>  
\*adhyarama-gata, gone to a monastery H 1<sup>a</sup><sup>vi</sup>  
\*adhyāśayena, purposely, Th 5 <sup>b</sup><sup>iii</sup>  
\*adhyesyati, he invites, L 260 <sup>b</sup><sup>ii</sup> <sup>iv</sup>  
adhvan, time, Th 5<sup>a</sup><sup>ii</sup>, see atite, and gata  
\*adhyabhasit (for adhya<sup>a</sup>) he pronounced Th 2<sup>a</sup><sup>iii</sup> 7 (1) <sup>a</sup><sup>ii</sup>, 7 (2) <sup>b</sup><sup>ii</sup>  
a-nata, firm, Th 8<sup>b</sup><sup>ii</sup>  
\*an atikranta, not overstepping, Th 7 (1) <sup>b</sup><sup>i</sup>  
an-anta-guna, infinitely good Th 7 (2) <sup>b</sup><sup>iv</sup>  
\*an-anugata, not practising, Th 8 <sup>b</sup><sup>ii</sup> <sup>iv</sup>  
\*an-abhinata, feeling no inclination towards H 6<sup>a</sup><sup>i</sup>  
\*an-abhiprasanna, ill disposed, H 5<sup>a</sup><sup>ii</sup>  
\*an-abhiramya, incapable of joy, Th. 6<sup>a</sup><sup>iv</sup> <sup>v</sup> <sup>vi</sup>  
an-agata, not come, future, with adhran time, L 260 <sup>b</sup><sup>ii</sup> <sup>v</sup>, P 13<sup>a</sup><sup>i</sup>, or kala, time Th 3<sup>a</sup><sup>v</sup>, or citta thoughts, P 14 <sup>b</sup><sup>ii</sup> <sup>or</sup> buddha, Th 7 (2) <sup>a</sup><sup>ii</sup> <sup>iv</sup>  
\*an-attamanatā, not rejoicing, H 10 (57) <sup>b</sup><sup>i</sup>  
\*an āstara, not spreading out of robes, H 3<sup>a</sup><sup>vi</sup>  
a-niyato rāśi, mass of what is neither truth nor falsehood, H 4 (2) <sup>a</sup><sup>i</sup>  
\*a-nirṣyuka, freedom from envy, H 10 (56) <sup>a</sup><sup>ii</sup>  
anukampā, mercy L 254 <sup>b</sup><sup>ii</sup>, H 2 <sup>b</sup><sup>iv</sup>  
an-uttara, final, Th. 4 <sup>b</sup><sup>ii</sup>, supreme, Th. 11<sup>a</sup><sup>x</sup>, <sup>b</sup><sup>ii</sup>, L 253<sup>a</sup>, <sup>b</sup><sup>iii</sup>, 259<sup>a</sup><sup>iv</sup>, <sup>b</sup><sup>i</sup>, P 13<sup>a</sup><sup>iii</sup>, 16<sup>a</sup><sup>ii</sup>, 17 <sup>b</sup><sup>ii</sup> <sup>iii</sup>

\* Including only selected words, those not recorded elsewhere are marked with an asterisk.

- \*an-ut[t]rasitu-kama, desirous to have no apprehension, Th 10 a<sup>v</sup>  
 an-utpattika, not liable to rebirth, P 17 b<sup>v</sup>, Th 11 a<sup>v</sup>  
 \*anudarsin, perceiving L 3 b<sup>iii</sup>  
 \*an-uddista, undeclared, Th 2 a<sup>v</sup>  
 an-uddhara, not taking-up of robes, H 3 a<sup>v</sup>  
 an-upadhisesa, absence of individuality, P 2 b<sup>ii</sup>  
 \*anuparigṛhita, received, P 2 a<sup>v</sup> iii  
 \*anupalakṛta, cherishing, H 10 (56) b<sup>ii</sup> v  
 \*anuprēksin, searching, Th 4 a<sup>vi</sup>  
 anumanyatu, may it grant, Th. 10 b<sup>viii</sup>  
 anumodita, approved, Th 7 (2) a<sup>i</sup>  
 Anuradhā, pr n of an asterism Th 9 b<sup>i</sup>  
 anuvyañjana, secondary sign, L 253 b<sup>v</sup>  
 \*anusamsa, praise, Th 2 a<sup>viii</sup>  
 \*an-ovada-prasthapana, initiating censure, H 3 a<sup>v</sup>, a<sup>v</sup>-visthāpana, preventing censure, H 3 a<sup>v</sup>  
 antamaśas, even, L 253 b<sup>i</sup>, Th 2 a<sup>iv</sup>  
 \*antah pakva, food cooked indoors, H 3 a<sup>v</sup>  
 antaraya interference, H 10 (57) a<sup>v</sup>, obstacle Th 2 b<sup>ii</sup>  
 antarapana, market place L 253 b<sup>vii</sup>  
 antargata (indriya) inward turned (senses), H 1 b<sup>v</sup>  
 antardhana, disappearance, Th 3 a<sup>v</sup>, b<sup>ii</sup>  
 \*antardhani, id Th 3 b<sup>v</sup>  
 antardhasyate, it will be hid Th 3 b<sup>iii</sup>  
 antevasin, mate of a tradesman, H 6 b<sup>v</sup>  
 antovusta, (food) kept indoors H 3 a<sup>v</sup>  
 andhakara-pravista, entered into a dark place P 9 b<sup>v</sup>  
 \*apatrapya, modesty, Th 6 b<sup>vii</sup>  
 \*a-paritrasyamana, not being in fear, L 3 b<sup>iv</sup>  
 \*a-paribhava, not contemptuousness H 10 (57) a<sup>ii</sup>  
 Apalala, pr n of a Naga, H 5 b<sup>vi</sup>  
 apavaktr, detractor, H 12 (3) a<sup>vi</sup>  
 apāya, place of suffering Th 5 b<sup>v</sup>, P 11 a<sup>v</sup>, see tr apāya  
 \*a-parimuta, not a perfection P 9 a<sup>i</sup>  
 apāśraya, observance (four) H 4 (1) a<sup>v</sup>  
 \*a pitṛjñata, not honouring one's father H 10 (56) b<sup>i</sup>  
 a pragalbha, unassuming H 8 b<sup>v</sup>  
 \*a pratikarm āpatti, offence without subsequent atonement, H 3 a<sup>ii</sup>  
 \*a-pratigṛhita, not received H 3 a<sup>v</sup>  
 \*a-pratigṛhāti, not contentious, H 12 (2<sup>a</sup>) a<sup>iv</sup>

- \*a-pratipudgala, who has no rival, H. 6 b<sup>i</sup>  
 a pratilabdha, unobtained, Th 2 a<sup>v</sup>  
 a-pratisthana, having no reliance, P 9 b<sup>i</sup>, apratisthita, not relying on, P 2 b<sup>v</sup>  
 \*a-pramānata, countless, Th 10 a<sup>viii</sup>  
 a-bahirgatena (manasena) without outward turned (thoughts) H 1 b<sup>v</sup>  
 \*a-brāhmanyata, not living as a brahman, H 10 (56) b<sup>i</sup>  
 abhigita, chanted, L 253 a<sup>v</sup>  
 \*abhiprakiranti, they overwhelm Th 11 b<sup>vii</sup> viii  
 \*abhipravarsa, it rained down Th 11 b<sup>ii</sup>  
 \*abhimantrana, invitation H 10 (57) a  
 abhimukhi-kṛta, set against H 12 (1) b<sup>v</sup>  
 abhiyoga, endeavour Th 3 a<sup>i</sup>  
 \*abhisamyana, visiting H 12 (3) a<sup>v</sup> vi  
 abhisamskarot (abhisamakarot) he performed Th 1 b<sup>i</sup> abhisamskṛta, performed Th 1 a  
 abhisamskara, performance Th 1 a<sup>i</sup>, b<sup>i</sup>  
 \*abhisamharitva, having collected, P 16 b<sup>ii</sup>  
 abhisamaya, comprehension, see jñana, dharma  
 abhisambuddha, enlightened, L 253 b<sup>i</sup>, P 9 b<sup>v</sup>, 13 a<sup>i</sup> iii iv, 16 a<sup>ii</sup> iii, 17 b<sup>ii</sup> iii  
 abhisambodhi, enlightenment L 253 b<sup>ii</sup>  
 abhistavinsu, they eulogized, Th 5 b<sup>iii</sup>  
 abhihita (abhihata?), afflicted Th 5 b<sup>iv</sup> with jara qv  
 abhusit (abhusi), it happened, Th 11 a<sup>ii</sup> vi vii x, b<sup>ii</sup> ii  
 \*abhy anumodana, approval H 10 (57) b<sup>iv</sup>  
 abhy anumodita, approved Th 7 (2) a<sup>i</sup>  
 abhyavakiranti, they cover, Th 11 b<sup>vii</sup> viii  
 abhra, cloud P 19 b<sup>iii</sup>  
 \*a manasi kara, inattentive Th 5 a<sup>i</sup>  
 a manusya, not-human Th 2 a<sup>ii</sup>  
 a mama, having no self conceit H 6 b<sup>iii</sup>  
 \*a matṛjñata, not honouring one's mother H 10 (56) b<sup>i</sup>  
 a-maya, having no illusion H 6 b<sup>ii</sup>  
 \*a misri kṛta, undefiled, L 3 b<sup>i</sup>  
 \*ambara-tata stha, heaven, Th 7 (2) b<sup>v</sup>  
 \*a raksaniya, not needing to be guarded H 4 (2) a<sup>ii</sup>, a raksita, not guarded H 4 (2) a<sup>vi</sup>  
 aranya, forest, Th 4 a<sup>i</sup> 7 (2) a<sup>vi</sup>  
 aram, completely, Th 5 b<sup>iii</sup>  
 a rupin, formless, P 2 b<sup>i</sup>

- \**artha-caryā*, beneficent rule, H 4 (1) *b<sup>v</sup>*  
 \**arth-ātara*, ferry of the meaning (interpretation), H 13 (3) *a<sup>v</sup>*  
*arddha-hara*, half-necklace, Th 11 *b<sup>x</sup>*  
*Ardra*, pr n of an asterism, Th 9 *a<sup>v</sup>*  
 \**Aryasoma*, pr n of a Buddhist monk, H 2 *b<sup>u</sup>* *u* *v*  
*a-laksana*, bad sign, P 7 *b<sup>v</sup>*, °*a-sampadā*, wealth of bad sign P 17 *a<sup>v</sup>*  
*a-labha*, ill success, want of success, H 10 (57) *a<sup>v</sup>*  
*alpa-buddhi*, having little understanding, Th 7 (1) *a<sup>u</sup>*, \**alpa-bhoga*, having little means, H 10 (57) *a<sup>u</sup>*, \**alpa-śakya*, having little power, H 10 (56) *a<sup>i</sup>*  
*avakranti*, entrance upon Th 8 *b<sup>u</sup>*  
*avagunthita*, veiled, H 13 (3) *a<sup>iv</sup>*  
*avabhāsa* (*śrotrasya*), range (of hearing), Th 2 *a<sup>v</sup>*  
 \**a-varn-ārha*, unworthy of praise, H 13 (1) *a<sup>u</sup>*  
 \**a-varsika*, a monk of less than a year's standing H 2 *a<sup>iv</sup>*  
*avalokayati*, he looks towards, L 260 *a<sup>vi</sup>* *u*  
 \**avaskaratā*, off-scouring, H 13 (1) *b<sup>u</sup>*  
 \**a-vastu-pratipattita*, without relying on anything P 2 *b<sup>v</sup>*  
*avahita*, attentive, Th 7 (2) *a<sup>vi</sup>*  
 \**a-vikīrat*, not dropping about (almsfood), H 1 *b<sup>i</sup>*  
*a-vikṣipta*, undisturbed Th 7 (2) *a<sup>vi</sup>*, H 1 *a<sup>u</sup>*, *b<sup>u</sup>* *iv*  
 \**a-vijñānamana*, not understanding Th 7 (1) *a<sup>u</sup>*  
 \**a-vitatha-vadin*, not untruth speaking, P 9 *b<sup>v</sup>*  
*a-vipaka*, without result, Th 4 *b<sup>u</sup>*  
 \**a-viyubha*, not a vyuha, no display, P 13 *b<sup>v</sup>*  
 \**a-vaivartika*, unable to turn back, L 254 *a<sup>vi</sup>*, 260 *a<sup>vi</sup>*, *a<sup>v</sup>* *bhumi*, a stage of bodhisattvahood, Th 10 *a<sup>vi</sup>*  
 \**a-vyākaraṇiya*, not to be explained or answered, H 4 (1) *b<sup>u</sup>*  
 \**a-vyāpāda*, absence of malice, H 4 (1) *a<sup>u</sup>*  
 \**a-vyāvady-ādhimukta*, who is set upon kindness L 3 *b<sup>vi</sup>*  
 \**a-śūśruṣā* (for *aśūśruṣa*), not caring to listen, H 10 (56) *b<sup>i</sup>*  
 \**a-śrāmaṇyatā*, not living as a śramana, H 10 (56) *b<sup>i</sup>*  
 \**Aśleṣā*, pr n. of an asterism, Th 9 *a<sup>vi</sup>*

- Aśvini*, pr n of an asterism, Th 9 *a<sup>i</sup>*, *b<sup>i</sup>*  
*a-samkhyeya*, innumerable, Th 2 *a<sup>u</sup>*, *u* *i*  
*a<sup>u</sup>*, P 18 *a<sup>vi</sup>*  
 \**a-samcaya*, not an aggregate, P 18 *b<sup>u</sup>*  
*a-samyāna*, baseless idea, P 8 *a<sup>iv</sup>*, *b<sup>u</sup>*, 9 *a<sup>u</sup>*, *b<sup>u</sup>*, 19 *a<sup>v</sup>*  
 \**asat-pralapa*, idle talk, H 13 (2) *b<sup>u</sup>*  
*a-sattva*, not a being P 9 *b<sup>u</sup>*, 16 *a<sup>i</sup>*  
 \**a-sampradharya*, inconceivable, H 13 (2) *a<sup>u</sup>*  
 \**a-saraka*, not real, Th 7 (1) *b<sup>vi</sup>*  
*asi*, sword, Th 6 *b<sup>vi</sup>*  
*asura*, a class of mythological beings P 11 *a<sup>u</sup>*, 19 *b<sup>iv</sup>*, Th 6 *a<sup>u</sup>*, *b<sup>iv</sup>* *v*, \**asura pura*, Asura settlement, Th 6 *a<sup>u</sup>* *v*, *a<sup>o</sup>* *bhavana*, *id*, Th 6 *b<sup>u</sup>*, *a<sup>o</sup>* *raja*, Asura king, Th 6 *b<sup>iv</sup>* *x*, *asurēndra*, Asura overlord Th 6 *a<sup>iv</sup>*, *b<sup>v</sup>*, with *āsaya*, Th 6 *b<sup>x</sup>*  
*a-secanaka*, charming with *bhava* H 12 (2) *a<sup>vi</sup>*  
 \**a-sya*(t), it may not be, P 17 *b<sup>u</sup>*

## Ā

- akara*, precious Th 7 (2) *b<sup>iv</sup>*  
 \**akāśaye*(t), he shows P 19 *b<sup>u</sup>*  
*akurna*, crowded H 12 (2) *b<sup>v</sup>*  
*akrostr*, reviler, H 12 (3) *a<sup>vi</sup>*  
*akṣipet*, it should put to shame, H 12 (2) *a<sup>v</sup>*  
 \**acakṣeta*, it may be spoken, P 15 *b<sup>u</sup>*  
 \**Ātanati*, pr n of a Mahāyāka H 5 *b<sup>i</sup>* *iv*  
 \**attamanas*, ready mindedness, H 10 (56) *a<sup>u</sup>* (57) *a<sup>iv</sup>* *v*, *b<sup>u</sup>* *iv*  
*attamanas*, with attentive mind, Th 10 *b<sup>u</sup>*, P 19 *b<sup>u</sup>*, see *aptamanas*  
 \**ātma-graha*, positing of self P 16 *b<sup>vi</sup>*, 17 *a<sup>i</sup>*, \**a<sup>o</sup>*-drsti, belief in self, P 19 *a<sup>i</sup>* *u* *i*, \**a<sup>o</sup>*-drstika, P 10 *b<sup>vi</sup>*, *a<sup>o</sup>*-bhāva, one's own self personality, H 4 (1) *b<sup>vi</sup>*, P 6 *a<sup>i</sup>* *iv*, 10 *a<sup>iv</sup>* *v*, \**a<sup>o</sup>*-samcetana, consciousness of self, H 4 (1) *b<sup>vi</sup>*, \**a<sup>o</sup>*-samyāna, conception of self, P 2 *b<sup>iv</sup>*, 8 *b<sup>i</sup>* *u*, 9 *a<sup>i</sup>* *iv* *v*  
 \**ādi-sūtra*, aboriginal sūtra, Th 7 (2) *b<sup>i</sup>*  
*ādinava*, evil, Th 2 *b<sup>x</sup>*  
*āddhyaṣṭama* (1), P 19 *b<sup>v</sup>*  
*Ananda*, pr n of Buddhist monk H 13 (3) *a<sup>i</sup>*  
 \**āptamanas*, with receptive mind, H 5 *a<sup>i</sup>*, 7 *b<sup>v</sup>* See *attamanas*  
*ābhāsa*, reach of perception (by the sense) L 3 *a<sup>v</sup>* *u*  
*āyatana*, sensation, Th 4 *a<sup>u</sup>*, L 3 *b<sup>iv</sup>*

\*ayu pramana, duration of life, Th 11a<sup>iv</sup> L 209b<sup>i</sup>

ayusman, venerable, Th. 1a<sup>iii</sup>, P 2a<sup>v</sup>, 7a<sup>u</sup> 13b<sup>i</sup> &c

aranyaka, wild animal Th 2b<sup>i</sup>

\*arupya, incorporeal state, Th 8b<sup>ii</sup>

\*argada, bolt (of door) H 1b<sup>viii</sup>

arya, the Elect, epithet of Buddhist monks

Th 8a<sup>v</sup>, b<sup>v</sup>, also of a book, P 19b<sup>v</sup>

alambana, opportunity H 9a<sup>iii</sup>

aloka, light (opp *tamas*) H 12 (1) b<sup>v</sup>, 13 (3) a<sup>v</sup>

avṛta, encompassed, overcome, with *tama* q<sup>v</sup>

\*avrahana (*avarahana*) tearing off H 3a<sup>u</sup>

aśi, fang of a snake sting of an insect in aśi viśa, having poison in its fang snake Th 2a<sup>ix</sup>

\*ascarya prapta, struck with wonder L 209b<sup>iii-vi</sup>

Āsadhā, pr n of an asterism Th. 9a<sup>v</sup>

\*asana kuśalena, with propriety in (choosing) a seat H 1a<sup>v</sup>

astara, spreading-out of robes H 3a<sup>vi</sup>

asrava, passion with *asina* L 3a<sup>v</sup>

ahara, nutriment (four kinds of) H 4 (1) a<sup>v</sup>

## I

\*icch opavicara, seduction by desire H 12 (2) a<sup>u</sup>

Indra, pr n. of a deva H 5a<sup>v</sup>

## I

iryapatha, becoming deportment H 1a<sup>i</sup>, b<sup>iv</sup>

## U

\*uddara, heretical (1) Th. 8b<sup>v</sup>

\*utksipta (*otksipta*)-caksusa, with downcast eyes H 1a<sup>i</sup> b<sup>v</sup>

\*utksepaniya (*karma*) (rite of) suspension H 3a<sup>i</sup>

\*uttama-pudgala, the best possible person H 6b<sup>ii</sup>

Uttara-bhadravati (*bhadravada*) pr n of an asterism Th 9a<sup>vi</sup>

\*u[t]trasisyanti, they will be frightened P 8b<sup>v</sup>, u[t]trasta, frightened Th 6b<sup>ii</sup>

utpadyamana, arising H 4 (1) a<sup>viii</sup> b<sup>i</sup>

\*Utpalavaktra, pr n of a king Th 5a<sup>vi</sup> b<sup>vi</sup>

utpada, source L 3b<sup>iii</sup>

utpadaṃyati (*cittam*) he turns (his thoughts)

to Th 4a<sup>viii</sup> b<sup>vii</sup>, utpadaṃsyanti P 8a<sup>iv</sup> utpadaṃyavyam, P 6a<sup>i</sup> ii, 9a<sup>vi</sup>

utsahamas, we exert ourselves L 260a<sup>iii</sup>

uda pana, place of drinking water well, H 8b<sup>i</sup> See *jarida-pana*.

udara, great grand Th 2b<sup>ix</sup>

udiksanīya, to be gazed at Th 4b<sup>v</sup>

udgrhṇīyat, he should preserve P 10a<sup>vi</sup>,

u[d]grahesyaṭi, P 11a<sup>iv</sup> udgrahes-

yanti, P 10b<sup>iii</sup> 11b<sup>iii</sup>, udgrhya, P 6

b<sup>iv</sup> 16b<sup>ii</sup>, 19b<sup>i</sup> udgrhita, P 15b<sup>iv</sup>,

17a<sup>u</sup>, 19a<sup>i</sup> \*udgrhṇita (fruit) picked

up H 3a<sup>v</sup> \*u[d]grahetavya, to be

rejected P 18a<sup>ii</sup> udgrhutavya, to be

taken note of, H 1b<sup>viii</sup>

uddiśet, he should expound exhibit Th

10a<sup>iv</sup> uddiśe, Th. 2b<sup>iii</sup>, uddiśeyati,

Th. 2a<sup>ix</sup>, uddiśeya, Th 2a<sup>viii</sup>

uddhara, the taking up of robes H 3a<sup>vi</sup>

udbhavana, proclamation H 12 (2) a<sup>u</sup>

upakarana, expedient means Th 7 (2) a<sup>v</sup>

\*upaccheda, cutting off with *ṛtti*, q<sup>v</sup>

upajīvyā, who can be depended on Th 4b<sup>ii</sup>

upadhrā, affliction Th 2b<sup>ix</sup>

upadhi, appearance phenomenal H 7b<sup>i</sup>

\*upanissraya, relying Th 1a<sup>u</sup>

\*upaniśada (v L *niśada* M M ed p 35),

(the duration of) a musical note P 11b<sup>v</sup>,

\*upaniśa, P 16b<sup>iv</sup>

upapatti, existence see *kamopapatti sukho-*

*ṇapatti*

upapaduka, effecting, P 2a<sup>vii</sup>

upabhoga, u.e Th. 4a<sup>v</sup>

\*upavicara, seduction, H 12 (2) a<sup>u</sup>

\*upasamānukula, disposed to calmness,

Th 8a<sup>v</sup>

upasamkkrama, he proceeded Th 5a<sup>vii</sup>

upasampada, initiation (into monkhood)

H 3b<sup>iv</sup> v See *chibhikṣu*° *janābhikṣa*

*mayā*° *trairacitā*°, *praśna*°, *vinaya*

*dhara*° *vyakarana*°

upasthāpya, attending considerably (to

some one) H 1a<sup>iv</sup> upasthāpyitavya,

H 1b<sup>vi-vii</sup> See *smṛti*

\*upasthita-smṛti, fixed attention H 1a,

b<sup>ii-iv</sup>

upādāya, evincing (feeling) H 2b<sup>v</sup>,

L 254b<sup>iii</sup>

upāya, expedient Th 7 (1) a<sup>v</sup>

\*upavṛtta, arriving Th. 3a<sup>vi</sup>

upāsak-opāsika, male and female lay

adherent of Buddha Tl 10b<sup>i</sup> P 19b<sup>ii</sup>



upêta kaya, taken a body, P 13 a<sup>v</sup> b<sup>u</sup>  
 ususyanti (*ut susyanti*) they dry up, Th  
 4 b<sup>u</sup>

## U

urdhvam adhah, above and below, H 1 b<sup>v</sup>

## R

rdhhi, supernatural power Th 1 a<sup>u</sup> b<sup>u</sup>

## E

\*eka ghana, solid (rock) L 3 b<sup>u</sup>

\*ek ahika, quotidian (fever) Th 10 b<sup>v</sup>

\*Elabbhadra (*Elapatra*) pr n H 5 b<sup>v</sup>

\*ehibhiksukataya (*upasampada*) (initia-  
 tion) with the formula come O monk  
 H 3 b<sup>v</sup>

## O

okirinsu (*avak<sup>o</sup>*) they besprinkled Th 5 b<sup>u</sup>

oliyet (*arat<sup>o</sup>*) he slackens Th 10 a<sup>u</sup>

## Au

aurasa, son H 13 (3) a<sup>v</sup>

ausata (*ausadha*) Th 9 a<sup>u</sup> See *ausadhi*

ausadhi, medical herb medicament with  
*lasaya* q v

## K

kantaka, see *go-kantala*

kad aya, miserly H 12 (3) b<sup>u</sup>

\*kantara (for *la<sup>o</sup>*) difficult road Th 2 b<sup>u</sup>

karunayati, he becomes compassionate Th  
 5 b<sup>v</sup>

kartu kama, desirous of doing Th 7 (2) a<sup>v</sup>

karma, karma or the moral Law of Cau-  
 sation Th 5 a<sup>u</sup> 7 (1) b<sup>v</sup>, karmani (pl.)  
 actions P 11 a<sup>v</sup> v

karma, rite, see *utk<sup>o</sup>panija rudra*

kalaha, quarrel Th 9 a<sup>v</sup>

kalā, a fraction of time P 11 b<sup>v</sup> v 16 b<sup>v</sup>

Kali, the Kali age Th 5 b<sup>u</sup>

Kalinga, pr n of a country P 9 a<sup>u</sup>

kalusa, impurity Th 5 b<sup>u</sup>

kalpa, (a) a period of time Th 2 a<sup>v</sup> 10 a<sup>u</sup>  
 1 10 a<sup>v</sup> 11 b<sup>u</sup> (b) doctrine regulations  
 Th 3 b<sup>u</sup> see *cvara*

Kāśmira, pr n of a country Th 3 b<sup>u</sup>

kāśya, (moral) stain Th 8 a<sup>u</sup>

kāmkāśa doubt Th 2 b<sup>u</sup>

kāma (at er l of compound) desirous, see  
*adh yantu anut rantu, kartu*

kāma gūṇa, satiety perfect enjoyment Th.

6 b<sup>v</sup>, \*k<sup>o</sup> gunata, state of perf enj, Th  
 6 b<sup>u</sup> ix

\*kam ôpapatī, re birth in a state of sen-  
 suous existence H 4 (2) b<sup>u</sup>

kaya, body H 4 (2) a<sup>u</sup> 8 b<sup>v</sup> v, Th 2 b<sup>u</sup>  
 ix 5 a<sup>u</sup>, 8 a<sup>u</sup> u b<sup>v</sup> P 13 a<sup>v</sup> b<sup>u</sup> See

*dharma kaya, rupa lava*

\*kay êndriya, body sense Th 7 (1) b<sup>u</sup>

Kasyapa, pr n of a Buddhist monk H  
 8 b<sup>u</sup> v, Th 8 a<sup>u</sup> iv, b<sup>u</sup>

kasaya, monk's yellow robe Th 8 a<sup>u</sup> u iv  
 b<sup>v</sup>

\*karmkarana, punishment work H 3 a

Kinnara, pr n of a class of mythological  
 beings Th 2 a<sup>u</sup> u

\*kim anuśamsa, punishment lesson H 3 a

Kirttiya (*Krttika*), pr n of an a ten m  
 Th 9 a<sup>v</sup>

\*kirtī sabda sloka, verse of praise H 10  
 (56) a<sup>u</sup>

Kubera, pr n of the god of wealth, H  
 5 a<sup>v</sup>

\*Kumarabhadra, pr n of a person H  
 11 b<sup>u</sup>

\*kumara bhuta, royal prince L 2 a<sup>u</sup> v  
 kumaraka bhuta, in the condition of

youth Th 10 b<sup>u</sup>

Kumbhanda, pr n of a class of mytho-  
 logical beings H 5 b<sup>u</sup>

kula putra, noble youth and kula duhitr,  
 noble maiden Th 7 (2) a<sup>u</sup> 10 a<sup>u</sup> 1 10  
 a 11 a<sup>u</sup> b<sup>u</sup> &c

kuśala, good proper w th *asana*, H 1 a<sup>v</sup>  
*carya* Th 6 b<sup>v</sup> *dharma* P 16 a<sup>v</sup> b<sup>u</sup>

kusala mula (plur) stock of merit Th 4  
 b<sup>u</sup> see *akusalamula*

kutāgara śāla, hall of a pagoda Th 1 a  
 b<sup>u</sup>

kṛta kṛtya, having attained one's ideal H  
 7 a<sup>v</sup>

kṛtālaya, who has made his abode H 5 a<sup>v</sup>

kṛti, poetic composition H 13 (3) b<sup>v</sup>

koṭi nyuta, many tens of millions P 11 b<sup>u</sup>  
 Th. 11 a<sup>v</sup>

\*kotūhala, curiosity Th 5 a<sup>u</sup>

krama, astrological progression Th 9 b<sup>v</sup>

kramanti, they attack Th 2 b<sup>u</sup> ix

\*kriyāvaśtu, means of acquiring H 4 (2) a<sup>v</sup>

\*kṣamati mūlyam, equals in value L  
 254 b<sup>u</sup>

\*kṣayātā, state of decay Th 6 b<sup>u</sup> v  
 kṣānti, patience P 17 b<sup>u</sup> kṣ<sup>o</sup> pāra-

mitā, perfect exercise of p P 9<sup>ai</sup>,  
ks<sup>o</sup> vadin, upholding p P 9<sup>av</sup>  
ksina, extinct, with *asraia*, *jati bhara*, q v  
ksura, knife (i), Th 9<sup>av</sup>  
ksetra, sphere, subject with *vyula* array,  
P 6<sup>ai</sup>, 13<sup>bv</sup> vi, ksetra-āksetra, what is  
and what is not a theme, H 13 (1)<sup>ai</sup>

## Kh

khandi-krtva, in broken pieces (of food)  
H 1<sup>aviii</sup>

\*Kharusta, pr n of a Rishi Th 9<sup>bv</sup>

## G

Ganga, pr n of a river, Th. 2<sup>aviii</sup> P  
6<sup>av</sup> v 7<sup>bv</sup>, 10<sup>aviii</sup> iv 14<sup>av</sup>, 15<sup>ai</sup>, 17<sup>bv</sup>,  
G<sup>o</sup>-rajas, sand of G., Th 7 (2)<sup>bv</sup>  
gandha, smell Th 7 (1)<sup>bv</sup> iv, P 2<sup>bv</sup>, 6<sup>ai</sup>  
9<sup>av</sup>

Gandharba, pr n of a class of mythological  
beings Th 2<sup>ai</sup>, 9<sup>ai</sup>, 10<sup>bv</sup>, P 19<sup>bv</sup>  
with *asaya* Th 6<sup>bx</sup>

Gandhari, pr n. of a fem deity Th. 10<sup>bviii</sup>  
gambhira, profound, Th 7 (2)<sup>av</sup> 15<sup>vi</sup>  
10<sup>bv</sup>

garbhādana, impregnation Th 9<sup>aviii</sup>

gatha, a kind of verse, Th 2<sup>aviii</sup>, 5<sup>ai</sup>,  
7 (2)<sup>ai</sup>, P 6<sup>bv</sup> v, 16<sup>ai</sup>, 19<sup>ai</sup>

guna, excellence virtue, Th 2<sup>av</sup>, 6<sup>bv</sup> vii ix  
gu<sup>o</sup>-dharma, principles of virtue Th 8<sup>av</sup>

\*guhya marga, secret path Th 9<sup>av</sup>

grhapati, householder, Th 2<sup>av</sup> iv vi

go kantaka, difficult cattle path, H 12 (3)  
ai

go-dohana, time of milking cows, H 9<sup>av</sup>  
gocara, object (of sense or mind) Th 7 (2)  
av 15<sup>ai</sup>, gaucara, Th 7 (1)<sup>bv</sup>

gaurava, respect L 260<sup>bv</sup>

\*grantha-bhava, bondage H 7<sup>av</sup>

graha, planet Th 9<sup>bv</sup> ix

grama, village Th 7 (1)<sup>ai</sup>, grama-caura,  
thieves (living) in a deserted village, Th

7 (1)<sup>ai</sup> See *sūnya grāma*

graha, (logical) 10<sup>ai</sup> vii g of something with  
*atma jra pinda pudgala satva* q v

## Gh

ghora, dreadful, Th 2<sup>aviii</sup> ix

ghosa, sound (of words) P 17<sup>ai</sup>

## C

cakravartin, emperor, P 17<sup>av</sup>

caksu, masc., eye, sight, with *dharma* Th

10<sup>ai</sup>, with *indriya*, anom in *calstendriya*  
Th 2<sup>ai</sup> 7 (1)<sup>av</sup>

caksus, neut *id*, H 4 (1)<sup>aviii</sup>, P 14<sup>aviii</sup> iii,  
with *dharma*, *prajña buddha*, *mamsa*  
q v, caksusman, seeing person, H 8<sup>bv</sup>  
iv P 9<sup>bv</sup>

\*Catuhśataka, pr n of a hymn H 13 (3)<sup>bv</sup>  
catvara, square H 1<sup>bviii</sup> viii

\*Candra surya-vimala-prabhāsa śrī, pr  
n of an Arbat L 2<sup>aviii</sup> iv (transl)

\*candr-ōpama, resembling the moon, H  
8<sup>av</sup>, 15<sup>ai</sup>

carana, conduct, L 209<sup>av</sup>

cari, moving Th 11<sup>ai</sup>

\*carima kala, last time, Th 2<sup>bx</sup>

carimika, last time P 11<sup>ai</sup> 15<sup>ai</sup>

cavitva, having left L 209<sup>aviii</sup>

caksusa, comely, H 12 (4)<sup>ai</sup> 15<sup>ai</sup>

\*catu dvīpika (dīpai<sup>o</sup>), four continental  
Th 11<sup>ai</sup> i iii

catuspadika (gat/a) (verse) consisting of  
four parts P 7<sup>bv</sup>, catuspadi, *id*, P

16<sup>ai</sup> catuspada, *id* P 5<sup>bv</sup> v

carya, conduct with *kusala* Th 6<sup>bv</sup> i

citta, mind thoughts H 1<sup>av</sup> 15<sup>iv</sup>, Th.  
2<sup>ai</sup>, 4<sup>av</sup> v vi 15<sup>vi</sup> 7 (2)<sup>av</sup>, L 3<sup>av</sup>

P 2<sup>ai</sup>, 6<sup>av</sup> ii 9<sup>av</sup> 14<sup>bv</sup>, citta dhara,  
flow of thoughts, P 14<sup>bv</sup> v, cittōtpada,

see *bodhi*, cittōtpadika, see *prathama*.

Citra, pr n of an asterism Th 9<sup>aviii</sup>

\*cintikata, the way of thinking Th 10<sup>av</sup>

\*Cimba, pr n of a person H 5<sup>bv</sup>

civara, monk's robes H 3<sup>ai</sup> with *lalpa*  
q v

\*cuti[ka], small Th 11<sup>av</sup>

cetas, mind L 3<sup>av</sup>, with *vimukti* q v

caitya, shrine P 11<sup>aviii</sup>, \*c<sup>o</sup>-bhūta, P  
6<sup>bv</sup>

\*codana-vastu, cause of accusation H.  
4 (2)<sup>av</sup>

caura, thief, see *grama*

## Ch

chanda, lust desire, H 4 (1)<sup>ai</sup>

chaya, shadow Th. 9<sup>ai</sup>

chid, severed, H 7<sup>av</sup> iii v, with *pranayana*  
*dhara*, *samyajana* q v

chidra, hole cavity, H 13 (1)<sup>bv</sup>

## J

Jagamnatha, lord of the *pranayana*  
Buddha H 13 (3)<sup>av</sup>

- jaṅgama (lit moving being), man, H 13 (1) a<sup>III</sup>  
 \*janapada-pradeśa, part of a country, Th 1 a<sup>I</sup>, b<sup>I</sup>  
 \*jara-maran ābhūhita, afflicted with old age and death, Th 5 b<sup>V</sup>  
 \*jar-ōda-pana, old disused well H 8 b  
 jarayu-ja, viviparous, P 2 a<sup>V</sup>  
 \*jaladayate, it acts as a runccloud H 12 (2) b<sup>V</sup>  
 jati, birth, i.e. birth, with *ksīna*, L 3 b<sup>V</sup>, with *śata*, P 9 a<sup>V</sup>  
 jatu, certainly, Th 2 a<sup>I</sup>, b<sup>II</sup> n  
 \*janiya, knowing Th 11 a<sup>I</sup>  
 jighamsu, revengeful, H 12 (3) a<sup>V</sup>  
 Jina, conqueror, epithet of Buddha, Th 7 (2) b<sup>V</sup> (transl.)  
 Jista (*Jyestha*), pr n of an asterism, Th 9 a<sup>III</sup>  
 jihma, unsuccessful, defeated, Th 2 b<sup>II</sup>  
 \*jihv-ēndriya, sense of the tongue taste Th 7 (1) b<sup>I</sup>  
 jiva, living being in \*jiva graha, P 17 a<sup>I</sup>,  
 \*jiva-drsti, P 19 a<sup>I</sup>, \*jiva-drstika, P 10 b<sup>V</sup> jiva-samjñā, P 2 b<sup>V</sup>, 8 b<sup>II</sup> m, 9 a<sup>V</sup> v  
 \*jēstha-putra, eldest son, Th 2 b<sup>I</sup>  
 jñāna, knowledge, Th 6 b<sup>III</sup> 8 b<sup>I</sup>, 10 a<sup>V</sup> v,  
 P 8 a<sup>II</sup> \*jñan-ābhisamaya, comprehension of true knowledge, H 3 b<sup>V</sup>, \*jñan-āloka, having the light of knowledge H 12 (1) b<sup>V</sup>  
 \*Jyoti-surya-gandha-obhasa-śrī, pr n of an Arhat, Th 5 a<sup>II</sup> m b<sup>V</sup>

## T

- \*tathata, the truth of things, in ta°-vadin, P 9 b<sup>V</sup> See *bhuta tathata*.  
 \*tathatva, same as *bhuta tathata* q v Th 2 a<sup>V</sup>  
 Tathāgata, lit so-come epithet of Buddha P 2 a<sup>I</sup> 7 a<sup>V</sup> v &c Tathagata-garbha, the womb of T, Th 3 a<sup>II</sup> Tathāgata-āyupramāṇa-nirdeśa, pr n of a chapter, Th 11 a<sup>I</sup> v  
 tapas, asceticism Th 8 a<sup>V</sup>, b  
 tama (*amas*) in \*tama-sphuta, touched by darkness Th 5 b<sup>V</sup>, \*tam-āvrta, overcome with gloom, Th 6 a<sup>V</sup>  
 taratu, may it be effective as protection, Th 10 b<sup>V</sup>  
 tārakā, star P 19 b<sup>II</sup>  
 timira, complete blindness (third stage of cataract), i 19 b<sup>I</sup>

- \*tiryag-yoni-gata, brute animal, Th 46<sup>V</sup> v  
 tira, bank (of a river), Th 10 b<sup>III</sup>  
 tirtha, bathing ghat, place of pilgrimage, H 13 (1) a<sup>III</sup>, see *punya*  
 turya (*tūrya*)-svara, sound of music, Th 6 b<sup>I</sup>  
 \*tr-apāya, three places of suffering, Th 5 b<sup>V</sup>  
 trpyate, is satisfied, Th 3 a<sup>IV</sup> v  
 trsnā, desire, H 4 (1) a<sup>V</sup>, b<sup>I</sup>, trsnā-ksaya-rata, delighting in the rooting out of desires, L 3 b<sup>V</sup>  
 \*trśahasra, three thousand, L 253 b, 254 b<sup>II</sup>, P 16 b<sup>I</sup>, 18 a<sup>V</sup>, with *mahasahasra*, q v  
 teja (*tejas*) power, Th 2 b<sup>II</sup>  
 tejas fire, in tejo-dhatu, element of fire, H 4 (1) a<sup>V</sup>  
 tomara, lance, Th 6 b<sup>V</sup>  
 trasa, terror, Th 2 b<sup>III</sup>  
 \*trai-vacitva (*upasampada*) (initiation) upon the threefold declaration (of taking refuge), H 3 b<sup>V</sup>  
 \*trai-vidya, lit threefold science, brahmanic theology H 7 b<sup>III</sup>

## D

- damsa-maśaka, stinging fly, Th 6 a<sup>V</sup>, b<sup>I</sup>  
 \*daksina-diśa, southern quarter, da°-patha, id Th 3 b<sup>I</sup> 9 b<sup>I</sup>  
 \*daksina-pathaka, southern Th 3 b<sup>II</sup>  
 dagdha, burnt, Th 8 a<sup>V</sup>  
 danda-śikya, staff and string, H 2 b<sup>I</sup> v  
 Dadhimukha, pr n of a Yaksha, H 5 b  
 dama, temperance, Th 4 a<sup>II</sup>  
 dāmya, young unbroken bull, L 259 a<sup>V</sup>  
 darśana, insight Th 8 b  
 dana, gift, charity H 4 (1) b<sup>V</sup>, Th 4 a<sup>I</sup>, P 2 b<sup>V</sup> v, 6 b<sup>I</sup>, 16 b<sup>II</sup> 17 b<sup>I</sup>, with *parityaj* P 9 b<sup>V</sup> 10 a<sup>I</sup>, dāna-parityāga, giving away of gifts P 9 b<sup>II</sup>  
 danamaya, won by liberality H 4 (2) a<sup>V</sup>  
 dāyakatas, on the giver's side H 4 (1) b<sup>V</sup>  
 divya, celestial, Th 11 b<sup>V</sup>, with *caudra* heavenly vision, P 14 a<sup>II</sup> b<sup>II</sup>  
 Dipamkara, pr n of a former Buddha, P 11 b<sup>I</sup>, 13 a<sup>I</sup>  
 duḥkha-sāgara, ocean of pain, Th 7 (2) b<sup>V</sup>  
 durgati, misfortune, Th 2 b<sup>III</sup>  
 durbhikṣā, famine, H 10 (27) b<sup>V</sup>, \*bhikṣa, Th 2 b<sup>II</sup>  
 duḥkṣhaka, apathetic, H 12 (4) a<sup>II</sup>  
 \*duṣṭāpatti, grave offence, H 3 a<sup>I</sup>  
 duhitṛ, daughter, see *lula nigāṇṭhi*.

- \**duhitṛ-mātrikā*, woman of the aspect of a daughter, H 1 *ḥvi*, \**du<sup>o</sup>-samyāñā*, name of 'daughter', H 1 *ḥvi*
- duṣya-yugma*, double-piece of cloth, Th 11 *ḥv*, transl
- \**du-sthita*, badly standing on or observing Th 8 *ḥv*
- \**Dṛdhamatī*, pr n of a person Th 10 *a<sup>i</sup>*
- drṣṭi*, *drṣṭika*, belief in, positing of, the same as *grāha*, q v, see *ātma-jīva*, *pud-gala*, *sattva*
- deva*, a *deva*, godling, H 4 (2) *ḥi*, in, Th 2 *a<sup>i</sup>*, *ḥv*, in the phrase *sa deva manuṣya* &c, P 11 *a<sup>i</sup>*, 19 *ḥv*, with *śaṣya*, Th 6 *ḥv*, with *guru*, Th 9 *ḥvi*
- devatā*, tutelary deity, Th 3 *ḥvi*
- \**dēvaś*, *dēvaś*; Th 9 *a<sup>i</sup>*
- dohana*, milking, H 9 *a<sup>v</sup>*, see *go-dolāna*
- \**dauryatmā*, misery, H 13 (3) *a<sup>i</sup>*
- \**dauryabarnika*, bad mark, Th 2 *ḥv*
- dvara* (*dhara*), doorway, H 1 *ḥvi*, *dvara-śāla*, porch before door, H 1 *ḥvi*
- dvitīyaka*, fever of every other day, Th 10 *ḥv*
- dvīpika* (*dbi<sup>c</sup>*), continent, Th 11 *ḥv*
- dvesa*, hatred, H 4 (1) *ḥv*
- \**dvaipika* (*dba<sup>i</sup>*), continental Th 11 *ḥv*

## Dh

- dhana*, treasure, see *sapta-dhana*
- Dhanistha*, pr n of an asterism Th 9 *a<sup>v</sup>*
- dharma* (in Mahayanist ontology) norm of existence (1) the unconditioned, absolute, noumenal, (sing) Th 4 *ḥv*, (plur) Th 2 *a<sup>v</sup>*, with *ātma* representing the Absolute, Th 7 (2) *ḥvi*, *ahara* the Absolute as one's food Th 3 *a<sup>v</sup>*, *laya*, noumenal body (one of the *trikaya* and opp *rupakaya*, q v), H 12 (4) *a<sup>i</sup>*, Th 7 (2) *a<sup>i</sup>*, *caḥsa* the eye to recognize the noumenal, Th 10 *ḥv*, P 14 *a<sup>v</sup>*, *dhātu*, the noumenal world, the Absolute Th 7 (2) *ḥvi*; *śabda*, word expressive of the noumenal, Th 2 *a<sup>v</sup>* — (2) the conditioned, particular, phenomenal, a thing an object, (sing) P 7 *a<sup>v</sup>*, 13 *a<sup>v</sup>*, 16 *a<sup>v</sup>*, 17 *ḥv* (plur) P 13 *a<sup>v</sup>*, *ḥv*, 16 *a<sup>v</sup>*, *ḥv*, L 253 *a<sup>v</sup>*, 3 *a<sup>v</sup>*, with *samyā*, notion of phenomenal things P 19 *a<sup>v</sup>*
- dharma* (in Buddhist ethics), (1) doctrine, principle, duty, Th 7 (1) *a<sup>i</sup>*, P 9 *ḥv*, 10 *ḥv*, 15 *ḥv*, (technical term for), H 4 (1) *a<sup>i</sup>*, with *ararāna* hindrance Th 8 *a<sup>i</sup>*, *pada*,

- category, H 4 (1) *a<sup>i</sup>* — (2) body of Buddhist principles (disciplinary and doctrinal) Buddhist Law, Norm, Rule, with *abhiśamaya* understanding, Th 11 *ḥv*, *śaṣya*, loss, Th 6 *ḥvi*; *cakra*, wheel, L 260 *a<sup>i</sup>*, *śaṣnā* exposition, P 15 *ḥv*, *paryāya* sermon, L 260 *a<sup>i</sup>*, *ḥv*, 2 *a<sup>v</sup>* (transl), P 7 *ḥvi*, 8 *a<sup>v</sup>*, 10 *ḥv*, *ḥv*, *ḥv*, preacher, L 259 *a<sup>i</sup>*; *megha*, cloud Th 3 *ḥv*, *śaṣnā*, destruction, P 17 *ḥv*
- dharma*, condition, practice, order H 10 (56) *a<sup>i</sup>*, *ḥv*, (57) *a<sup>i</sup>*, 12 (4) *ḥv*, 13 (1) *ḥv*, 13 (2) *a<sup>v</sup>*, L 3 *a<sup>v</sup>*, *ḥv*, Th 2 *ḥv*, 5 *ḥv*, 6 *ḥv*
- dhāṭu*, condition state Th 3 *ḥv*, relic, Th 7 (2) *ḥv*, element, H 4 (1) *a<sup>v</sup>*, Th 4 *a<sup>v</sup>*, system, P 18 *ḥv* See *dharma*, *nirvana* *śoka*
- dharaṇi*, clarm, Th 11 *a<sup>v</sup>*
- dhavati*, it makes for, Th 7 (1) *ḥv*, *dhavate*, Th 7 (1) *ḥv*
- \**dhūdi* (*śkr dhūdi*), dust Th 6 *a<sup>v</sup>*
- \**Dhṛtiśrastra*, pr n of a Lokapala H 5 *a<sup>v</sup>*
- dhyaṇa*, mystic meditation Th 8 *ḥv*
- dhvaja*, banner, Th 8 *a<sup>v</sup>*, *ḥv*
- dhvasta*, passing away (of the rains) Th 3 *a<sup>v</sup>*

## N

- naksatra*, lunar asterism, Th 9 *ḥv*
- Naksatra-raja-samkusumita*, pr n of a person, L 2 *a<sup>v</sup>*
- nadi-tira*, bank of river Th 10 *ḥv*, *nadi-durga*, impassable hole in a river H 8 *ḥv*
- \**Nandimbala* (*i*), pr n of a person, P 19 *ḥv*
- naya*, argument Th 7 (1) *a<sup>v</sup>*
- \**nayuta*, myriad, Th 11 *a<sup>v</sup>*, L 259 *a<sup>v</sup>*, 260 *a<sup>v</sup>*, 2 *a<sup>v</sup>*, for *nayuta*, q v
- nara*, man, Th 7 (1) *ḥv*, \**nara-kumjara*, eminent man, Th 3 *ḥv*
- nāvaka*, new moon H 8 *a<sup>v</sup>*, *ḥv*
- nāga*, a class of mythological beings serpents H 6 *a<sup>v</sup>*, Th 2 *a<sup>v</sup>*, *ḥv*, \**nāga-raja-duhitṛ*, daughter of a king of them, L 253 *ḥv*, 254 *ḥv*
- nāda*, noise Th 10 *ḥv*
- nāna-bhava*, of various conditions, P 14 *ḥv*, *nāna-varṇa*, of various colours, Th 3 *ḥv*
- \**nāsthika*, (fruit) without stones (or seed) H 3 *a<sup>v</sup>*
- nāśattva*, without being, P 13 *ḥv*, 16 *a<sup>v</sup>*
- nīkaśa*, touchstone, H 12 (2) *a<sup>v</sup>*
- nigacchati*, he falls into, Th 8 *a<sup>i</sup>*

- \*Nigrantha (for *nirgr*<sup>o</sup>) pr n of a sect, H 6<sup>biv</sup>
- nidana, cause of existence, P 15<sup>aiv</sup>
- nidhana, defect, absence, Th 7 (2) <sup>biv</sup>
- Nidhana, pr n of an asterism Th 9<sup>aiv</sup>
- nimantrana, invitation H 12 (3) <sup>aiv</sup>
- nimitta, omen sign H 16<sup>viii</sup>, Th 3<sup>aiv</sup> nim<sup>o</sup> samjñā, P 2<sup>biv</sup>
- niyama, course of asceticism, Th 8<sup>biv</sup>
- niyuta, myriad P 11 <sup>biv</sup>, see *nayuta*
- niraya, hell, Th 2 <sup>biv</sup>
- nirasaṃvaya, unswayed by the action of the senses, H 7<sup>aiv</sup>
- nirupādāna, without attachment to life, H 7<sup>aiv</sup>
- nirodh ānudarśin, perceiving annihilation, L 3<sup>biv</sup>
- nirjiva, without life P 13<sup>biv</sup> nirjivatva, I 16<sup>aiv</sup>
- \*nirdisamana, being expounded, Th 10<sup>aiv</sup>
- nirūṣṭa, expounded Th 11<sup>biv</sup>
- nirdeśa, exposition Th 11<sup>aiv</sup>
- nirūṣṭa karaṇa, making no distinction Th 3<sup>biv</sup>
- nirbhāsa, radiance Th 11<sup>aiv</sup>
- nirvāṇa rati, enjoying extra pleasures of their own devising H 4 (2) <sup>biv</sup>
- nirvāṇa dhatu, state of Nirvāṇa, P 2 <sup>biv</sup>
- nirvāṇa (nirvāṇ<sup>o</sup>), innocuous, Th 2<sup>aiv</sup>
- \*nirvāṇa, seated on Th 11<sup>biv</sup>
- niradyā, session of monks H 1<sup>aiv</sup>
- nirāṇa (for *niṣaṇna*) senteḥ Th 11<sup>biv</sup>
- nirāṇa, he sits, I 18<sup>aiv</sup> nirāṇatvaya, H 1<sup>aiv</sup>
- \*nirāṇāya, free from moral stain Th 8<sup>aiv</sup>
- \*nirāṇāya, free from doubt H 6<sup>biv</sup>
- \*nirāṇāya, without outward reality P 13<sup>biv</sup>
- nirāṇāya, Nirvāṇa Th 3<sup>biv</sup>
- \*Nirāṇa (I), pr n of a person P 19<sup>biv</sup>
- nirāṇa, without self P 13<sup>biv</sup>, with *dharmā* P 16<sup>aiv</sup>, 17<sup>biv</sup>
- \*nirāṇāya, devoted to Nirvāṇa H 9<sup>aiv</sup>
- P
- pakva, cooked food H 3<sup>aiv</sup>
- pakva, party of, partisan in pakva-vipakva-āṣṭa, being in opposition to the partisans and pakva āṇukūla, well-disposed towards partisans Th 8<sup>biv</sup>
- pacanti, they mature, Th 4<sup>aiv</sup>

- pañca-daśama, fifteenth Th 11<sup>aiv</sup> pañca śata, five hundred (monks) H 7<sup>aiv</sup>
- pañcādaśī, fifteenth day H 7<sup>aiv</sup>
- \*pañcaka-sada, five kinds of decay Th 5<sup>aiv</sup>
- \*pañcama-samgha, congregation of five, H 3<sup>biv</sup>
- pandita savant Th 6<sup>biv</sup>
- padam karita, made to set foot, H 12 (2) <sup>aiv</sup>
- padaka, familiar with the words (of holy writ) H 6<sup>biv</sup>
- paramānu, atom Th 11<sup>aiv</sup> vi vii viii <sup>biv</sup>
- p<sup>o</sup>-samcaya, P 18<sup>aiv</sup> <sup>biv</sup>
- \*paravatta, obedience, H 12 (2) <sup>aiv</sup>
- \*parasamcetanā, consciousness of others H 4 (1) <sup>biv</sup>
- parikirtana, laudatory announcement with *gana*, Th 2<sup>aiv</sup>, with *nara* Th 2<sup>aiv</sup>
- \*parikirtayisyam (Pali future) I shall chant the praises Th 2<sup>aiv</sup>
- \*parigrahetavya, to be received, P 18<sup>aiv</sup>
- parityajati with *danam*, he gives away distributes P 9<sup>biv</sup> parityajya and parityajet, with *parityajati*, P 9<sup>biv</sup>, 10<sup>aiv</sup>, 19<sup>aiv</sup>
- \*parityaga, giving away with *dana* q v See *parityajati*
- parinirmita, created H 4 (2) <sup>biv</sup>
- parinirvāpayisyā, I shall cause to attain Nirvāṇa I 13<sup>biv</sup> parinirvāpita, P 2 <sup>biv</sup>
- parinirvāṇa, wholly extinct L 260 a, <sup>biv</sup>
- parinirvāṇa, actualness existence in fact P 15<sup>aiv</sup>
- \*parindana, favour, P 2<sup>aiv</sup>
- \*parindita, favoured P 2<sup>aiv</sup>
- \*paripak āndriya, having matured senses, Th 4<sup>biv</sup>
- \*paripacaka, maturing Th 4<sup>biv</sup>
- paribhava, contemptuousness H 10 (56) <sup>aiv</sup>, <sup>biv</sup>
- paribhūta, overcome P 11<sup>aiv</sup>, paribhūtatā, P 11<sup>aiv</sup>
- paribhoga, enjoyment, Th 4<sup>aiv</sup>
- parimocita, emancipated P 16<sup>biv</sup>
- parivarta, chapter Th 7 (1) <sup>aiv</sup>, 7 (2) <sup>aiv</sup>, (astrological) revolution, Th 9<sup>biv</sup>
- parivartati, it turns round Th 9<sup>biv</sup>
- parivāsa, probation H 3<sup>aiv</sup>
- pariśuddha, perfectly pure H 4 (2) <sup>aiv</sup>
- parisaṇ, community, H 6<sup>biv</sup> see *parisaṇ*
- pariśkāra, requisite of milk H 3<sup>aiv</sup>
- \*pariyāpānuyāt, he shall study, I 10<sup>biv</sup>

19<sup>li</sup>, paryavāpayati, P 11 a<sup>iv</sup>, parya-  
vāpsyanti, P 10 <sup>liii</sup>, 11 <sup>liiv</sup>, parya-  
vaptum, P 11 a<sup>i</sup>  
paryāya, sermon exposition, see *dharma*  
parśa (*parśad*), congregation, Th 9 <sup>liiv</sup>, see  
*parisad*  
paścat-purāḥ, behind and before, H 1 <sup>lii</sup>  
\*paścimika, last, final P 11 <sup>lii</sup>  
pāpa, inauspicious, Th 6 a<sup>iv</sup>, with *stara*,  
Th 6 <sup>lii</sup>  
pāpikā drsti, false doctrine, H 3 a<sup>i</sup>  
pāraṅga, with \**guna*, past master in all  
virtues, Th 9 <sup>liiii</sup>  
pāramitā, perfect exercise (of virtue), P  
8 <sup>liiv</sup>, with *lāṅti*, *prajña*, q v See  
*bhumi*  
paripuri, fullness, Th 4 a<sup>lii</sup>  
pinda, morsel, as almsfood, with *carika*-  
vṛtta, rule about collecting, H 1 <sup>liii</sup>,  
with *pāta-vṛtta*, rule concerning alms-  
food, H 1 <sup>liii</sup>  
pinda, matter, with *graha* P 18 <sup>liiv</sup>  
\*pitṛjñāta, honouring one's father, H 10  
(56) <sup>liiv</sup>  
\*punya-kriya-vastu, way of acquiring  
religious merit, H 4 (2) a<sup>vi</sup>, punya-  
tirtha, place of pilgrimage for acquiring  
religious merit, H 13 (1) a<sup>iii</sup>, punya-  
skandha, store of religious merit P  
6 <sup>liiv</sup>, 10 a<sup>iii</sup> <sup>liiv</sup>, 11 <sup>liiv</sup>, 15 a<sup>iii</sup> <sup>liiv</sup>  
16 <sup>liii</sup>, 18 a<sup>ii</sup>  
puṅgava, individual, person, H 4 (2) a<sup>vi</sup>  
6 <sup>liii</sup>, 13 (1) <sup>liiv</sup>, with \**graha* P 17 a<sup>i</sup>,  
*drsti* P 19 a<sup>i</sup>, \**drstika* P 10 <sup>liiv</sup>, \**samjña*  
P 2 <sup>liiv</sup>, 8 <sup>liii</sup> <sup>liiv</sup> 9 a<sup>ii</sup> <sup>liiv</sup>  
Punarvasi (*punarvasu*) pr n. of an  
asterism, Th 9 a<sup>iii</sup>  
\*purasthapitva, having set in front, Th  
2 <sup>liiv</sup>  
*purāṇaka*, old Th 2 <sup>liii</sup>  
purusa dāmya, unbroken-bull like man,  
L 259 a<sup>vi</sup>  
puskara, (plant) growing in a pond, H 3  
a<sup>vi</sup>  
\*putumukti, foul discharge (of the body)  
H 13 (2) a<sup>i</sup>  
Purva-asada (*°dha*), pr n. of an asterism  
Th 9 a<sup>iv</sup>  
\*purva-carya, previous course (of life) L  
260 <sup>liiv</sup>  
\*purva-janmika (*larma*) (acts) done in  
a previous existence P 11 a<sup>vi</sup>

Purva-phalguni, pr n. of an asterism,  
Th 9 a<sup>v</sup>  
\*Purva-bhadravati, pr n. of an asterism,  
Th 9 a<sup>i</sup>  
purva-yoga, old time story, Th 5 a<sup>ii</sup>  
prthag-jana, common people, P 17 a<sup>ii</sup>,  
19 a<sup>i</sup>  
prthivi-pradeśa, part of the earth, P 6 <sup>lii</sup>,  
11 a<sup>ii</sup>, prthivi-rajasa, dust of the earth,  
P 7 a<sup>ii</sup> <sup>li</sup>  
paurasa, semen virile, Th 3 a<sup>ii</sup>  
prakṛti, class H 12 (3) <sup>li</sup>  
pracura, effective Th 9 a<sup>iii</sup>  
prajanami, I know P 14 <sup>liiv</sup>, prajānitu-  
kāma, desirous of knowing, Th 7 (2) a<sup>v</sup>,  
<sup>liii</sup>  
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prajña-caksus, eye to recognize wisdom  
P 14 a<sup>ii</sup> <sup>liiv</sup>, prajñā paramitā, perfect  
exercise of wisdom P 7 a<sup>iii</sup> <sup>liiv</sup>, 16 <sup>liii</sup>,  
19 <sup>liiv</sup>, \*prajña-vimukti, emancipation  
of intellect, L 3 a<sup>v</sup>  
Prajñakuta, pr n. of a person, L 253 a<sup>iv</sup> <sup>vi</sup>  
254 <sup>liiv</sup>  
pranidhāna, vow L 260 <sup>lii</sup>  
\*pratigrhitavya, to be received, H 1 <sup>liii</sup>,  
\*pratigrahetavya, P 2 a<sup>ii</sup> <sup>v</sup>  
pratinisarga, renunciation L 3 <sup>liii</sup>  
pratipatya (*°padya*), practicing Th 8 a<sup>ii</sup>  
pratipadyeya, he should possess Th 2 a<sup>iii</sup>  
pratibaddha, entangled, Th 11 a<sup>x</sup> <sup>li</sup>  
pratibimbayet, one may compare H  
13 (1) <sup>liiv</sup>  
pratibodhita, proficient, Th 3 a<sup>ii</sup>  
pratibhāna, utterance Th 2 a<sup>vi</sup>, °bhāna-  
vanto, eloquent Th 2 <sup>liii</sup>  
\*pratilabhati (parasm.) he obtains Th 2 a<sup>v</sup>,  
\*pratilabhitva, having attained Th 2  
a<sup>vi</sup>, pratilabheta, P 17 <sup>liiv</sup> prati-  
labdha, Th 2 a<sup>v</sup>  
Pratilambha, re-obtainment, H 4 (1) <sup>lii</sup>  
Pratilabha, obtainment, Th 11 a<sup>vi</sup> <sup>vi</sup>  
\*prativartaka, thoughts in mind, L 259 a<sup>i</sup>  
Pratisthiḥ (Skr *pratiṣṭhita*) he relies on  
P 2 <sup>lii</sup> \*pratiṣṭhitva, P 2 <sup>liiv</sup>, pra-  
tisthita, firmly standing on, P 2 <sup>liiv</sup>, 6 a<sup>i</sup>,  
9 a<sup>vi</sup>, <sup>liii</sup>, L 3 a<sup>i</sup> See *rupa*  
Pratisevate, he provides himself with, H  
4 (1) a<sup>i</sup>  
Pratitya samutpada, chain of causation,  
Th 8 <sup>liii</sup>  
Pratiseṇa (i), with reverence, H 1 a<sup>ii</sup>

pratyaksa jñāna, manifest knowledge, Th 10 a<sup>v</sup>

pratyaya, doctrine Th 5 a<sup>i</sup> \*pratyaya-sambhava, rise of consciousness Th 7 (1) b<sup>v</sup>

pratyāśrausit, he listened P 2 a<sup>v</sup>

pratyatmam nirvati, he is individually extinguished L 3 b<sup>v</sup>

\*pratyarthika, adversary Th 2 a<sup>x</sup>

pratyutthana, rising from seat to receive any one H 10 (56) b<sup>u</sup> v

\*pratyutpanna buddha, realized Buddha Th 4 a<sup>i</sup> v 7 (2) a<sup>u</sup> v, P 14 b<sup>v</sup>

pratyudgamana, advancing to meet any one H 10 (56) a<sup>v</sup>

\*pratyupasthahe (Skr *pratjupasthet*) I should rely on P 19 a<sup>v</sup>

pratyeka buddha, self contained Buddha Th 3 b<sup>v</sup>

prathama cittōtpadika, one in whom the first thought (of reaching Buddhahood) has sprung up Th 4 a<sup>v</sup> b<sup>v</sup>

pradaksini karaniya, to be respectfully circumambulated P 11 a<sup>u</sup>

\*pradusta citta, having a depraved mind Th 2 b<sup>u</sup>

prapatinsu, they fell Th 11 b<sup>x</sup>

prabhavita, strong Th 3 a<sup>u</sup>

\*prabhatayām (fem) at daybreak P 9 b<sup>v</sup>

\*prabhāsa kara, causing enlightenment H 6 b<sup>i</sup>

prabhonti (*prabhanti*) they are able Th 2 b<sup>v</sup>

pramana, durat on (of life) Th 11 a<sup>i</sup> iv

pralāpa, talk H 13 (2) b<sup>u</sup> See *asat*

pravartayinsu, they moved forward Th 11 a<sup>x</sup>

pravāda, utterance Tl 2 a<sup>v</sup>

\*pravāraṇa the Pravarana ceremony with *śāstra* pr n. of a text H 7 b<sup>v</sup>, with *śāyana* inhalation of H 3 a<sup>v</sup>

pravivoka, solitude L 3 b<sup>v</sup>

pravrajita, who has abandoned the world Tl 8 a<sup>i</sup>

praśamsita, praised Tl 2 b<sup>x</sup>

praśānta, calm Th 4 b<sup>u</sup>

praśna, question H 4 (1) b<sup>u</sup> praśna-vyākaraṇa, explanation of queries H 3 b<sup>v</sup> See *ujasampada*

\*Prasāda-pratibhōdabhava, pr n. of a *śūtra* H 13 (1) a<sup>i</sup>

prasthāpanā, spreading H 3 a<sup>v</sup>

prāñjali kṛtvā, with folded hands, Tl 9 b<sup>v</sup>

prānavati, living (1) Th 9 a<sup>i</sup>

pradurbhaviṃsu, they appeared Th 11 b<sup>x</sup>

\*prānta sayana, who lodges in the outskirts H 6 a<sup>u</sup>

pramuñcat, he sheds P 8 a<sup>i</sup>

\*pramoda, gladness Th 6 b<sup>x</sup>

\*pravartita, being in progress Th 2 a<sup>x</sup> b<sup>u</sup> iv v vii viii pravartayanta, Th 2 b<sup>u</sup>

prāsa, arrows Th 6 b<sup>v</sup>

prasādika, agreeable H 1 a<sup>u</sup> b<sup>v</sup>

priya vadita, affability H 4 (1) b<sup>v</sup>

prōtsahita, encouraged Th 9 b<sup>u</sup>

Ph .

Phalguni, pr n. of an asterism Th 9 a<sup>v</sup>

B

\*badīśa (*badīśa*), hook, Th 8 b<sup>v</sup>

bala kaya, bodyguard Th 5 a<sup>u</sup>

badhitum, to harass Th 2 b<sup>v</sup>

\*bimba karana, making images (of Tatā gata) H 10 (56) a<sup>v</sup>

bisama (*visama*), diverse particular P 16 a<sup>v</sup> See *sama*

Buddha, pr n. (plur) H 13 (3) b<sup>u</sup>

Th 2 a<sup>u</sup> iii b<sup>v</sup> 7 (2) a<sup>v</sup> v b<sup>u</sup>, \*buddha-

koti niyuta, myriads of B P 11 b<sup>i</sup>

buddha gocara, perception of B Th

7 (2) a<sup>v</sup> buddha cakṣus, eye of B P 14

a<sup>v</sup> buddha dharma, law of B H 12

(4) b<sup>i</sup> 13 (1) b<sup>v</sup> Th 2 a<sup>v</sup>, \*buddha-

stotra, hymn on B H 13 (2) b<sup>u</sup>

bodha, insight into the Absolute Th 2 b<sup>v</sup>

\*bodhārthika, aiming at such insight

Tl 10 a<sup>i</sup>

bodhi, knowledge of the Absolute Tl 7 (2)

a<sup>i</sup>, 10 b<sup>v</sup>, bodhi cittōpāda, fostering

a mind for such knowledge H 10 (56)

a<sup>i</sup> bodhitraya, threefold such know-

ledge Th 10 b<sup>v</sup>

bodhicaryā, bodhiśattvaślip Th 4 b<sup>u</sup>, see

*bodhisattva-caryā*

bodhisattva, a Māyānist monk L 260

a<sup>v</sup> vi Th 2 a<sup>u</sup> vii 3 b<sup>u</sup> iv v 11 a<sup>v</sup> ix

b<sup>v</sup> 1 2 a<sup>i</sup> b<sup>u</sup> 9 b<sup>u</sup> &c, bodhisattva

caryā, course of a bodhisattva L 259 a<sup>i</sup>

\*bodhisattva-yāna, id, P 2 a<sup>v</sup>, 17 b<sup>v</sup>,

19 a<sup>u</sup> See *śarāṇa*

Brahmā, pr n. of a god Th 2 a<sup>i</sup> iii 10 b<sup>v</sup>

with *śāra* perfect state Th 8 b<sup>u</sup>, with

*śāra* rank of Brahma L 251 a<sup>i</sup>

\*brāhmanyatā, living as a brahman H 10

## Bh

- bhakta, food, in bhakta-vīśarjāna, de-  
clining of food, H 1 a<sup>v</sup> v, \*bhakta-  
vṛtta, rule about eating food, H 1 a<sup>v</sup>  
\*bhagīnī-mātrika, woman of the aspect of  
a sister, H 1 b<sup>v</sup>, bhagīnī samjñā, name  
of sister, H 1 b<sup>v</sup> vii  
\*bhāni, I say, for bhāne, Th. 5 b<sup>v</sup> v  
\*Bhadra, pr n of a world system, L  
259 a<sup>v</sup> vii  
\*Bhadravātī, pr n of an asterism, Th 9 a<sup>i</sup>  
bhaya, alarm danger, H 4 (1) b<sup>u</sup>, Th 2 a<sup>ix</sup>,  
b<sup>vii</sup>  
bhayanaka, terrifying, Th 2 a<sup>x</sup>  
bhava, existence, with *āsina*, extinct, H  
7 a<sup>iii</sup>, \*bhavātibhava, continued exis-  
tence, H 4 (1) b<sup>i</sup>  
bhava, nature, condition, with *ātma*,  
*asecanaka*, *nana*, q v See *strī*  
bhavana, impregnation Th 3 a<sup>u</sup>  
\*bhasīyamāna, being spoken, Th 11 a<sup>iii</sup>  
bhikṣu, monk, H 4 (1) a<sup>vii</sup>, \*bhikṣu-  
pakva, food cooked at the wish of a monk,  
H 3 a<sup>v</sup>, bhikṣuṇī, nun H 4 (1) a<sup>vii</sup>  
\*bhukṣa, hunger Th 6 b<sup>iii</sup>  
bhujaga, serpent, Th 5 b<sup>iii</sup>  
bhūta, being existence, \*bhūta-tathata,  
true nature of being P 13 a<sup>u</sup>, bhūta-  
vādī, positing existence, P 9 b<sup>iii</sup> bhūta-  
samjñā, concept of being P 8 a<sup>v</sup>  
bhūta, proper, Th 3 b<sup>vi</sup>  
bhūmi, stage, slate, with *anāvarṇita* q v,  
\*paramita-bhūmi, stage of the perfect  
exercise of virtue, Th. 4 b<sup>ii</sup>  
bhūmi, earth ground, with *bhaga* a part  
of L 3 a<sup>i</sup>  
Bhr̥cika (Śkr *r̥scika*), pr n of an as-  
terism, Th 9 b<sup>ii</sup>  
bhramara, bee, Th 3 a<sup>v</sup>

## M

- maksika, fly, Th. 6 a<sup>v</sup>.  
Mañjuśrī, pr n of a bodhisattva, L.  
253 a<sup>i</sup> iv vi, Th. 10 b<sup>iii</sup>  
mani-ratna, excellent jewel, L. 254 b<sup>i</sup>,  
Th 11 b<sup>x</sup>  
\*madhyāhṇayata, it acts as midday, H  
12 (2<sup>v</sup>) b<sup>vi</sup>.  
madhyānta-midhana, wanting middle and  
end, Th 7 (2) b<sup>iv</sup>

- manas, mind, thought H 4 (2) a<sup>v</sup>, Th  
4 a<sup>vii</sup>, manasi-kara, contemplation,  
mental vision, Th 4 a<sup>i</sup> u vii, manasi-  
kuru, imp, contemplate P 2 a<sup>v</sup>  
mantra pada, words of a charm, Th 10 b<sup>vii</sup>  
Mandarava, pr n. of celestial coral-tree,  
Th 11 b<sup>vi</sup>  
marana, death, Th 5 b<sup>iv</sup> See *jara*.  
\*Maru-mara, pr n, Marut and Mara Th  
5 b<sup>v</sup>  
\*maśaka, mosquito Th 6 a<sup>v</sup>, b<sup>u</sup>, \*maśaka-  
mutra, urine of mosquito, Th 3 a<sup>v</sup> v vi  
masi, ink, P 18 a<sup>vii</sup>  
maharddhu, gifted with great magic  
power L 254 b<sup>vii</sup>  
mahallaka, aged monk H 2 b<sup>u</sup> u vi  
mahakaruna, great compassion H 12 (2<sup>v</sup>)  
b<sup>iv</sup>  
Mahakarna, pr n of a lakṣmī H 5 a<sup>vi</sup>  
mahakaya, with a large body, P 13 b<sup>i</sup>  
\*mahadundubhi, large drum, Th 11 b<sup>ix</sup>  
\*mahadevata, Mahadevi, Th 7 (2) a<sup>u</sup> u  
Mahaparinirvana, great decease, name of  
a Sutra Th. 3 b<sup>i</sup>  
mahapurusa, great personality, P 7 b<sup>iii</sup>  
iv v  
mahaprthivi, the great earth Th 3 a<sup>v</sup> vi  
Maharajapati, pr n of a nun L. 259 b<sup>i</sup>  
mahabhaya, great danger, Th 2 a<sup>u</sup>  
mahābhoga, large means, H 10 (37) b<sup>u</sup> v  
Mahayāna, great vehicle, L. 253 a<sup>iii</sup>, with  
*guna*, L. 253 a<sup>iii</sup>, with *sutra*, Th 3 b<sup>iii</sup>  
maharaja, great king Th 2 a<sup>iii</sup>  
Mahavana, pr n of a monastic settlement  
Th 1 a<sup>u</sup>, b<sup>iii</sup>  
\*mahavarṣa, great rain, Th 11 b<sup>vi</sup>  
\*mahavimāna, great chariot (of the sun)  
Th 4 b<sup>iii</sup>  
mahāśravaka, great disciple of Buddha,  
Th. 10 b<sup>iv</sup> See *śravaka*  
mahasattva, great being (epithet of bodhi-  
sattvas) L 260 a<sup>vi</sup>, Th 3 b<sup>u</sup> iv, 11 a<sup>vi</sup>  
vii, b<sup>v</sup>  
\*mahasahasra, consisting of many thou-  
sands P 7 a<sup>vi</sup>, 15 a<sup>i</sup>, 16 b<sup>i</sup> 18 a<sup>v</sup> b<sup>iv</sup>  
mahasutra, grand sutra Th 3 a<sup>i</sup> v, b<sup>i</sup>,  
10 b<sup>v</sup>  
Mahōraga, pr n of a class of mythological  
beings, Th 2 a<sup>iii</sup>  
mamsa (plur) flesh, P 9 a<sup>i</sup>, mamsa-  
caksus, fleshy eye, P 14 a<sup>i</sup> u  
Matr̥ceṣa, pr n of a poet, H 13 (3) b<sup>v</sup> v



\*mātr-mātrikā, woman of the aspect of a mother, H. 1 <sup>bi</sup>; \*mātrjñātā, honouring one's mother, H. 10 (56) <sup>bi</sup>; \*mātr-samjñā, name of 'mother', H. 1 <sup>bi</sup>.

mātrika, aspect, position, H. 1 <sup>bi</sup> <sup>vi</sup>.

mānāpya, degradation, H. 3 <sup>ai</sup>.

\*māyā-ccchid, destroying illusion, H. 6 <sup>bi</sup>.

Māra, pr. n. of the Evil One, Th. 2 <sup>bi</sup> <sup>vii</sup>, 5 <sup>bi</sup>, 6 <sup>ai</sup>, 8 <sup>bi</sup>.

mārge, in the regular way, H. 2 <sup>bi</sup> <sup>iv</sup> <sup>vi</sup>.

mālākāra, maker of garlands, H. 6 <sup>bi</sup>.

Mālinī, pr. n. of a female divinity, Th 10 <sup>bi</sup>.

mityatva, falsehood, H. 4 (2) <sup>ai</sup>.

\*mithyā-prahāṇa, false effort, P. 17 <sup>bi</sup>.

\*mukti-hāra, pearl necklace, Th. 11 <sup>bi</sup>.

\*mukha-darśana, beholding the face, Th. 2 <sup>ai</sup>.

muhurta (*mukūrta*), moment, Th. 9 <sup>ai</sup>.

mūtra, urine; see *maśaka*.

mūlya, value, L. 254 <sup>bi</sup>.

\*Mṛgaśīrṣi, pr. n. of an asterism, Th. 9 <sup>ai</sup>.

mṛtyu, death, deadening influence, H. 7 <sup>bi</sup>.

maitra, friendliness, Th. 8 <sup>ai</sup>.

mocaka, liberating, Th. 7 (2) <sup>bi</sup>.

\*moṣa-dharma, ways of a deceiver, H. 13 (2) <sup>ai</sup>.

moha, infatuation, H. 4 (1) <sup>bi</sup>.

\*mauna-prāpta, one who has attained the state of Muni, H. 6 <sup>ai</sup>.

## Y

Yaksa, pr. n. of a class of mythological beings, Th. 2 <sup>ai</sup> <sup>iii</sup>, <sup>bi</sup>, 6 <sup>bi</sup>.

yantra, instrument, Th. 7 (1) <sup>bi</sup>.

Yama, pr. n. of god of netherworld, H. 5 <sup>ai</sup>, with *derat*, Th. 9 <sup>ai</sup> <sup>vii</sup>.

Yaśodharā, pr. n. of a sun, L. 259 <sup>ai</sup>, <sup>bi</sup>.

\*yaśti-śabda, noise made with a stick, H. 1 <sup>bi</sup> <sup>vii</sup>.

\*yahēṣṭa-putra, wished-for son, Th. 2 <sup>bi</sup>.

yātra, journey, pilgrimage, H. 10 (56) <sup>ai</sup>.

yāna, vehicle, Th. 5 <sup>ai</sup>, with *śodhissatva*, *maḥā*, *śreṣṭha*, q.v.

yāma, vehicle, chariot; see *sūrya*.

\*yugāntara-prēkṣin, looking in front to the distance of a yuga, H. 1 <sup>ai</sup>, <sup>bi</sup>.

R

\*raccha (Skr. *rathyā*), highroad, Th. 6 <sup>bi</sup>, *rajas*, sand (of Ganges), Th. 7 (2) <sup>bi</sup>, 11 <sup>ai</sup>.

<sup>vii</sup>, <sup>bi</sup>; dust, P. 7 <sup>ai</sup>, <sup>bi</sup>, 16 <sup>ai</sup>; dirty particle, Th. 6 <sup>ai</sup>; evil passion, H. 1 <sup>ai</sup>.

raṇya, delectation, Th. 2 <sup>bi</sup>.

ratna, jewel; with *mani* and *sapta*, q.v.

rathyā, highroad, H. 1 <sup>bi</sup>.

Rāsmi-śatasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 <sup>ai</sup> <sup>vii</sup>.

rasa, taste, Th. 6 <sup>bi</sup> <sup>vii</sup>, 7 (1) <sup>bi</sup> <sup>iv</sup>; P. 2 <sup>bi</sup>, 6 <sup>ai</sup>.

Rākṣasa, a class of mythological beings, H. 5 <sup>bi</sup>; Th. 2 <sup>bi</sup> <sup>v</sup>.

Rājan, king (of Kalinga), P. 9 <sup>ai</sup>; (of Mount Meru), P. 6 <sup>ai</sup>, 16 <sup>bi</sup>; *rājāna* (gen. pl.), Th. 2 <sup>ai</sup>, <sup>bi</sup>.

Rājagrha, pr. n. of a town, H. 8 <sup>ai</sup>.

rāśi, mass, collection, H. 4 (2) <sup>ai</sup>; P. 16 <sup>bi</sup>.

rāśi, astrological sign, Th. 9 <sup>bi</sup>.

Rāhu, pr. n. of Asura chief, Th. 6 <sup>ai</sup>, <sup>bi</sup>.

Rāhula, pr. n. of Buddha's son, L. 259 <sup>bi</sup>.

rudra-karma, fierce rites, Th. 9 <sup>ai</sup>.

rūpa, form, H. 4 (1) <sup>ai</sup>; Th. 2 <sup>bi</sup>, 7 (1) <sup>ai</sup> <sup>vii</sup>, <sup>bi</sup>, P. 9 <sup>bi</sup>, 17 <sup>bi</sup>; \*rūpa-kāya, phenomenal, corporeal body, H. 12 (4) <sup>ai</sup> <sup>ii</sup>; P. 15 <sup>ai</sup> <sup>vi</sup>; \*rūpa-pratiṣṭhita, P. 9 <sup>ai</sup>, <sup>bi</sup>.

rūpin, having form, P. 8 <sup>bi</sup>.

roga, disease, Th. 2 <sup>bi</sup> <sup>iii</sup>.

romakūpa, hair follicle, H. 13 (1) <sup>bi</sup>.

L

lakṣaṇa, mark, P. 7 <sup>bi</sup> <sup>iv</sup> <sup>v</sup>; \*lakṣana-saṃpadā, wealth of marks, P. 15 <sup>bi</sup> <sup>ii</sup>, 17 <sup>ai</sup> <sup>iv</sup> <sup>vi</sup>, <sup>bi</sup>.

lavanāmbhas, salt sea, H. 12 (1) <sup>bi</sup>.

lūga, mark, Th. 8 <sup>ai</sup>.

lena (Skr. *layana*), cave, Th. 7 (2) <sup>bi</sup>.

lōka-dhātu, world system, L. 253 <sup>bi</sup>, 254 <sup>bi</sup>, 259 <sup>ai</sup>, 260 <sup>ai</sup>; Th. 2 <sup>ai</sup>, 11 <sup>ai</sup> <sup>vii</sup> <sup>viii</sup>, <sup>bi</sup> <sup>vi</sup>; P. 6 <sup>bi</sup> <sup>ii</sup>, 7 <sup>ai</sup>, <sup>bi</sup>, 14 <sup>bi</sup> <sup>iii</sup> <sup>iv</sup>, 15 <sup>ai</sup>, 16 <sup>bi</sup> <sup>ii</sup>, 17 <sup>bi</sup>, 18 <sup>ai</sup>, <sup>bi</sup>.

\*lōkānuvartanā and \*lōkānuvṛtṭya, speaking after the manner of the vulgar world, Th. 3 <sup>ai</sup>.

loma-harṣana, bristling of hair, Th. 2 <sup>bi</sup> <sup>vii</sup>.

V

\*vajra-tuṇḍī, having a thunderbolt at the navel, an epithet of Tārā, H. 11 <sup>ai</sup>.

\*vadāmnutā, liberality, H. 12 (3) <sup>bi</sup>.

varna, praise, H. 6 <sup>bi</sup>; Th. 2 <sup>bi</sup>; \*varna-vāditā, speaking in praise of, H. 10 (57) <sup>ai</sup>, <sup>bi</sup>, \*Varṇārha-varṇa, pr. n.

of a Stotra, praise of the praiseworthy, H 13 (2) <sup>bm</sup>, 13 (3) <sup>bm</sup>  
 varṇita, praised, Th 2 <sup>bx</sup>  
 varṣa (plur.), rain, rainy season, Th 3 <sup>av</sup>  
 vastu-patita, relying on anything P. 9 <sup>bx</sup>  
 vastra, garment, Th 6 <sup>bx</sup>, 8 <sup>av</sup>, <sup>bx</sup>  
 vakya, speech Th 2 <sup>bm</sup>  
 Vagīśa, pr n of a Buddhist monk, H 7 <sup>ai</sup>  
 vata-vṛsti, rainy squall, L 3 <sup>ai</sup> <sup>um</sup>  
 vadya, music, musical instrument, Th 5 <sup>bx</sup>  
 vanta, eschewed H 12 (27) <sup>ai</sup> See *icc/6*  
*pativara*  
 vayu dhatu, element of air, H 4 (1) <sup>av</sup>  
 valika, sand, Th 2 <sup>av</sup>, 11 <sup>av</sup>, P 7 <sup>bx</sup>  
 10 <sup>um</sup>, 14 <sup>ai</sup>  
 valuka, sand, P 6 <sup>av</sup> <sup>bx</sup>, 14 <sup>bm</sup>, 17 <sup>bx</sup>  
 vasa, lodgement, Th 10 <sup>bm</sup>  
 vikasanti, they blow, open (flowers) Th 4 <sup>av</sup> <sup>bx</sup>  
 \*vicchandana, contentment, H 10 (56) <sup>av</sup>  
 \*vijñāna sthiti, foundation of intelligence, H 4 (2) <sup>av</sup>  
 vitatha, false Th. 8 <sup>bx</sup>  
 vidya, knowledge learning magic L 259 <sup>av</sup>, Th 6 <sup>bm</sup>, 10 <sup>bm</sup> <sup>um</sup>, \*vidyavira, mighty in magic, pr n. (i) H 5 <sup>av</sup>  
 \*vidhamayati, it disperses Th 4 <sup>bx</sup>  
 vinaya, rules of discipline H 3 <sup>bm</sup> (see *samuddan*), \*vinaya dhara, versed in rules of discipline H 3 <sup>av</sup>  
 vinaśa, destruction, with *dharma* P 17 <sup>bx</sup> <sup>v</sup>, with *saddharma* q <sup>v</sup>  
 vipacyanti, they mature, Th. 4 <sup>bm</sup>  
 \*vipāśya, who perceives, H 6 <sup>ai</sup>  
 vipula, abundant, Th 7 (2) <sup>av</sup>  
 vipriya, unfriendliness Th 2 <sup>ax</sup>  
 vibhavit āpāya, made to perceive one's evil state, H 12 (3) <sup>bx</sup>  
 vimala, spotless Th 11 <sup>av</sup>  
 Vimaladatta, pr n of a king, L 2 <sup>ab</sup>  
 \*vimatṛata, inequality, H 13 (2) <sup>bx</sup>  
 \*vimukta-citta, having an emancipated mind L 3 <sup>av</sup>  
 vimukti, emancipation, L 3 <sup>av</sup>, Th 8 <sup>bx</sup>  
 \*viyubha, arrangement P 6 <sup>ai</sup>, 13 <sup>bx</sup> <sup>vi</sup>  
 viyubha, P 13 <sup>bx</sup>  
 \*viraga carita, practicing renunciation Th 8 <sup>av</sup>, \*viraga dharma, condition of absence of desire L 3 <sup>bm</sup>  
 \*viradhita, displeased P 11 <sup>bm</sup>  
 \*vivati (*virada*!), dispute Th. 9 <sup>av</sup>  
 vivikte, in solitude Th. 4 <sup>bm</sup>

\*viveka-sukha, comfort of isolation, H 12 (25) <sup>bx</sup>  
 viśada, clearness, Th 3 <sup>bx</sup>  
 \*visuddha citta, purified mind Th 4 <sup>ai</sup> <sup>vi</sup>  
 \*visuddhika, (day of) purification, H 7 <sup>ai</sup>  
 visa, poison, H 12 (3) <sup>av</sup>, Th 2 <sup>ax</sup>, visa-maksika, poisonous fly, Th 6 <sup>av</sup>  
 visaya, sphere, object Th 7 (1) <sup>bm</sup>  
 \*visthapana, maintaining H 3 <sup>av</sup>  
 visaraja, declining H 1 <sup>av</sup> <sup>v</sup> See *bhakta*  
 vistirna, extensive Th 7 (2) <sup>av</sup>  
 \*vistpardhun (*vīsp*), vying Th 6 <sup>bm</sup>  
 vispasta, manifest, Th 3 <sup>bx</sup>  
 viharā, monastery, Th 7 (2) <sup>av</sup>, <sup>bm</sup> See also *brahma*  
 viharin, practicing Th 8 <sup>bx</sup>  
 vithi, market-street bazaar H 1 <sup>bm</sup>  
 vrka, wolf, Th 2 <sup>bx</sup>  
 vrta, rule, H 1 <sup>av</sup> <sup>v</sup>, see *panda*, *bhakta*  
 vṛtti-upaccheda, cutting off livelihood H 10 (57) <sup>av</sup>  
 vṛścika, scorpion, Th 6 <sup>av</sup>  
 vela, time, Th 2 <sup>av</sup>  
 \*Vaitulya, vast pr n of a class of Mahayana literature, Th 3 <sup>bm</sup>  
 \*vaideśa-pujita, worshipped by foreigners H 11 <sup>ai</sup>  
 \*vainateyayate, it acts as Vainateya H 12 (27) <sup>bx</sup>  
 \*Vaimacitra, pr n of a king Th 6 <sup>av</sup> <sup>x</sup>  
 \*vairamana, abstaining H 10 (57) <sup>bm</sup>  
 vaira, animosity, H 6 <sup>av</sup>  
 Vairocana, pr n of Āsura king Th 6 <sup>av</sup> <sup>um</sup>, \*Vairaucana, pr n H 11 <sup>av</sup>  
 \*vaila sala-nada, noise of water in cavern Th 10 <sup>bm</sup>  
 Vaiśravaṇa, pr n of a Yaksha, H 5 <sup>av</sup>  
 vaihayasa, firmament, sky Th. 11 <sup>bx</sup> <sup>x</sup>  
 vyañjana, secondary sign, H 12 (25) <sup>bm</sup>  
 vyaya, passing away (of impressions), L 3 <sup>bx</sup> \*vyaya-dharma, condition of passing away L 3 <sup>bm</sup> \*vyay ānudarśin, perceiving the passing away L 3 <sup>bm</sup>  
 vyavadana, purification H 13 (2) <sup>av</sup>  
 vyavasaya-dvitiya, seconded by resolution, H 12 (1) <sup>av</sup>  
 \*vyasana prāpta, who has met with an accident H 1 <sup>av</sup>  
 vyakarana, explanation H 3 <sup>bm</sup> 6 <sup>ai</sup> (see *prasa*) prophecy, L 209 <sup>bm</sup> <sup>um</sup> <sup>v</sup>  
 \*vyakṛta, unfolded predicted P 13 <sup>ai</sup>  
 vyaghra, tiger, Th 2 <sup>bx</sup>

vyāḍa, mischievous, H. 5 a<sup>u</sup>, 9 a<sup>i</sup> u<sup>i</sup>,  
vyāḍa-mrga, beast of prey, Th. 2 b<sup>i</sup>.  
vyāpāda-saṃjñā, notion of 'evil intent',  
P. 9 a<sup>u</sup> iv.  
vraja, cattle-shed, Th. 3 b<sup>vi</sup>

## Ś

śaṁsanti, they praise, Th. 2 b<sup>v</sup>.  
Śakra, epithet of Indra, H. 6 a<sup>iv</sup>, Th. 2 a<sup>i</sup> u<sup>i</sup>;  
Śakra-sthāna, rank of Śakra, L. 254  
a<sup>vi</sup>, \*śakrāyudhāyate, it acts as Śakra's  
bow, H. 12 (2<sup>7</sup>) b<sup>vi</sup>  
Śatabhiṣā, pr. n. of an asterism, Th. 9 a<sup>u</sup>  
śabda, word, Th. 2 a<sup>v</sup> (see *kīrti*, *dharma*),  
sound, Th. 7 (1) b<sup>iv</sup>, P. 2 b<sup>v</sup>, 9 a<sup>vi</sup>.  
\*śamita-vara, with appeased animosities,  
H. 6 a<sup>vi</sup>  
\*śayyam kalpayati, he takes to his bed,  
goes to sleep, P. 18 a<sup>u</sup>, śayyāsana, see  
śayyāsana.  
śarad, autumn, Th. 3 a<sup>vi</sup>, b<sup>i</sup>  
śalabhā, locust, Th. 6 b<sup>u</sup>  
śastra, weapon, Th. 2 a<sup>u</sup>  
Śākya-muni, the Śākya sage, epithet of  
Buddha, Th. 7 (2) b<sup>vi</sup> (note), 11 b<sup>vi</sup>, P.  
13 a<sup>i</sup>.  
Śāriputra, pr. n. of a Buddhist monk, L.  
254 a<sup>u</sup>, b<sup>v</sup> vi, Th. 1 a<sup>u</sup>  
śāsana, commandment, Th. 8 b<sup>v</sup>  
śāstr, teacher, L. 259 a<sup>vi</sup>, b<sup>vi</sup>  
śikya, string, H. 2 b<sup>u</sup> iv, see *danda*  
śikṣeya, he may learn, Th. 2 a<sup>u</sup>  
śilamaya, involving virtuous conduct, H.  
4 (2) a<sup>vi</sup>  
śukla (*śukra*)-ksaya, loss of fecundity,  
Th. 6 b<sup>vi</sup>  
śūśrūṣā, caring to listen, H. 10 (57) a<sup>i</sup>  
śūnya, (void of reality), phenomenal,  
L. 253 a<sup>u</sup>, śūnya-dharma, doctrine  
of phenomenalism, Th. 7 (1) a<sup>u</sup> iv, (void  
of people), śūnya-grāma, deserted  
village, Th. 7 (1) b<sup>u</sup>  
Śūramgama-samadhi, pr. n. of a Sātra,  
Th. 10 a<sup>i</sup> iii vi, b<sup>i</sup> v  
śrūṅgātaka, crossway, H. 1 b<sup>u</sup> vi  
\*śayyāsana or śayyāsana, bedstead, II  
2 a<sup>i</sup> i; Th. 4 b<sup>u</sup> vi  
\*śaurya-dhanuṣā, prowess in wielding the  
bow, Th. 6 b<sup>vi</sup>  
śramana, ascetic, buddhist monk, Th. 8 a<sup>i</sup> ii,  
\*śramaṇa-liṅga, mark of a Śramana, Th.

8 a<sup>i</sup>; śramaṇ-ōddeśa, a buddhist novice,  
H. 2 a<sup>v</sup>.

Śravaṇa, pr. n. of an asterism, Th. 9 a<sup>u</sup>.  
śrāddha, believing, Th. 7 (2) a<sup>u</sup>  
\*śrāmaṇyatā, living like a Śramana, H. 10  
(56) b<sup>v</sup>.  
śravaka, a disciple of Buddha, H. 6 a<sup>iv</sup> v, 7 b<sup>u</sup>,  
Th. 10 b<sup>vi</sup>, (later) a monk of the Hina  
yānist section (as distinguished from the  
Mahāyānist *bodhisattva*, q v), Th. 3 b<sup>v</sup>,  
10 b<sup>vi</sup>; L., p. 153, n. 2. See *mahāśrāvaka*  
śrāvayanti, they proclaim, Th. 2 a<sup>iv</sup>.  
śruta-pūrva, previously heard, P. 8 a<sup>u</sup>  
śreṣṭha, best, Th. 2 b<sup>u</sup>, śreṣṭha-yāna,  
best path, P. 10 b<sup>u</sup>.  
\*Śroṇa, pr. n. of a person, L. 3 b<sup>v</sup>.  
śrotra, ear, Th. 7 (2) a<sup>vi</sup>, \*śrotr-avabhāsa,  
range of hearing, Th. 2 a<sup>v</sup>.  
śloka, a kind of verse, H. 10 (56) a<sup>u</sup>

## S

ṣaḍ - grāma - caura, six village thieves  
(senses), Th. 7 (1) b<sup>u</sup>  
ṣaṭ-pāramitā, six perfections, L. 253 a<sup>i</sup>,  
254 a<sup>v</sup>.

## S

sa (dem. pron., as in *so'ham*), emphatic, H.  
13 (1) b<sup>u</sup>.  
samyama, self-restraint, Th. 4 a<sup>u</sup>.  
\*samyojana-bandhana, engrossing ties, H.  
7 a<sup>u</sup> iii  
samvartaniya, necessarily leading to rebirth,  
H. 10 (56) a<sup>u</sup> v, b<sup>u</sup> iv, 10 (57) a<sup>u</sup> iii, b<sup>u</sup> v,  
P. 11 a<sup>v</sup>.  
saṁśrāta, combined, Th. 7 (1) b<sup>v</sup>.  
saṁskāra (false for *samsāra*), mundane  
existence, Th. 8 b<sup>v</sup>.  
\*saṁskṛta, the well-made, world, cosmos,  
P. 19 b<sup>u</sup>  
saṁstūta, celebrated, Th. 2 b<sup>ix</sup>  
saṁsthāpana, setting up, Th. 8 a<sup>i</sup>  
saṁsveda-ja, moisture born (insects, worms,  
&c.), P. 2 a<sup>vi</sup>.  
\*sakili-karma (i), H. 3 a<sup>iv</sup>.  
\*saṁkileśa (*śleśa*), suffering, Th. 2 b<sup>ix</sup>  
saṁkleśa, moral evil, H. 13 (2) a<sup>iv</sup>  
saṁkṣepataḥ, succinctly, Th. 7 (1) a<sup>iv</sup>.  
\*saṁkhyāṁ gacchanti, they are counted  
among (the things fit for), Th. 4 a<sup>v</sup>.  
\*saṁgātiga, who has outgone the five attach-  
ments, II. 6 b<sup>i</sup>.  
saṁgīti, rehearsal of Vinaya, H. 3 b<sup>u</sup>

\*savacaniya, act of issuing a command, H 3 a<sup>iv</sup>  
 \*Saha (masc), pr. n of a world system, L 260 a<sup>iii</sup>  
 sahani, they are overcome, Th 2 a<sup>x</sup>  
 sasya, crop of cereals, with *ksaya*, Th 6 b<sup>vii</sup>  
 sāksi-kartavya, to be realized, H 4 (1) a<sup>ii</sup>  
 sāgara, ocean, Th 7 (2) b<sup>iv</sup> v  
 Sagara, pr. n of a Nāgarāja L 253 b<sup>iv</sup>, 254 b<sup>i</sup> iii v  
 Sataguri, pr. n of a Yaksha, H 5 b<sup>i</sup>  
 sāda, decay Th. 5 a<sup>v</sup>.  
 \*sāpatti-pratikarmāpatti, offence done with atonement and subsequent offence, H 3 a<sup>iii</sup>  
 \*samukha (sammukha?), face to face, Th 4 a<sup>vii</sup>  
 sarathi, driver, guide, L 259 b<sup>vi</sup>  
 \*sāvaḍanam, item by item, H 1 b<sup>i</sup>.  
 simha, lion, Th 2 b<sup>i</sup>, simha-nada, lion's roar, L 260 b<sup>vii</sup>, see H 12 (2) a<sup>i</sup> (transl)  
 \*sukara (for *sukara*), hog, Th 2 a<sup>x</sup>  
 sukha, see *vraka*, \*sukhōpapatti, blissful existence H 4 (2) b<sup>vi</sup>  
 Sugata, Welcome One, epithet of Buddha L 259 a<sup>v</sup>, H 6 b<sup>iii</sup> 7 a<sup>i</sup>, Th 2 a<sup>viii</sup>, P 8 a<sup>ii</sup>  
 \*su-paripakv-ēndriya, whose senses are fully matured Th 4 b<sup>ii</sup>  
 \*supina (Skr *svayma*), dreaming, Th 2 a<sup>iv</sup>  
 su-praticchanna, well covered (with robes) H 1 a<sup>ii</sup> b<sup>v</sup>  
 su-pratisthita, well set up Th 7 (2) b<sup>vi</sup>  
 \*Subhuta (Skr *Subhuta*) pr. n of an Arhat P 2 a<sup>iii</sup>, et *passim*  
 Sumera, pr. n of a mountain, P 6 a<sup>i</sup> 16 b<sup>i</sup> (plur)  
 surāsura, with *jagat*, world of Suras and Asuras, Th 9 b<sup>vii</sup>  
 \*su-labhātīfaya, easy to surpass, H 12 (1) b<sup>ii</sup>  
 \*Svarna-bhāsōttama, pr. n of a Sutra Th 7 (2) a<sup>i</sup> vi, b<sup>i</sup> iii  
 su-samyāta, well guarded (from soiling) H 1 a<sup>ii</sup>, b<sup>v</sup>  
 \*Susambhava, pr. n of a chapter Th 7 (2) a<sup>ii</sup>  
 sūkṣma mati, subtle minded Th. 5 b<sup>iv</sup> vii  
 sūtra, a religious text Th 3 b<sup>iii</sup>, 7 (2) a<sup>i</sup>, b<sup>iii</sup> iv, P 8 a<sup>iii</sup>, Sutrānta, id P 11 a<sup>i</sup> iv, b<sup>iii</sup>, sūtra-lābha, advantage of a

Sutra, Th 3 b<sup>iv</sup>, sūtrēndra, or sūtrēndra-rajā, chief of Sutras Th 7 (2) b<sup>v</sup>, 7 (1) a<sup>i</sup>, 7 (2) a<sup>ii</sup> vi, b<sup>i</sup>, sūtra sthana, subject of a Sutra, Th 3 a<sup>i</sup>  
 sūrya, sun, Th 9 b<sup>i</sup>, P 9 b<sup>vi</sup>, \*surya-yama, sun chariot Th 4 a<sup>ii</sup>  
 ergala, jackal, Th 2 b<sup>i</sup>  
 sausthava, healthy condition, H 12 (3) b<sup>v</sup>  
 skandha, body of doctrine (dharma) H 4 (1) a<sup>iv</sup>, department of the mind, Th 4 a<sup>ii</sup>, mass P 15 a<sup>iii</sup>, with *punya*, q v  
 stupa, a kind of buddhist shrine Th 7 (2) b<sup>vi</sup>  
 \*stri-bhāva, nature of woman, L 259 a<sup>ii</sup>  
 sthavira, a buddhist elder, P 19 b<sup>ii</sup>, \*sthavira-tritaya, three kinds of elders H 4 (2) a<sup>vi</sup>  
 sthana, rank, L 254 a<sup>vi</sup> astrological place Th 9 b<sup>v</sup>, subject see *sutra*  
 sthapana, inhibition H 3 a<sup>v</sup>, see *pra varana*  
 sthāpaniyya, to be set aside, not answered, H 4 (1) b<sup>iii</sup>  
 sthiti, foundation, H 4 (1) a<sup>vi</sup>  
 sparśa, tactility Th 7 (1) b<sup>iv</sup>, P 6 a<sup>ii</sup>  
 \*spti-kara, supplier, Th 5 b<sup>iii</sup> iv  
 spharati, it pervades, L 253 b<sup>vi</sup>  
 sphuta, prosperous Th 6 b<sup>vi</sup>  
 \*sphuta, infected Th 6 b<sup>ii</sup>, touched by *tama*, q v  
 \*smad-bhava, (*akasmad*?), accidental existence, L 3 b<sup>v</sup> see note 3 to translation  
 \*smrtim upasthāpya, remembering fixedly H 1 a<sup>viii</sup>  
 \*sva-pakva, food cooked of one's own accord H 3 a<sup>v</sup>  
 svara, sound, with *papa* q v  
 \*Svata, pr. n of an asterism Th 9 a<sup>ii</sup>

## H

harana, suppressing H 1 a<sup>ii</sup>  
 hani, decay, Th 2 b<sup>vi</sup>  
 \*haya, abandoning H 7 b<sup>ii</sup>  
 hāra, necklace Th 11 b<sup>x</sup>  
 \*Hiranyāvatī, pr. n of a Dhāraṇī Th. 7 (1) a<sup>i</sup>  
 \*Himavanta (for *hima*?) pr. n of a mountain H 5 a<sup>v</sup>, of a Yaksha, H 5 b<sup>i</sup>  
 heja bhaya, risk of injury Th 2 a<sup>ix</sup>  
 hejanti, they do injury, Th 2 b<sup>ii</sup>  
 hora, hour, Th 9 b<sup>iv</sup>  
 hri, shame Th 6 b<sup>vii</sup>

**PART II**

**KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN  
TEXTS**

# THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M, Ch 00275 (Plates V–XIV)

EDITED BY STEN KONOW

## INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south east of Tunhuang<sup>1</sup>

The manuscript was first brought to notice by Dr Hoernle who describes it as follows<sup>2</sup>

'The manuscript of the Vajracchedika consists of forty four leaves measuring about 260 × 73 cm (or 10 × 2 $\frac{3}{8}$  inches), with four lines of large writing in the upright Gupta type of Eastern Turkistani characters. It is, however, not quite complete only thirty-three leaves survive, fols 11–14 16–19, 39, 41 and 43 altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circle in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa raja sutra* and *Vajra-chaudaki prajnapara-saddham* are legible. The reverse of the last folio has three lines and in the centre another

<sup>1</sup> See M Aurel Stein Explorations in Central Asia 1906–8 Reprinted from the Geographical Journal for July and September 1909 pp 39 and ff Also, his Ruins of Desert Cathay Vol II pp 24 and ff It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch 00275 and containing fols 1–10 15 20–38 40, 42 44 the other marked Ch xlvii 0012 A, and comprising fol 11–14, 16–19 39, 41, 43 The fact that the two bundles contained portions of the same text was recognized by Dr Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein When this took place, the contents of the first bundle had already been reproduced in Plates V–XI Consequently the folios of the second bundle could not be made to appear in their proper places but are shown in Plates XII–XIV

<sup>2</sup> Journal of the Royal Asiatic Society 1910 pp 836 and f I have introduced my own reading of the text words

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadī Vajracchedakā tīrṣayā Prajñāparamma samasye* ॥ Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajracchedakā hiya ttadī* &c.<sup>1</sup> The manuscript commences with a long introduction in the 'unknown language', of which there is no Sanskrit equivalent in Max Müller's edition.<sup>2</sup> The text itself of the Vajracchedika begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circle followed by *saddham*, exactly like that at the commencement of the whole manuscript.

To this description I have only to add that fol. 38 is not in the same hand writing as the rest, and that the missing leaves, 11-14, 16-19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedika manuscript. Dr Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr Hoernle shortly after it had been discovered.<sup>3</sup> The same scholar subsequently published a transcript of the portion of the text contained in fols. 3<sup>III</sup>-10<sup>III</sup> and 31<sup>II</sup>-33<sup>II</sup> together with some notes.<sup>4</sup> An edition of that portion, based on Dr Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.<sup>5</sup>

My own connexion with the 'unknown language' dates back to 1906, when Dr Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann who

<sup>1</sup> In the left hand margin is another small seated Buddha within two concentric circles.

<sup>2</sup> *Anecdota Oxoniensia. Aryan Series Vol. 1, Part 1. Buddhist Texts from Japan*, edited by F. Max Müller, M.A., Oxford 1881.

<sup>3</sup> *l.c.*, p. 838.

<sup>4</sup> *l.c.* Pl. 1281 and 1 ff.

<sup>5</sup> Prof. Leumann *Zur nordarischen Sprache und Literatur* (pp. 75-77-82). *Vorbemerkungen und vier Aufsätze mit Glossar*. Strassburg 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.<sup>1</sup> The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedika manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention, but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedikā manuscript, and not a detailed study of the language.

#### ALPHABET

The various signs of the alphabet are now well known, owing to the careful investigations of Dr Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *ā* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the matrā will be seen in *bā*, the

<sup>1</sup> See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) vol. xli, pp. 648 and ff., xlii, pp. 83 and ff.



conclusion that our language is an Iranian speech though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation it has come under the influence of alien tongues, which have, to some extent, modified it.

#### FORM OF THE LANGUAGE IN OUR MANUSCRIPT

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedikā manuscript on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place it is far from being particularly correct or careful and in the second place it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Samghatasūtra as published in Plate CX of Sir Aurel Stein's *Ancient Khotan*, fol. 8 a<sup>11</sup>, with a corresponding one from the Vajracchedikā, fol. 5 b<sup>12</sup>. I give the two texts in parallel lines, the Samghatasūtra text being printed above in ordinary type and the Vajracchedikā paragraph below in italics so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses.

tti ta	(Sārvāśura masti balyasūna vuyasā)	aysan na	panata	syanda	suti viti
tti	(aḡiri Subhuta)	ayam na	patata	sa	sic
(prahonu)	prahoste	hvarandau	ysanu	sando	(vastate) kamu halau gyasta balya
(civara)	prahausti	u	htaramdai	ysamnu	sadya (parautti) kamma halai gyasta baysa
asta	halsto				
asta	hasta				

It will be seen that in the Vajracchedikā dialect final vowels are confounded, compare the accusative (*civara*) where the older text has (*prahonu*). Sometimes even a final vowel is dropped altogether, thus *baysamnu* *baysamna* and *baysani*, of the buddhas.

Further some consonants are dropped, compare *balya* and *baysa*, *halsto* and *halsta*. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvāra is commonly added before a nasal, thus *ysanu*, *ysamnu*. On the other hand a nasal is often dropped before a *d*, compare *sanlo*, *sadya*.

Dentals are sometimes replaced by cerebrals, thus *ysanu*, *ysamnu*, *halsto*, *halst*. In the latter example the cerebralization is due to the disappearance of an *l*, in the former no reason for the change is apparent.

It will be seen that the Vajracchedikā forms are, on the whole, later and less original.<sup>1</sup> In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracchedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

### PHONETICAL SYSTEM

#### Vowels.

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words, compare *ristatā*, placed, Skr *arasthap*, *li*, Skr *api* and, also, *lyula*, recollection, Pāz. *ayad*<sup>2</sup>, *liraṣṣyā*, Skr *saṃśrāṣayet*, from Zd *aibi*, *aiwa* and *raz*, *nist'a* for *ni astā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables, thus *ayā*, Zd. *acari*, I, *das'a*, Phl *dast*, hand, *gyastā*, Zd *ga ata*, Phl *garā*, god, *har*, Zd. *haurra*, Phl *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs Leumann<sup>3</sup> and Stael Holstein,<sup>4</sup> who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ā* and, often, *i*. The sound *ā*, for which we often find *i* also occurs in radical syllables, thus *hāda*, *hida* and *hidi*, gives (Aryan *śar*, cf English *sell*), *riāstā* and *musta*, Zd. *ma at*, great, *dadārā*, *dadira*, *didira*, so great, *na*, *nā*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracchedikā however, final *u* becomes *ā*, thus *gyastā*, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare *āsk* Pers. *ask* Wāṣī

<sup>1</sup> A fuller discussion of the question will now be found in Prof. Leumann's *Zur nordirischen Sprache* pp. 57 ff.

<sup>2</sup> Compare *Grundriss der iranischen Philologie* I 1, p. 309. The word begins with a ligature which usually corresponds to Zd. *auca*. In the Iranian documents discovered in Turfan the word sounds *abyad*, cf. Professor C. R. Bartholomae, *Zum altiranischen Wörterbuch* Strassburg 1906, p. 25 footnote 1.

<sup>3</sup> *ZDMG* lxi p. 656 note 1.

<sup>4</sup> *Bulletin* 1903 p. 1367, note 2.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future

### Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kumujā*, any one, *camdā*, Phl *cand*, how much, *tcaimamua*, eyes, Zd *caiman*, *tcakaurā*, four, Zd *cahraro*, *tta*, thus, Zd *ta-*, *ttarā*, darkness, Zd *taṭra*, Phl *tar*, *pa*, foot, Zd *paḍa*, *pura*, son, Zd *puṭra*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *didira* so great, *-direā*, thirty, an initial *t* has become *d*, compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *t* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian, viz that of a soft spirant. Compare *pharaka* and *phara* many, *lora*, Skr *loka*, *pañjasaian*, with fifty, but also *pañcasai*, probably pronounced *pañjasaai*, five hundred, *paṇsa*, five *kaṇṇasaṇaṇa*, going on, *ida* (in older texts *inda*), are, *duta* and *da*, law, Zd *duta*, *lyiṭa*, Pers *yad*, recollection, *yāṭa*, *yāya* and *yā*, born, Zd *zuta*, *payamda*, known, Zd *paṇti anfa*, *Su'hūta* and *Su'hura*, Subhuti, *bi*, and, also, Zd *aṇti*, *hambri*, filling, Zd *han p-er*, *stir*, night, Zd *xāp*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *r*, thus *aramda*, unmanufactured, but *paraka* at *iravta* not attached, but *paravta*, *aragra*, in the *apāyas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pūra*, son, Zd *puṭra*, Persian *pūr*, *stā*, a noble lady, Zd *xōstā*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

The diphthong *ei* in *gruicyau*, with the sands, is derived from an old *u*. I am inclined to identify the suffix of this word with the Pehlevi suffix *cak*, *icak*, and the *i-* of *grui-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grūdas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skt *o*, thus *baudhisatia*, *ṛayaugāna*, *sabhaug*. In words such as *haura*, gift, *teahaura*, four, *shaumatu* and *shararam*, tangible things, it perhaps represents an old *u*. If this is so, the spelling *au* would indicate that the broad pronunciation of *a*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural, compare forms such as *gyastyan* *baysyan* *ṛsa*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ew*, *ef*, which form an oblique plural in the Pamirs,<sup>1</sup> and which Professor Geiger justly derives from the old plural suffixes *biš*, *byo*, *woyo*, *īyo*. In words such as *tearmauda*, having eyes, *ksamautitiya*, consisting in being enduring (Skt *kṣamaraṭ*) the *au* is the result of coalescence of a final *a* with a form of the suffix *tant*. *Pl* has become *ud* in *haudyau*, seven, and perhaps in *parautta*, which renders Skt *pratiṣṭhita*, cf. Zd *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr *aū*, *anau*, without, cf. Gr *ἀνεν*.<sup>2</sup> In all cases where the etymology is certain, however *au* is a secondary development, and the regular representative of the old diphthong *au* is *u*.

The old *r* vowel only occurs in some few words in my material. It has apparently retained its *r* element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *d*, compare *kudna*, for the sake of, Skt *kṛtsna*. It becomes *l* before *s* sounds in word such as *baysā* older *balysā*, the Lord, cf. Zd *berεant*.<sup>3</sup>

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

<sup>1</sup> See Grundriss I ii p. 315.

<sup>2</sup> See Mr. E. Smith l. c. p. 3.

<sup>3</sup> The word *balysā* is apparently an old *a* base and not a *nt* base. Professor Leumann Zur nordarischen Sprache, pp. 62 ff., identifies *balysā* with Skt *brahma* and compares Latin *flamen*. In that case it would be necessary to separate *balysā* from German *bery* and to suppose that *brahmā*, priest, was an Indo-European word, and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Pügge's explanation of *flamen* as derived from the same base as Old Norse *fla* to sacrifice, is much preferable.

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Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation however must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian viz that of a soft spirant. Compare *pharula* and *phara*, many, *lora*, Skr *loka*, *paṃyasaṇ* with fifty, but also *paṃyasaṇ*, probably pronounced *paṃyasaṇ*, five hundred, *paṃsa*, five *paṃyasaṇ* *lana*, going on, *ida* (in older texts *inda*) are, *duta* and *di*, law. Zl *duta*, *lyila* Pers *gud*, recollection, *gyila*, *gya* and *gya*, born, Zl *-ula*, *paṃyasaṇ* *la* known. Zl *paṃsa* *anta*, *Suḥkuta* and *Suḥkura*, Subhuti, *b*, and, also, Zl *aṃṣa*, *hamṣa* filling. Zl *hara* *par*, *ṣita*, night. Zl *ḥṣap*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *c*, thus *aramita*, unmeasured, but *paṃsa* *ika* *aramita* not attached but *paṃsa* *ika*, *arigra*, in the *apayas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pura* son. Zl *puḍra*, Persian *pur*, *ṣimā*, a noble lady. Zl *ḥiṣa*, and other similar features point in that direction. It is a well known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved, compare *duskhara*, difficult, marvellous, *ustata*, placed of. Zd. *arasta*, *astā*, sits, stays, Skr. *aste*, *striya*, woman, Zd. *stri*. *st* has become *st* under the influence of a following *z* in *asta*, is, &c. The forms *sta*, stands, *stana*, *sta*, standing, being, on the other hand, owe their *st* to the disappearance of an old guttural, cf. Zd. *xšta*. *st* remains in words such as *ustana*, Skr. *sthalatya*, *byusteye*, from *vi* and *vas*, *hasta*, eighty, Zd. *astaitum*, and so forth. It becomes *št*, perhaps under the influence of an *z*, in words such as *hšta*, sits, *bayusta*, buddhahood, *mušta*, destruction, *ganšta*, moisture, *gšta*, meat, &c. The suffix occurring in the last four of these words is probably the same *ist* which is used in Persian dialects.<sup>1</sup>

If we turn to other compounds we shall find that *ks* becomes *ks* in *ksira*, in the town, cf. Zd. *xšaθra*, *ksasanye*, sixteenth, cf. Zd. *xšias*, six. In other cases it becomes *s*, thus *sari*, night, Zd. *xšap*, *sai*, a noble man, son, Zd. *xšaeta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khu*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *katha*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *svhadukha*, 42 b<sup>iv</sup>, *kh* is substituted for a Skr. *hkh*, while the simple *h* replaces a *kh* seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedikā this *kh* further occurs in the loanword *samkhyerma*, Skr. *samgharame*, and in words such as *khaysa*, food, *khaysna kirā*, food preparation, *khaysmula*, 42 b<sup>vi</sup>, *garhha*, 2 b<sup>vi</sup>, *hamkhiya*, used to translate Skr. *samkhyā*, *anamkhista*, untold, and *hamkhiya ysaya*, 9 a<sup>iv</sup>, which corresponds to *saṃgrhita* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.<sup>2</sup> *Hamkhiya*, *hamkhiya-ysaya* and *anamkhista* all belong together and must be compared with Zd. *ahamxšta*, where we again find a guttural spirant. It is then possible that the same is the case with *khaysa*, food, whether this word is connected with Skr. *khad*, Pers. *xayidan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *hamtsa*, with, cf. Zd. *haca*, Skr. *sica*, *pyamtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *patiyaś*.

<sup>1</sup> See Grundriss, I ii, p. 182.

<sup>2</sup> Report, p. 38. Prof. Loumann, Zur nordarischen Sprache, p. 69, has overlooked this passage.

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd and other Iranian tongues, and the latter becomes *d*, compare Afghan *r*, thus *haslamā*, best, Zd *haslama*, *kidna*, for the sake of, Skr *krtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tn* disappears in *saiña*, a noble woman, a daughter, Zd *χσθινη*. *Ty* becomes *th* in *hatha*, true, Zd *hathya*. *Tr* becomes *dr* when it is initial, and *r* between vowels, compare *drrai*, three, Zd *θrayo*, *pura*, son, Zd *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd *θram*, *ysantha*, birth, cf Zd *zantu*, *teahaura*, four, Zd *caθiaro*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drrai*, three. *Th* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4<sup>a</sup> <sup>iii</sup> <sup>iv</sup>, *tha*, 2<sup>a</sup> <sup>i</sup>, *thyau*, quickly, 30<sup>a</sup> <sup>m</sup>, and the loanword *tathogata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*, thus *gaha*, a verse Zd *gaba*.

Of compounds containing a *p* as first component, I have only found *pt*, *pn*, and *pr*, compare *handyau*, seven, Zd *hapta*, *suti*, *sre*, shoulder, Zd *supti*, *huna*, dream, Zd *χ<sup>o</sup>fna*, Pāli *supina*. It will be seen that, in all these cases the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *hamphta*, endowed with, *phisaiña*, that should be separated from, *nāsphāñū*, I might produce, *pharuka* and *phara*, many, is perhaps in reality an *f*.

*Pr* becomes *br* in *brrañse*, asked, *brūkadi*, in the morning. *B* here probably denotes the soft spirant *w*, compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cehauç*, *paçiyala*, *çayrracheduka*, *çyachi*, *çyachāmna*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindūstāni *bichā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *gara*, mountain, Zd *guri*, *guxi*, qualities, Zd *gaona*, *gsati*, goes cf Zd *gar*, *jari* i e

*gyari*, they disappear, cf. Zd *gya*, *dasau*, ten, Zd *dasa*, *data*, *da*, law, Zd *dala*, *bustā*, known, realized, Zd *busta*, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes *s*, *ś*, i.e. *z*, *z*, and the labial becomes *w*, written *b* or *v*, thus *drriya*, he, Zd *druyo*, *pa*, *pg*, foot, Zd *paḍa*, *diasa*, i.e. *drās s*, twelve hundred, cf. Zd *diadasa*, *bṛe*, I understand, Zd *baude*, *byata*, recollection, cf. Zd *auwi* and Pers *yad*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *di* and *dr* remain. Zd remains in *urmaysde*, sun, Old Pers *auramazda*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is as usual treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *z* and the disappearance of *n* in the conjunct *nd*, old *nt*, thus *añs*, other, Zd *anya*, *sanda*, old *sandi*; they appear, compare also *kitha* in the town from *lantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd *yazata*. This *gy* in later texts, written *j*<sup>1</sup> and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sound. Compare *ngata*, he sat down, *kira* business, Zd *kairya*, *mahiyamna*, in the *mahayana*, *haḥa*, true Zd *haṣṭya*, and so forth.

As has already (p. 217) been remarked there are two different forms of *r*, one which is probably the Indian *r*, and another which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rrī* king, *rratā* right between vowels in *parruḥka*, and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *r*, and sometimes *p*, thus *brriya* *brū* and *bru*, *erru*, *drrai*, *dulrrama*, *drrija*, *vajrra*, *hamrra*[<sup>1</sup>] *biserra* and *bisirra*, *prra* *harana*, and so forth. After *g* there are only examples of the ordinary *r*, thus *haugri*, present, *grutcyau* with the sand. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *arā*, Pers *arā* Waxīyall but Zd *arā*

<sup>1</sup> See Dr Hoernle, JI AS, 1911, p. 473 and two further instances, *ibid* p. 469.



tear, *har*, Pers and Phl *har*, but Zd *hauria*, all, *lamala*, Phl. *lamal*, but Zd *kamarāda*, head, in all which words there is a marked correspondence with Persian

As in Persian, an initial *v* often becomes *b*, thus *bisā* all, Zd *vispa*, *bih*, much, cf Zd *tahyah*, Pers *bih*, &c It is probable that *b* in such cases still denotes a bilabial voiced spirant As in Persian, we often also find *v*, thus *tasta*, read= *Si* becomes *s* in *bisā*, all, and *sv* has developed to *hv* in *hianai*, in the saying, cf Zd *χ'an*, *hiada*, eaten, cf Zd *χ'ar* It is therefore difficult to compare *yanūna*, that can be tasted, with Skr *śadaniya* otherwise than by assuming it to be an early loanword

In the treatment of sibilants our language mainly agrees with Old Iranian

*š* becomes *s* or, before *i* or *y*, *ś*, thus *sa*, *se*, hundred, Zd *satam*, *ste*, shoulder, Zd *supli*, *parisaśau*, with fifty, cf Zd *pancasat*, *śirā*, well, cf Skr *śira* Similarly we sometimes find *ś* in Persian<sup>1</sup>

*š* is, as we have already seen, usually retained in compounds It is difficult to ascertain how it is treated in other positions The curious pronoun *ši*, *śa*, fem *sa* he, is perhaps connected with Zd *aeša*, or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*<sup>2</sup> In *teimamna*, eyes, Zd *casman*, an *s* has apparently been dropped Similar forms occur in many Iranian tongues<sup>3</sup>

The old Aryan dental *s* remains in compound letters before stops Numerous examples have been given of this feature, and I need not repeat them in this place In other positions we find the common Iranian change of *s* to *h*, and this *h* is, further, often dropped Compare *har*, all, Zd *hauria*, *latha*, true, Zd *haiθya*, *anarihista*, untold, but *harikhisa*, enumeration Before an *n* the dental *s* remains as in Zd, but is softened to *z*, written *ys*, thus *ysula*, washed, Zd *sna* I am unable to state how *s* is treated before *m*

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *hariyari*, would get frightened This word is clearly connected with Persian *hirasidan*, but I doubt that the derivation of this word from a noun corresponding to Skr *trasa* is correct

The preceding remarks will have shown that words such as *namasurima*, I do obeisance to, *aysari*, seat, *aysura*, Skr *asura*, *nataysye*, cf Skr *nirasya*, must be loanwords The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *arayra arayra*, in the three apāyas<sup>4</sup>

The soft palatal sibilants become *ys*, i. e. *z*, as in Zd and not *j* as in Skr, thus

<sup>1</sup> Grundriss, I ii p 87

<sup>2</sup> Compare the treatment of the reflexive pronoun *se* and the demonstrative *\*si* in Old Persian Grundriss, I i p 184

<sup>3</sup> Compare Professor Paul Horn Grundriss der neupersischen Etymologie, No 440

<sup>4</sup> Three apāyas are mentioned in the Lalitavistara, ed Lefmann p 196

*ysamthū*, birth, Zd *zantu*, *ysamnū*, knee, Zd *zānū*, *aysa*, I, Zd *azəm*, *ysāra*, thousand  
Zd *hazanra* It is notable that the word for 'hand' is *dasta* as in Old Persian, and  
not *zasta* as in Zd The wide distribution of this form in Iranian tongues<sup>1</sup> makes  
it improbable that it has been borrowed from Standard Persian

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevi  
and later dialects, is also found in our language, thus *hamdara*, another, cf *Škr*  
*antara*, *hastā*, eighty, *Phl haštāt*

It will be seen that, on the whole, our language agrees with the Iranian  
tongues in phonology In this connexion it is also of interest to note that there are  
not, to all appearances, any old cerebral stops Such as exist, are found in the  
compound *st* and in such cases where an old *rt* has become *d*, but never, so far as my  
materials go, as initials A cerebral *n* is written, after the fashion of the Sanskrit  
alphabet, in words such as *hamdārānu*, but also in words such as *ysamnū*, knee, older  
*ysanv*, where there is no reason for using it I suppose it to be nothing else than  
a semi-learned orthography

#### INFLEXIONAL SYSTEM

##### Nouns.

It has been shown above that final vowels are commonly shortened, and  
further that they are, in the Vajracchedika manuscript, to a great extent confounded  
Through the dropping of final consonants many vowels have become final, which, at  
an older stage, were followed by consonants It is therefore evident that the  
inflexion of nouns and verbs must differ widely from that which we know from Old  
Persian and Zend

The distinction between the genders is apparently the same as in Old Iranian  
Thus we have masculines such as *gyasta*, god, feminines such as *ma'ta*, mother and  
neuter nouns such as *teema*, eye The feminine is apparently formed, as in Old  
Iranian, by means of the suffixes *a* and *i* In cases such as *bisitrā-sai*, a son of  
noble family, *bisitrā-saina*, daughter of noble family, we find a feminine suffix *nā*,  
which must be derived from an older *ni*, compare Zd *xšaeta*, *xšōiθni*

There are no certain traces of the dual, and, as a consequence of the confusion  
between final vowels prevailing in our manuscript, it is often difficult to distinguish  
between the singular and the plural Thus we find *aramata gyastā baysā*, untold  
buddhas, 25 a<sup>17</sup>, where we should expect *gyasta baysa*, and where older texts would  
give *gyasta lalya* Most of the nouns occurring in our materials are *a*-bases, and in  
them the difference would rarely be noticeable in our manuscript. The only  
consonantal bases which occur in the Vajracchedikā are *hrc*, a man, gen *hramlā*,

<sup>1</sup> See Professor Paul Horn, *l c.*, No 567

*teemā*, eye, Zd *cašman*, of which the plural is *teemānā*, *teamānā*, *mala*, mother, *rrī*, ling gen *rrūda*, and *urmayzde*, the son, gen *urmayzdam*

The number of cases has necessarily become limited. According to Dr Salemann,<sup>1</sup> there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann<sup>2</sup> has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ā*, *ai*, respectively, an accusative ending in *u*, *au*, respectively, a locative ending in *a*, *ai*, respectively, a nominative plural ending in *a*, *a*, respectively, and a genitive plural ending in *anu*. Thus from the bases *data*, law, *datīnaa*, belonging to the law, he gives the following forms

	Sing	Plur
Nom	<i>data</i> , <i>datīnai</i>	<i>data</i> <i>datīna</i>
Acc	<i>datu</i> , <i>datīnau</i>	
Gen		<i>datanu</i> <i>datīnānu</i>
Loc	<i>datā</i> <i>datīnai</i>	

It will be seen that, in the singular, we have two terminations, an *a* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *ai* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedika. Here final *a*, *ā*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *a* or *i*. By comparing the older forms cited by Professor Leumann however, it becomes possible to draw up a fairly complete table of the inflexion of *a* bases.

The nominative singular is formed by substituting *a* or *i* for the final *a*, thus *ḡaysā*, the Lord *gyasta*, a venerable one. If the theme ends in *aa*, *ia* or *ua* the termination of the nominative becomes *ai*, *i*, *ū*, respectively, thus *ḡaysūna* *vūysai*, a Bodhisattva, *aḡiri*, a monk, *haru*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ā*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedika the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

<sup>1</sup> Grundriss, I 1 p 276

<sup>2</sup> ZDMG, vol lxx, p 109

which can be used as a genitive, dative, instrumental and locative, thus *gyasta baysā*, of the Buddha, 30 a<sup>v</sup>, *bauḍhisatrayārini*, by one who wanders on the path of the Bodhi-attvas, 31 a<sup>v</sup>, *ustamajṣi bāda*, *ustamaṃṣye paṃcaśai*, in the last time, in the last five hundred years, 30 b<sup>iii</sup>. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd genitives such as *dahakāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *ṣa* and *na*, both of which are used with the meaning of an instrumental or an ablative, thus *muṣṭa-ṣa*, with killing, 25 b<sup>v</sup>, *gyasta baysa na*, by the Buddha, *aysam-na* from the seat. So far as we can judge from the Vajracchedikā manuscript, both additions usually have the meaning of an instrumental and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastamna baysamna*, of the Buddhas, *gyastyan baysyan-ṣa*, by the Buddhas, *gyasta baysa-na*, by the Buddha, it will be seen that the additions *ṣa* and *na* are not of the same kind as the real suffixes *amna*, *yan*, which are added to both the words *gyasta* and *baysa*, while *ṣa* and *na* are suffixed only to the last. If *ṣa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyasta-na baysa-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *ṣa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mi*, *tū*, *vī*, *vira* and other additions which we find used with the meaning of a locative, compare *śau halar mi*, in one place, *śe śtye tū*, at one time, *puḍḡala vī*, or, *vira*, in the puḍḡala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth, *ahya*, in an egg, *ayamyā*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *ya*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *buḷa*, in the garden, *maḥāyamānū*, in the big vehicle, *harikkhīḡ*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a* bases ended in *a*. The regular representative of this *a* in our language would be *a*. Forms such as *gyasta haysa*, O Buddha, *ašrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedikā that we also find vocatives such as *gyasta haysa*, *gyastu haysa*, and even *gyastā haysa*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *a*, Zd *a*, *a*, thus *kara*, things, *haysumna uysa*, bodhisattvas, *ašrya*, monks. Of other cases we find an instrumental ablative, a genitive and a locative.

The instrumental ablative ends in *yan*, with or without the addition *ja*, thus *gyastyau haysyan ja*, by the Buddha. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *anu* in older texts and in *amā*, *am*, or even *a* in the Vajracchedikā manuscript, compare *gyastamna gyastam* and *gyasta*, of the venerable ones.

The locative plural ends in *ia*, corresponding to Old Persian *ia*, Zd *ia*, thus *drayia aayra*, in the three apayas. It seems as if the *s* in Old Persian *-aisuta* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *data*, Skr *dhatu*, *disā*, country, are apparently female *a*-bases, *saina*, a noble woman, is an old *i*-base. *Striya* gen *striya*, a woman, seems to be a *ka*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *a* bases ends in *a*. The genitive ends in *e*, thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *a* bases. The curious locatives ending in *āa*, in forms such as *lamna dāna* in what country, *tina pargāna*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byusteye* (*strī*), (when the night) has become light, does not, I think, contain the locative suffix of an *a* base, corresponding to Old Persian *aya*, Zd *aya*, but stands for *byustye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*, thus *bande*, sins. Other cases are formed as from *a* bases.

An old *u* base seems to be *dahā*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihuna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed

The characteristic mark of the optative is an *i* or a *y*. Of the first person singular there is apparently one example in *naṣphañu*, 20 a<sup>1</sup>, which is used to translate *nāpadayisyami*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *i*, for which we also find *e* and *a*, thus *vañi*, he might read, *hvañe*, he would say, *hama*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *ya*, *yat* respectively. The third person optative sometimes occurs in a fuller form, thus *vañiya*, he would read. I agree with Professor Leumann<sup>1</sup> in explaining the termination *ya* from the primary Aryan suffix *ta*. The form *hvañiye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone and inflected so as to agree with the subject in number. Compare *nasta*, he sat down, *nasta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyusta*, it was heard, *hamdada*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *anda* in the third person plural, thus *yude*, he did, *pyuṣe*, he heard, *namasyadā* they did obeisance to, *tsuamda*, they went. It is tempting to compare the termination *e* in the third person singular with Wāxī *ei*, Sxīynī *i* *e*, which Professor Geiger<sup>2</sup> derives from the pronominal base *ai*, Old Persian *ai ta*, Zā *aēta*. I do not know anything about the origin of the termination *anda*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *ala*. Compare *hamysamdaī*, going, *utramda*, going into, *tsūka*, going, *rama* *śika* understanding. The suffix *ala* apparently also forms a participle with a passive meaning: compare *pamuka*, measurable, *śtaka*, that should be obtained. The middle suffix *ana* is also used, thus *śana*, *śa*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yan* and *ana*, compare *tcerai*, that should be made, *hvañai*, that should be called, *dyanuñā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *ana* can perhaps be compared with the *i* which is added to the infinitive in order to form similar participles in Neo-Persian.

<sup>1</sup> Professor Leumann *Zur indarische Sprache*, p. 108.

<sup>2</sup> *Grundriss*, I, ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *hamberi*, having filled

Of infinitives I have noted *tamdana*, to do obeisance to, *bušte*, to realize, *pide*, to write. Compare the terminations *tanay* in Old Persian and *tee* in Zd. If *tanā* 5 a<sup>m</sup> is not simply miswritten for *tamdana*, it contains a suffix corresponding to Zd *nai*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *nasphanu*. I might produce. There cannot be any doubt that we have here the same suffix *an* which forms causal verbs in Middle and Neo Persian.<sup>1</sup>

#### AN IRANIAN LANGUAGE

All the facts mentioned above point in one and the same direction. In phonology we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on *i* preceding vowel by a following *i* which is indicated by the *i* epenthesis in Zd. the voiceless stops seem to be, in certain circumstances changed to spirants, the old aspirated voiced stops have lost their aspiration, the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian, *s* and *ṣ* become *ś* and *ṣ* respectively. So far as we can judge the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is so far as it can be analysed practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd and Old Persian, but considerably older than Pehlevi. As might be expected, it is generally more closely connected with Zend than with Old Persian, compare the treatment of *ty*, *tr*, and *st*, and forms such as *bisurra*, noble family, Zd *vis*, Old Persian *vis*, and so forth. On the other hand we find *dastā* hand as in Old Persian.

<sup>1</sup> See Grundriss, I 11, p. 305

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<sup>1</sup> Professor Leumann, *Zur nordarischen Sprache*, p. 108.

<sup>2</sup> *Grundriss*, I, ii p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.



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It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *nasphañu*, I might produce. There cannot be any doubt that we have here the same suffix *an* which forms causal verbs in Middle and Neo Persian.<sup>1</sup>

#### AN IRANIAN LANGUAGE

All the facts mentioned above point in one and the same direction. In phonology, we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on *i* preceding vowel by a following *s* which is indicated by the *i* epenthesis in Zd, the voiceless stops seem to be, in certain circumstances, changed to spirants, the old aspirated voiced stops have lost their aspiration, the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian, *s* and *ṣ* become *ś* and *ṣ* respectively. So far as we can judge the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is so far as it can be analysed, practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian younger than Zd and Old Persian, but considerably older than Pehlevi. As might be expected, it is generally more closely connected with Zend than with Old Persian, compare the treatment of *ty*, *tr*, and *sr*, and forms such as *bisrrra*, noble family, Zd *vis*, Old Persian *vis*, and so forth. On the other hand we find *dasta*, hand, as in Old Persian.

<sup>1</sup> See Grundriss, I 11, p. 305

biśi dāta siya pachīysda husa jsāti biśta<sup>1</sup>  
 sarvaḥ-asya dharmah udgrhitah pratīsthāpitah-bhavati yāti ante  
 "śīra-ja" [8]  
 śīvena

ci rī puṇa mista hamāri tta-vā ttā sūtra hvaññ<sup>1</sup>  
 yasya nu punyāni mahanti bhavanti tathā-vai atha sūtrāni paṭhyante  
 ttana hajva hvada na hamrastha<sup>2</sup> ttina sūtra āsā tcaira<sup>3</sup> [9]  
 tena prajñena (?) purosena samyak tena sūtreṇa āśa (?) kārya (?)  
 ttina<sup>4</sup> vaysa hamīysye byūha dābriya sada-ja vañña  
 tena-asya aham sampratisthe vyūhe dharmapriyā (?) śraddhayā iha  
 ka ma baysa ā[36]ysda yanānde khvai tta hva  
 yadi me bhagavantah raksām (?) kurvanti yathā-vai-etat evam bhāṣitam  
 yanūm khu stāka<sup>5</sup> [10]  
 karomi yathā utpadayitavyam

"Saddham Orga<sup>1</sup> harbiśāmna gyastāmna baysāmna<sup>2</sup>  
 Siddham Namah syāt sarvesam yajatānām bhagavatām tatthi  
 baddhiṣattvām<sup>3</sup> "hālai yāsta<sup>4</sup> Ttatta mamma pyūsta še<sup>5</sup> styē<sup>6</sup>  
 bodhiṣattvanam diśi Evam me srutam Ekasmin samaye  
 še styē-ta gyastānā gyasta vaysa Śrāvasta ksīra āsta  
 ekasmin samaye yajatānām jajatah bhagavan Śrāvastyām nagare ā-nah  
 vya Jiva rrupura bāśa Anā-  
 abhūt Jetasya rajaputrasya vane Anā-

[4a'] thapindi hāru samkhyerma mista-na bil-saga n<sup>7</sup>  
 thapindikasya śreṣṭhinah samghārāme mahatā bhikkhu-samghena  
 hamtsa<sup>8</sup> dvāsi-pamjsā<sup>9</sup> "śau āśīryau-ja Tti<sup>10</sup> gyastāna gyastā  
 sardham dvādaśāśata pañcāśadbhiḥ ācāryaiḥ Atha yajatānām jajatah  
 baysa brrū hadā navāysye<sup>11</sup> pāttara cīvāra pana nāti Śrāvasta  
 bhagavān pūrvāhne nyavasta patram cīvaram puratah ādadan Śrāvastyām

(1) Evam mayā śrutam Ekasmin samaye bhagavān Śrāvastyām vibharati<sup>12</sup> as  
 Jetavane 'nūthapindadasy-ārāme mahatā bhikkhu-samghena sardham ardhatrāyoda-  
 śābhir bhikkhu śataih sambhulaś ca bodhiṣattvair mahāśattvaih Atha khalu  
 bhagavān pūrvāhna-kūla-samaye nivāsya pātra-cīvaram ādāya Śrāvastīm mahāna-

<sup>1</sup> To the right of each of the two first lines of fol 3a we find the syllable *je* written in the margin, of a smaller size, and in an apparently different handwriting

<sup>2</sup> Read *hamrastha*, as in 41a

<sup>3</sup> Superfluous sign of interpolation

<sup>4</sup> *śe styē* repeated by mistake

<sup>5</sup> Read *-saggā* as

<sup>6</sup> Five syllables *ti pi sa* (?) *ha sa* in cursive writing added interlinearly after *th*

mišta kitha pinvā<sup>1</sup> tramda <sup>1</sup>Tti gyasta baysa <sup>2</sup>tti gyasta  
mahati nagare pindava pravistah Atha yajatah bhagavan atha yajatah  
baysa kū Śrāvasta mašta kitha pindā [4b'] vā tsuta hamyeta  
bhagavān yada Śrāvastyām mahati nagare pindāya vai gatah sametah  
kū khāysna-kira yuda yude hvada khāysa kū <sup>3</sup>sce-ta paryeta  
yadā bhakta-kāryam krtam cakāra bhukte bhakte yada kālē pratikrāntah  
hamye pāttara cīvara pajsiryi<sup>3</sup> pā haysnāta <sup>4</sup>prañay  
sametah pūtram cīvaram pratjasamayāt padau prāksalayāt prajāptasya  
āysam vira nasta basta palamga rasta ttaramda<sup>5</sup>ra na vistāta  
anasya upari nisannāh baddhe paryanke gūnā kāyena upasthapayat  
pyamtsa ttūśātteta byāta javae vyeta. Tti ta  
pratimukhim sūnyatayāh smrtim eva-sah bhūtah Atha

[5a'] pharāka āśīrya kāmma hālai gyastāna gyasta baysa  
sambahulah ācāryah jam diśam yajatanām yajatah bhagavan  
vyeta hāsta tsuām<sup>6</sup>da kū vara hamya gyastāna gyasta baysa  
bhūtah tatra agacchan yadā tatra sametah yajatanām yajatasya bhagavatah  
pī ttira jsa nam isyām<sup>7</sup>da <sup>8</sup>gyasta baysa drrai tcira  
padau śīrasī anamasyan yajatam bhagavantam trin varān  
hvaramcaūla tvana<sup>9</sup> tsuām<sup>6</sup>da u śau hā<sup>10</sup>vai-mi nasta  
daksinena vanditum agacchan tathā ekām diśam nisannāh  
Ttye sce-ra vātca āśīryi Subhūta vara ttūna parga [5b'] ſā  
Taemin samaye punah acāryah Subhūti tatra tasyām paradi

garim pindāya prāvīkat Atha khalu bhagavān Śrāvastim mahānagarim pindāya  
caritrā kṛta-bhakta-kṛtyah paścādbhakta-pindapāta-pratikrāntah pātracīvaram pra-  
tiśāmya padau prāksalya nvaśīdat prajāpta evāśane paryaukam ābhujya gūn  
kāyam pranidhāya pratimukhim smrtim upasthāpya. Atha khalu sambahulā  
bhikṣavo jena bhagavāms ten-ōpasamkraman upasamkramya bhagavatah padau  
śīrobhir ābhivandya bhagavantam tris pradakṣinikṛty-ālkānte nyasīdan (2) Tena  
khalu punah samaven-ayusmān Subhūti tasyām eva paradi samnipatito 'bhūt

<sup>1</sup> Cf *śindā*, 4 a<sup>10</sup>

<sup>2</sup> The three first words of l. 11 repeated by mistake

<sup>3</sup> I am not quite certain about the reading. Dr Hoernle has *pajisiryi*  
[Perhaps *pajisiryi*, compare *e* in *jarae*, 4 b<sup>10</sup> — R II]

<sup>4</sup> Read *namasyamda*

<sup>5</sup> Compare *tram lānā*, 29 U.

hāmgri vyit u nst Tti asiri Subhuta aysam na  
 samnipatitah l hutah tatha nīśannah Atha ayusman Subhutih asanat  
 prātata 'sau svē civarī.<sup>1</sup> prāhustī u livaramdai yamnu  
 utthitah ekām śūptim cīvaram nyavasiyat tathā daksinam janu  
 śadya pūrau<sup>2</sup>tti kumma halai.<sup>3</sup> gyasta baysa ista  
 prthivyām pratyasthāpayat yam dīśam yajatah bhagavan a te  
 hīstī yamli.<sup>4</sup> dastī vyudai u gyasta baysa tta hve  
 tena aījaleh hastam akarot-asya tatha yajatam bhagavantam evam avocat  
 sa duskari midumna gyasta baysa  
 nūnam duskaram midhvah yajata bhagavan

[6a] cu ttira gyastina gyasta baysa na ttahirau hvāñaka na<sup>5</sup>  
 yavat vajatanam yajatena bhagavata tathagatena

<sup>1</sup> pajsa- 'mana asan na rasta biśa hala baysada 'ahu jsa  
 puṇanam arhata rju visvāh dīśah buddhena tvaya

bau dhīsatva mista baysumñā vuysa hāmdada na biśa pūma  
 bodhisattvāh mahantah bodhi sattvāh anugrhitah nu visva paramena

<sup>2</sup>ttamye hāmdara jsa cu ttara gyastā baysa na ttahara-tsuka na.<sup>3</sup>  
 anugrahena yavat yajatena bhagavata tathagatena

[6b] [klai]sinamna sanamna tvisi yanaka na samna bisamna  
 kleśamayanaṃ aśinaṃ (?) tavisi karakena samena visvesam

hīramna vamasaka na uhu jsa baudhisatva mista baysumñā vuysa  
 arthanam bodhakena tvaya bodhisattvāh mahantah bodhi sattvāh

ysi niya haudi biśa pūrmattamye ysinīya hauramme jsa Tta khu.<sup>4</sup>  
 parinditah visva paramaya parindanaya Tat katham

samnisannah Atha l halv ayusman Subhutih utthay asanad el āmsam uttarasāgam  
 kṛtvā daksinam janū mandalam prthivyām pratisthāpya yena bhagavāms ten ājaleh  
 pranāmya bhagavantam etad avocat āścaryam bhagavan param āścaryam sugata  
 yavad eva tathāgaten arhata samyak sambuddhena bodhisattva mahasattva anu  
 parigrhitah paramen anugrahena Āścaryam bhagavan yavad eva tathāgatena  
 ārhata samyak sambuddhena bodhisattva mahasattvāh parinditah paramaya parinda  
 naya Tat katham bhagavan bodhisattva yana samprasthītena kulaputrena va kula

<sup>1</sup> Superfluous sign of interpunction

<sup>2</sup> Probably read a jāla

<sup>3</sup> Read na

<sup>4</sup> Read uhu jsa, the first aksara of a/u-jsa is perhaps an a with a subscribed u

<sup>5</sup> Dr Hoernle reads tklaiśinamna, the initial aksara of the word has dis  
 appeared on fol 6b owing to the fact that the upper corner of fol 6b had stuck to

<sup>17</sup>va midamna gyasta baysa baysuññā vuysai na baudhisatvayamñā  
vai midhvah yajata bhagavan bodhi sattvena bodhisattvayane

[7a<sup>1</sup>] hamjsadai nā mara mahāyamñā vistaññā u khvai  
samprasthūtena iha mahayāne sūthavayam tatha katham vai asya

aysmu baysamjamñā <sup>18</sup>Ttve hvaye hvanai gyastana gyasta baysa  
cittam pragrahitavayam Tasmin ukte vacane yajatanam yajatah bhagavan

śīrī Subhuva <sup>19</sup>ttā hve śīrā śīrī Subhuva ttatta śī hara  
acāryam Subbutim evam avocat sadhu sadhu Subhute evam sah arthah

Subhuta hāmdada <sup>20</sup>gyasta baysa na baudhisatva <sup>1</sup> [baysumñā  
Subhute anuparigṛhitah yajatena bhagavata bodhisattvah

vuysai na biśa pūmatta [7b<sup>1</sup>]mye hāmdara jsa cu ttira gyastā baysa na  
ttahiruu tsuka na klaiśūññamñā sinamñā tvisa yanak nā samna

baśamñā hīramñā vamasaka na uhu jsa baudhisatva mistā baysumñā  
vuysai na ysiniya hūda biśa pūmattamye ysiniya haurumme jsa

[8a<sup>1</sup>] ttā khu va midamna gyastā baysa baysuññā vuysai nā bau  
dhisatvayamñā hamjsadai na mara mahāyamñā vistaññā u khvai aysmu

nūmñā <sup>21</sup>Ttve hvaye hvanai gyasta baysa śīrī Subhuta tta hve <sup>22</sup>śīrā  
śīrī Subhuta ttatta śī hīrī Subhuta hāmdada baysa na bau [8b<sup>1</sup>]dhisatva

biśa pūmattamā hāmdara jsa ysini hāudā gyastā baysa na bau dhi  
vīśā paramena anugrahena parinditāh yajatena bhagavata bodhi

sattva biśa pūmattamā ysini haurumme jsa <sup>23</sup>Ttā ttira Subhuta pyu <sup>24</sup>  
sattvaññā vīśā paramaya parindanaya Evam tena Subhute śrnu

dobhita vā sūthavayam katham pratipattavayam katham cittam pragrahitavayam  
Evam ukte bhagavān vusmantam Subbutim etad avocat sadhu sādhu Subhute

evam etad Subhute evam etad yathā vadasi Anuparigṛhitā s tathagatena bodhisattva  
mahācattvāḥ parimena anugrahena parinditas tathā gatena bodhi attā mahācattvāḥ

paramaya parindanaya Tena hi Subhute śrnu sādhu ca sūsthu ca manasi kuru  
the superimposed lower corner of fol 7a, but a sufficiently distinct ink impression

of the vowel *ai* reversed is still discernible in the latter corner, and clearly distinguishable when reflected in a mirror. There are also traces of the consonant, but being overlaid by the syllable *gya* of fol 7a<sup>17</sup> they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol 7b<sup>1</sup>

<sup>1</sup> The manuscript here goes on with a repetition of Ga<sup>11</sup> ff., enclosed within square brackets

<sup>2</sup> Read *ttā*

<sup>3</sup> Superfluous sign of inter-punctuation

uśīri subijī aysmya yam ayse hvāñima khu baysūñā  
sādhū susthu-ca-etat manasī kuru aham-te bhāse yathā bodhi

<sup>1</sup>vū • v̄ysai na baudhisatvayāmñā haḍai na <sup>2</sup>mara mahāyāmñā vistañā  
sattvena bodhisattvayāne samgacchata iha mahayāne sthatavyam

u khū  
tathā yathā asya

[9 a<sup>1</sup>] mara aysmu <sup>3</sup>nāsāñā Ttatta sira gyasta bayśa  
iha cittam pragrahitavyam Evam sādhu yajata bhagavan  
ttū najsada āḡ<sup>u</sup>ri Subhūta gyasta baysa-na pyūṣṭe Gyasta  
tad vyākhyātam ācāryah Subhūtiḥ vajatāt bhagavataḥ asrausit Yajataḥ

baysi tta hve <sup>1</sup>marā • <sup>u</sup>Subhūva baysūñā <sup>1</sup>vūysai na  
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena  
baudhisatvayāmñā hamjsamḍai <sup>u</sup>na ttatta aysmu <sup>3</sup>upevāmñā  
bodhisattvayāne samgacchata evam cittam utpadayitavyam

cu bura satva satvām nāsāme jsa ham[9b<sup>1</sup>][*khūṣa y*]sāya <sup>4</sup>u ahyā  
yāvantah sattvah sattvānām samgrahena samkhyayam jātāḥ tathā ande

ysata o pūrāmñā ysāta cu gamiṣṭa ysā <sup>u</sup>cu ūvavā cu hamṣa  
jātāḥ tathā jarāyau jātāḥ ye samsvede jātāḥ ye aupapādakāḥ ye saha

rūvi na rūvana <sup>5</sup>anau rūva na cu ham<sup>u</sup>tsa syāme jsa cu anau  
rūpena vinā rūpena ye saha samjñayā ye vinā

syāme jsa cu vā tti satva cu nī ham<sup>u</sup>tsa syā[me] jsa anau syāmi jsa  
samjñayā ye vai te sattvāḥ ye na saha samjñayā vinā samjñayā

ku-bura satvadāta prañāvāñā  
yāvatī sattvadhātuh prajñāpanti

bhasīye 'ham te yathā bodhisattva-yāna samprasthitena sthatavyam yathā prati  
pattavyam yathā cittam pragrahitavyam Evam bhagavann, ity aye mām Subhūti  
bhagavataḥ pratyāśrausit (3) Bhagavān asy ātad avocat, iha Subhūte bodhisattva-  
yāna-samprasthiten āvām cittam utpadayitavyam, yāvantah Subhūte sattvāḥ satva  
dhātav sattva-samgrahena samgrhitā andajā va jarāyujā vā samsvedajā vā aupapādakā  
vā rūpino vā rūpino vā samjñino vā āsamjñino vā n-āva samjñino n āsamjñino vā  
yāvan kaṣcit sattvadhātuh prajñāpyamānah prajñāpyato te ca mayā sarve 'nupadhiśe

<sup>1</sup> Superfluous sign of interpolation

<sup>2</sup> Read *hamjsamḍai*

<sup>3</sup> Read *aysmū* as in fol 7 a<sup>1</sup> and elsewhere, see Vocabulary

<sup>4</sup> The first three defaced akṣaras of 9b<sup>1</sup> legible from reverse impression on 10a<sup>1</sup>

<sup>5</sup> Cancel the superfluous *rūvana*

[10a] mata ñapiya tti satva muhujsa har biśa aharina  
mata juapyeta te sattvah maya sarve-viśve anupadhise  
nirvañña pa<sup>1</sup>ranirvañña • Dadira avamata satva ku parinirvaye •<sup>1</sup>  
nirvane parinirvapayitavyah Tavatah aparimanan sattvan yada parinirvapitavan  
m(ha)matī •<sup>1</sup> na hadi kamuṛṣai śai śau satva paranirvaye vha<sup>1</sup>ma  
bhavet na eva kameid api ekam sattvam parinirvapitavan bhavet  
Tta ci hara kidna Ci Subhuta baudhisatva samñña<sup>2</sup> ha [10b]  
Evam kasya arthasya kṛtena Sacet Subhute bodhisattvasya samjña bha  
mata ni śa budhisatva hvaññai Tta ci hara kidna • ni śi  
vet na sah bodhisattvah vaktavyah Evam kasya arthasya kṛtena na sah  
Subhuta bau<sup>1</sup>dhisatva hvaññai ci satva vira samñña hamati o  
Subhute bodhisattvah vaktavyah yasya sattvasya upari samjña bhavati athava  
jvaka vira "samñña o pudgala vira samñña hame śu hada  
jivasya upari samjña athava pudgalasya upari samjña bhavet api eva  
vatca tti Subbhuta ni baudhisatva na atmabhavinai vasta vira  
punah atha Subhute na bodhisattvena atmabhavikasya vastunah upari  
parutta  
pratiṣṭhite

[11a] na haurā haurimñā kusta ja prattikarā vira parautti na haurā  
na dānam datavyam kutra-cit pratikasaya upari pratiṣṭhite<sup>1</sup>na dānam  
hauramñā • ni ruva vira parauttā haurā haurimñā na " [ba] jaśa  
dātavyam na rupanam upari pratiṣṭhite<sup>1</sup>na dānam datavyam na śābdanam  
na buśañña na ysvamñam ni śkaumitam<sup>3</sup> ni dharmam v[na vi]ra  
na gandhanam na rasanam na sparśanam na dharmam upari  
pariutti na haurā hauramñā Ttatta Subhuta baudhisatva [11 b] [ta] haurā  
pratiṣṭhite<sup>1</sup>na dānam datavyam Evam Subhute bodhisattvena dānam

nirvana dhatau parinirvapayitavyah Evam aparimanān api sattvan parinirvāpya  
na kascit sattvah parinirvāpito bhavati Tat kasya hetoh Sacet Subhute bodhi  
sattvasya sattva samjña pravarteta na sa bodhisattva iti vaktavyah Tat kasya  
hetoh Na sa Subhute bodhisattvo vaktavyo yasya sattva samjña pravarteta jiva  
samjña vā pudgala-samjña va pravarteta (4) Api tu kṛta punah Subhute na  
bodhisattvena vastu pratiṣṭhite<sup>1</sup>na dānam dātavyam na kvacit pratiṣṭhite<sup>1</sup>na dānam  
dātavyam na rupa-pratiṣṭhite<sup>1</sup>na dānam dātavyam na śabda-gandha-rasa-sparśavya  
dharma-pratiṣṭhite<sup>1</sup>na dānam datavyam Evam hi Subhute bodhisattvena mahasat

<sup>1</sup> Superfluous sign of interpolation

<sup>2</sup> Read perhaps *laudhisatva sattva* : a

<sup>3</sup> Looks like *stāvamala* a

hauramñā kṛu mī guṇa samñā vira hī sa haurakā asti o  
 datavyam yathā na lakṣananam samjnam upari api nunam data asti atha  
 "va nasaka o va haurā Ttā cu hira kidrā Cī sī Subhuta  
 va grahitā atha vī danam Evam kasya arthasya kṛtena Yāh sah Subhute  
 baudhisattva cu varautta stana haurā hīdī tṭye Subhuta<sup>1</sup>  
 bodhisattvāh yāh apratisthitāh san danam dadatī tasya Subhute  
 baudhisattva puññī<sup>1</sup>naī hambisa na hū yudā pamaka na tī • Ttā  
 bodhisattvasya punyamavah samūhah na sukarah prameyah nu te Evam  
 cūē suttā Subhuta hū yu  
 kim te bhāṣate Subhute suka-

[12 a] dā sārīrīmaṇḍa diṣa haṇī aśī pamaka na tī • Aśī  
 rah udgacchantyāh diṣayāh asayam akāṣah prameyah nu te Acaryah

Subhuta tta hve "na gyasta bāysa Gyasta bāysī tta  
 Subbutih evam avocat na jāyata bhagavan jāyatah bhagavan asya evam  
 hve ttatta rāvyipatani hūyādā<sup>1</sup>nyuvīyā nasta uskyastā dāṣva diṣva  
 avocat evam daksina pascima uttara adbhah urdhvam dāṣasu dīksu

huyudī atīṣa pama<sup>1</sup>ka nī tī Aśī Subhuta tta hve nī gyasta  
 sukarah akāṣah prameyah nu te Acaryah Subbutih evam avocat na jāyata  
 bāysā Bāysī tta hve ttatta [12 b] sī hāri Subhuta  
 bhagavan Bhagavan aha evam avocat evam sah arthah Subhute

ttatta sī hira cu sī baudhisattva cī varautta stana haurā  
 evam sah arthah yat sah bodhisattvāh yāh apratisthitāh san danam  
 hīdī tṭye puññī<sup>1</sup>naī hambisā na hūyudī pamaka • Cu haṇḍa vāta  
 dadatī tasya punyamavah samūhah na sukarah prameyah kah eva punah  
 hāra Subhuta baudhisattva haurā hauramñā Ttā cūē suttā  
 arthah Subhute bodhisattvena dānam datavyam Evam kim te bhāṣate

tvena dānam datavyam yathā na nimitta samjñayām api pratistheth Tat ka ya  
 hetoh Yāh Subhute bodhisattvo pratisthito danam dadatī tasya Subhute punya  
 skandhasya na sukarām pramanam udgrahitum Tat kim manyase Subhute, sukarām  
 pūrvāyam diṣy ākāṣasya pramānam udgrahitum Subhūti iha no hīdām bhagavan  
 Bhagavan aha evam daksina pascim uttarasv adha urdhvam dig vidīksu samantād  
 dāṣasu dīksu sukarām ākāṣasya pramānam udgrahitum Subhūti iha, no hīdām  
 bhagavan Bhagavan aha evam eva Subhute yo bodhisattvo 'pratisthito dānam  
 dadatī tasva Subhute punyaskandhasya na sukarām pramanam udgrahitum Evam  
 hī Subhute bodhisattva jāna samprasthitena dānam datavyam yathā na nimittasā  
 jñayām api pratistheth (5) Tat kim manyase Subhute lakṣana-sampadī tathāgato



laksanija pyālye jsa gyasta baysa dyāmñā ne Subhūta tta hve  
 lakṣaṇa- sampada jayatah bhagavan drastavyah nu Subhūtiḥ evam avocaṭ  
 na<sup>1</sup> Kusta-  
 na Ya-

[13 a<sup>1</sup>] burā Subhū[ta] laksamñā vara-burā drrūja ttū najśadā  
 vat Subhūte laksanam tavat mrsa tat vyakhyatam

laksamñā alaksamñā gyasta baysa dyāmñā • Ttye hvaye  
 laksanam alaksanam jayatasya bhagavatah drastavyam Tasmā ukte

hvanai gyasta baysa •<sup>2</sup> māśiri Subhūti tta hve aśta nī  
 vacane jayatam bhagavantam acāryah Subhūtiḥ evam avocaṭ asti nu

gyasta baysā kāmujā usta<sup>m</sup>mājsi [ba]dā satva cu ttyām didrrāmmām  
 jayata bhagavan kecit uttamam kalam sattvah ye tesam tādśānam

sūtrām vira kūra samñā upevā[13 b<sup>1</sup>]ri Gyasta baysi tta  
 sutranam upari vitatham samñām utpādayanti Jayatah bhagavān asya evam

hve ma thu Subhūva ttatta hvāñā hamāri ustamajsi bādā  
 avocaṭ ma tvam Subhūte evam vada bhavanti uttamam kalam

ustamye paṃcāśai saddharma bijevamdaī bādā hamda saḥā<sup>m</sup>niya  
 uttamayam pañcaśatyam saddharmasya lopyamānasya kalam sarvada gunavantah

hajva na hadi tti sau gyasta baysā parsāda nī śi  
 prajūvantah na eva te ekam jayatam bhagavantam paryupāsata na ekasya

drastavyah. Subhūtiḥ āha, na h idam bhagavan, na lakṣanasampada tathāgato drasta  
 vyah Tat kasya hetoh Ya sū bhagavan lakṣanasampat tathāgatena bhasitā  
 s ālākṣanasampat Evam ukte bhagavān ayusmantam Subhūtim etad avocaṭ,  
 jayat Subhūte lakṣana-sampat tāvan mrsa yavad alakṣanasampat tāvan na mrs-ēti  
 hi lakṣanilakṣanatas tathāgato drastavyah. (6) Evam ukta ayusmān Subhūtiḥ  
 bhagavantam etad avocaṭ, asti bhagavan kecit sattva bhaviṣyanti anāgate 'dhvani  
 paścime kāle paścime samaye paścimāyam pañcaśatyām saddharma-vipralopa-kāle  
 vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu bhūtasamjñām  
 utpādayiṣyanti. Bhagavan āha, mā Subhūte tvam evam vocah, asti kecit sattva  
 bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyam pañcaśatyām  
 saddharma vipralope vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu  
 bhūtasamjñām utpādayiṣyanti Api tu khalu punah Subhūte bhaviṣyanti anāgate  
 'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyam pañca-  
 śatyām saddharmavipralope vartamāne gunavantah śīlavantah prajūvantaś ca

<sup>1</sup> The manuscript has *ta*

<sup>2</sup> Superfluous sign of interpolation at end of line, read *āśiri Subhūti gyasta*  
*layu*

gyastā <sup>1</sup>bhaysā vira puñña kuśala mula pīradamdā • tṭyam  
yajatasya bhagavataḥ upari punyaṁ kuśalasya mulaṁ avaropayan tesam  
sutrām vi  
sūtranam upa

[14a] rā śau kṣamna vasve aysmu <sup>1</sup> byehidī paysamda  
n ekam kṣanam visuddham cittam labhante jñataḥ

hamāri gyastā bhaysā <sup>1</sup>na dya hamari gyasta baysa-na avamita  
bhavanti yajatena bhagavata dr̥stah bhavanti yajatena bhagavata aprameyena

puññinaḥ hambisā na <sup>1</sup>hamphva hamari Tṭa cūe saittā Su  
punjamayena samubena sambhūtaḥ bhavanti Evam kim te bhasate Sa

bhūva nī atmasamñña pravarttā <sup>1</sup>[o na] satvasamñña nī jivasamñña nī  
bhūte na atmasamjña pravarteta atha na sattvasamjña na jivasamjña na

puḍgalāsamñña pravarttā Gyastā [14 b] [baysi tta] hve saittā  
puḍgalasamjña pravarteta Yajataḥ bhagavan asya evam avocat bhāsate

Subhuta ku ye kaulopammā dharmaparyaya bustā • <sup>2</sup>uh(a)m(a)  
Subhute yada kāsīt kolōpamam dharmaparyavam buddhah syat

bustā hamā datī sī hamada paśamññā cu nara va  
buddhah syat dharmah asya sah sarvada prabhataiyah kim punah va

ada<sup>1</sup>ttā Khu sī hve cu ttaratcaca kirā khubura ttajā nī rā  
adharmah Yatha sah purusah yada karma vavat na jata

bhaviṣyanti ya imeṣv evamrūpeṣu sūtrantapadesu bhāṣyamanesū bhūta-samjñām  
utpadyiṣyanti Na khalu punas te Subhūte bodhisattvā mahā-sattva ekabuddha  
paryupāsita bhaviṣyanti n āṅkabuddhāvaropitakuśalamūla bhaviṣyanti api ta khalu  
punah Subhūte anekabuddhasatasahasraparyupāsita anekabuddhasatasahasraropī  
takuśalamūlas te bodhisattva mahā-sattva bhaviṣyanti ya imeṣv evamrūpeṣu sūtrānta  
padeṣu bhāṣyamanesv ekacittaprasadam api pratilapsyante Jñātās te Subhūte tathā  
gatena buddhajñanena dr̥stas te Subhūte tathagatena buddhacakṣuṣa buddhās te  
Subhūte tathāgatena Sarve te Subhūte prameyam a-samkhyeyam puṇyaskandham  
praviṣyanti pratigrahiṣyanti Tat kasya hetoh Na hi Subhūte tesāṁ bodhisattvānāṁ  
mahāsattvānāṁ atmasamjñā pravartate na sattvasamjña na jivasamjña nā puḍga  
lasamjña pravartate, n āpi tesāṁ Subhūte bodhisattvānāṁ mahāsattvānāṁ dharmā  
samjñā pravartate evam n adharmasamjñā, n āpi tesāṁ Subhūte san jñā n āsan jñā  
pravartate Tat kasya hetoh Sacet Subhūte tesāṁ bodhisattvānāṁ mahāsattvānāṁ  
dharmasamjñā pravarteta sa eva tesāṁ ātmagrāho bhavet sattvagrāho jivagrāhah

<sup>1</sup> Read aysmu

<sup>2</sup> Superfluous sign of interpunction at end of line Cancel the redundant  
bustā hamā

tramdā ha<sup>1</sup>māti na vañādrāysa pusa paśe khu tramda ham<sup>1</sup>dy  
 pravistah bhavet na prajahyāt yadā pravistah bhavet  
 nai na hamadā bi-  
 na-etad-na sarvada bha-

[15a] da ttatta baysūña vūysai ku nara śirā bṛiti ni  
 ratī evam bodhi- sattvāh yadā punah śivakāni bodhate na  
 vañāśarā vama<sup>1</sup>sta nai-na hamada dā vira hīyaust<sup>1</sup>ra  
 iha-asivakāni (?) avam<sup>1</sup>ratī na-anena-na sarvada dharmasya upari

tcairai. Ta cūe saritta <sup>1</sup>Su.<sup>1</sup>(bhūta) aṣṭa nai śi dā cu  
 kartavyah Evam kim-te bhāṣate Subhūte aṣṭi nu sah dharmah yah  
 gyasta baysa-na <sup>2</sup> hvata āya Biv<sup>1</sup>(sau gya)styan baysyan-ja  
 yajatena bhagavata bhāṣitah syāt Sarvāh yajataih bhagavadbhīh

hva āya ttina cu āryapudgala nyāpamdā [15b] (Gyastā)  
 bhāṣitah syāt tena yat āryapudgalāh jūāpyamānah (?) Yajatah

baysi tta hve cu Subhūta trisahasrīye mahāsahasrīye  
 bhagavān-asya evam avocat yat Subhūte trisahasryah mahāsahasryah

lovadāta hau<sup>1</sup>dyau ramnyau-ja hamberi hauram hida tta cūe  
 lokadhātum saptabhīh ratnaih sampūrya dānam dadati evam kim-te

pudgalagrāho bhavet. Saced adharmaśamjña pravarteta sa eva tesam ātmagrāho  
 bhavet sattvagrāho jivagrāhah pudgalagrāha iti Tat kasya hetoh Na khalu  
 punah Subhūte bodhi-sattvena mahāsattvena dharma udgrahitavyo n-ādharma  
 Tasmād-iyam tathāgatena samdhāya vāg bhāṣita Kolōpamam dharmaparyayam  
 ājānadbhir dharmā eva prahātavyah prāg evādharmā iti (7) Punar aparam  
 bhagavān āyusmantam Subhūtim etad avocat, tat kim manyase Subhūte aṣṭi sa  
 kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisambuddhah  
 kaścid va dharmas tathāgatena deśitah Evam ukta āyusmān Subhūtir bhaga-  
 vantam etad avocat, yathāham bhagavan bhagavato bhāṣitasy-ārtham ājānāmi  
 n-āsti sa kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisam-  
 buddhah n-āsti dharmo yas tathāgatena deśitah Tat kasya hetoh. Yo 'sau  
 tathāgatena dharmo 'bhisambuddho deśito vā agrāhjah so 'nabhiḥlapyah Na  
 sa dharmo n-ādharma Tat kasya hetoh Asam-kṛta-prabhāvitī hy ārya-  
 pudgalāh. (8) Bhagavān āha, tat kim manyase Subhūte, yah kaścit kulaputro  
 va kuladuhitā vā trisahasra-mahāsahasram loka-dhātum saptaratna-paripūrnām kṛtvā  
 tathāgatebhyo 'rhadbhjah samyak-sambuddhebhyo dānam dadjāt api nu sa loka-

<sup>1</sup> Superfluous sign of interpunction at end of line

<sup>2</sup> The correspondence between the two texts is here very small

i sā kārmmā dāta ttana Subhūvī tta hve sā <sup>ivni</sup>  
 syāt nūnam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nūnam na  
 midārnna gyasta baysa nīstā kāmujā si dharma cu sakṛttā-  
 midhvah yajata bhagavan na-asti kaścīt saḥ dharmah yaḥ sakṛda-  
 gārmmā Ba-  
 gāmī Bhaga-

[18 a<sup>i</sup>] ysi tta hve tta cūe saittā Subhūva cu mani  
 vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu  
 arahaṁdā hama nā sā muhu-ijisa arahaṁdauiñā byauda tcamna  
 arbataḥ bhavet nu nūnam mayā arhattvam prāptam yena  
 klaiṣṇā sāna ttūsa yanūmā <sup>iii</sup>Subhūvī tta hve na midāna  
 kleśamayān arān taviṣṭ karomi Subhūtiḥ-asya evam avocat na midhvah  
 gyasta baysa nīstā si dharma cu arahaṁ<sup>iv</sup>dauiñā nāma āya cī  
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nāma syāt sacet  
 arahaṁdā tta hama si muhu-ja arahaṁdau[18 b<sup>i</sup>]ñā .<sup>1</sup> byaudā  
 arbataḥ evam bhavet nūnam mayā arhattvam prāptam  
 si haḍā uysāñā-nāsāma hamā o satva-nāsāma jīva-nāsāīma pudgalā-  
 saḥ eva ātmagrāhaḥ bhavet atha sattvagrāhaḥ jīvagrāhaḥ pudgala-  
 nāsāma Gyasta baysā-na klaiṣṇā sānām jauni sā mā āiṇṇadā  
 grāhaḥ Yajatena bhagavatā kleśamayānām ariṇām hāniḥ sā me ujvalā (?)  
 biśā-pīrmāttama hvata aysā arahaṁjñānām pabausṭa brriyai-<sup>iv</sup>ja ni  
 viśvaparamā uktā aham arhajjñānam nyavasi rāgeṇa na

Subhūte api nv anāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ prāptam iti.  
 Subhūtiṛ āha, no hēidam bhagavan, nānāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ  
 prāptam iti. Tat kasya hetoh. Na hi sa bhagavan kaścīd dharmo yo 'nāgāmītvam  
 āpannah. Tensōcyate 'nāgāmīti. Bhagavān āha, tat kiṁ manyase Subhūte, api  
 nv arbata evaṁ bhavati, mayārhattvaṁ prāptam iti. Subhūtiṛ āha, no hēidam  
 bhagavan, nārhatta evaṁ bhavati, mayārhattvaṁ prāptam iti. Tat kasya hetoh.  
 Na hi sa bhagavan kaścīd dharmo yo 'rhan nāma. Tensōcyate 'rhan iti. Saced  
 bhagavann arbata evaṁ bhaven, mayārhattvaṁ prāptam iti sa eva tasyātmagrāho  
 bhavet sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoh. Aham  
 asmi bhagavaṁs tathāgatenaṛhattā samyaksaṁbuddhenaṛapāvihāriṇām agryo  
 nirdiṣṭaḥ. Aham asmi bhagavann arhan vītarāgaḥ. Na ca me bhagavann evaṁ  
 bhavati, arhann asmy aham vītarāga iti. Sacen mama bhagavann evaṁ bhaven,  
 mayārhattvaṁ prāptam iti, na mām tathāgato vyūkarisyad, arapāvihāriṇām agryaḥ

<sup>1</sup> Superfluous sign of interpunction.

muhu gyasta baysä vyirasä aranāvvyihārai biśa pīrmāttama a  
mām jajatah bhagavān vyākaraṣyāt aranāvihārī visva paramah a-

[19 a'] ramnā cu samābhāña ānadai cu hamdarye samttāña  
rane yah samābhane ujjvalah(?) yah anyasmin saintane

klaiṣṇinai jauni aṣṣaṣde Gyastā baysa tta hve tta cūe saittā  
kleśakām hānim iksate(?) Yajatah bhagavān evam avocat evam kim-te bhācate

Subhūva aśta nai ṣi dā cu muḥhu-ṣa Dipamkarā<sup>1</sup> gyasta  
Subhūte aśti nu sah dharmah yah mayi Dipamkarasya jajatasya

baysä iñaka nā āya āya<sup>2</sup> adhigama-svabhāvi dā  
bhagavatah antikāt udgrhītaḥ syāt syāt adhigama svabhavikah dharmah

ni nā hāmā Subhūvi tta hve sa midamna gyasta  
nanu udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam mīdhvāḥ jajata

ba[19 b']ysā niśtā kāmujā ṣi dā cu thu Dipamgarā gyasta  
bhagavan na aśti kaścit sah dharmah yam tvam Dipamkarāt jajatāt

baysā nā nā āyai<sup>3</sup> uttana cu adhigamasubhāvā<sup>3</sup> dāta na  
bhagavatah udgrhītavān syāḥ tena yat adhigamasvabhāvah dharmah na

nā hāmā Subhūvi tta hve sa<sup>4</sup> mna midamna gyasta  
udgrhītaḥ bhavet Subhūtiḥ asya evam avocat nūnam na mīdhvāḥ jajata

baysa niśtā kāmujā ṣi dā cu thu Dipakara baysā na  
bhagavan na aśti kaścit sah dharmah yam tvam Dipamkarāt bhagavatah

iñakā nā āya<sup>4</sup> Cu Subhūva tta huñi<sup>5</sup> sa aysā bud  
antikāt udgrhītavān syāḥ Yah Subhūte evam vadet nūnam aham bud

dhakṣi  
dhakce

[20 a'] trā pādathja puskali naspāññi ṣi kura hvāñe Ci  
trāñam santakān vyuhān nispādayeyam sah vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, tena vyate 'mānāvihāry aranāvihār ita.  
(10) Bhagavān āha, tāt kim manjase Subhūte, aśti sa kaścid dharmo yas tathā-  
gatena Dipamkarasya tathāgatasy-ārhatāḥ samyak sambuddhasy-antikāt udgrhītaḥ  
Subhūtiḥ āha, no heidam bhagavan n aśti sa kaścid dharmo yas tathāgatena Dipam-  
karasya tathāgatasy-ārhatāḥ samyak sambuddhasy-antikāt udgrhītaḥ. Bhagavān  
āha vah kaścit Subhūte bodhisattva evam vadet, aham kaśetrā vyuhān nispādayeyam

<sup>1</sup> Superfluous sign of interpunction in space before ringhole

<sup>2</sup> Cancel the redundant *aya*

<sup>3</sup> Read *aya' hira*

<sup>4</sup> Read *ayai*, the whole passage has been wrongly repeated.

<sup>5</sup> Read *huñi*

pārṣa hama ttatta hā mañāmñā ṽsa śāstāra ttara āstī u  
 prāśadikā bhavet evam ā mananiyah nunam śasta tatra āste tatha  
 hastama pirmāttamma pīsai. Ttye hvaye ṽhvanai āgiri Subhuta<sup>1</sup>  
 sattamah paramah guruh Tasmīn ukte vacane ācāryah Subhūtiḥ  
 gyasta baysā tta hve ci nāma gyasta baysā ṽsī dā  
 yajataḥ bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmah  
 u khūai nāma dīsi Ttye hvayai hvanai gyasta baysa  
 tathā katham-vai aśya nāma dhāraye Tasmīn ukte vacane yajataḥ bhagavan  
 tta hve prajā[22 b][pārāmma nā]ma<sup>2</sup> Subhūva sī data  
 evam avocat prajāpāramitā nāma Subhūte saḥ dharmah  
 ttattai nāma dīsi tta sī hadi gyasta baṽ(ya)-na aparāmma  
 evam-aśya nama dhāraya evam saḥ eva yajataḥ bhagavatā aparāmita  
 hvata. Tta cūe saitta Subhūva aśta nai sī data ṽcu gyasta  
 bhasita Tat kīṃ te bhasate Subhūte astī nu saḥ dharmah yaḥ yajataḥ  
 baysa na hva āya Subhūvi tta hve khu aśya mīdāṃṽna  
 bhagavatā bhāsitah syāt Subhūtiḥ-aśya evam avocat yathā aham mīdāḥ  
 gyasta baysa ttye hvanai artha hve nīsta kāṇujā sī dī  
 yajata bhagavan tasya bhasitasya artham bodhe na-astī kaścit saḥ dharmah  
 cu bīsau  
 yaḥ ṽśvath

[23 a<sup>1</sup>] gyastyau baysyau jsa hva āya Baysī tta hve  
 yajataḥ bhagavadbhiḥ bhāsitah syāt Bhagavān-aśya evam avo at

samprakāśayanti Paramena te Subhūta ācāryena samanvāgata bhaviyanti  
 Tasmīn ca Subhūte prthivī pradeśe śāstā viharaty anyatar-ānyataro vā vyūha-  
 guru-sthāniyah (13) Evam ukta āyusman Subhūtiḥ bhagavantam etad avocat,  
 ko nām-āyam bhagavan dharma-paryayaḥ katham c-āṇam dhārayāmi. Evam ukte  
 bhagavān āyusmantam Subhūtim etad avocat, prajāpāramitā nām-āyam Subhūte  
 dharma paryāyah, evam c āṇam dhāraya Tat kasya hetoh Y-āiva Subhūte  
 prajāpāramitī tathāgatena bhāsitā s-āiv-āpāramitā tathāgatena bhāsitā, ten-āvate  
 prajāpāramit-ctī Tat kīṃ manyase Subhūte api nv astī sa kaścid dharmo  
 yas tathāgatena bhāsitah Subhūtiḥ āha, no h-īdam bhagavan n-āstī sa kaścid  
 dharmo yas tathāgatena bhāsitah [H 6-12, p 29, are not translated in our manuscript]  
 Bhagavan āha, tat kīṃ manyase Subhūte dvāitrimāṇ-mahāpurusa-lakṣanais tathā-

<sup>1</sup> Read *Subhūta*

<sup>2</sup> The first four *akṣaras* of fol 22 b have peeled off, owing to that corner having stuck to the subjacent fol 23 a

tta cūe saitta Subhūva dvāradīrsau mahāpurasalakṣanau-ja  
 evam kim-te bhāṣate Subhūte dvātrimśadbhiḥ mahāpurasalakṣanūh  
 gyasta bṛṣa dyāmīa nai Subhūti tta hve na midāmna  
 yajataḥ bhagavān drastavyaḥ nu Subhūtiḥ-asya evam avocat na midvāh  
 gyasta bṛṣa dvāvaradīrsa hudihuna gūnā vāgūnā bṛṣa-na  
 yajata bhagavan dvātrimśat supuruṣa- lakṣanāni alakṣanāni bhagavatā  
 hvata ttana cu dātinaḥ ttaradara<sup>1</sup> anavayamjani[23 b]nai rūpakāya  
 bhāṣitini tena yat dharma- kāyah anuvayājanavān rūpakāyah  
 ttaramdara ttina hvāñārī dvāradīrsā<sup>2</sup> hudihūna vāgūna Cu vā  
 kāyah tena ueyante dvātrimśat supuruṣa- lakṣanāni yat vai  
 Subhūva<sup>3</sup> daba ā-va striya Gamga nyāya grūciyau-<sup>4</sup> mje  
 Subhute puruṣaḥ athavā stri Gangivāḥ nadyāḥ vālukābhiḥ  
 māñamda ttaramdara paṣṭi śi ja va āya cu itye sūtra vira  
 upamitan lāvaṇ paryatṛyat dvitīyah cit vi syat vah tasya sūtrasya upaṇi  
 tcurapāṭi gāha pīti sājya hamdarānu vistarna bi  
 catuspadikām gāthām śrōti udgrhīyāt anyebhyaḥ vi-tareṇa pra  
 [24 a] rāśjya budarī puñinaḥ hambisai hame avamata  
 kāṣāyet bahutarah-asya punya- samūhah-asya bhavet aprameyah  
 anamkhistve<sup>4</sup> ra vṛtti mi aśrī Subhuta ddharmaviga na<sup>5</sup> āskī  
 asamkhyeyah jātu Atha ācāryah Subhūtiḥ dharmavegena āsrūnah  
 cira yude āṁska mi ustadi gyasta bṛṣa tta hve bihi  
 kīranam akarot āsrūni prāmāṇyat yajataḥ bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho drastavyaḥ Subhūtiḥ āha no hīdam bhagavan  
 dvātrimśan mahapurusa lakṣanais tathagato 'rhan samyak-sambuddho drastavyaḥ  
 Tat kasya hetoh Yāni hi tāni bhagavan dvātrimśan-mahapurusa lakṣanāni tathā-  
 gatena bhāṣitāny alakṣanāni tāni bhagavams tathagatena bhāṣitāni Tenocyante  
 dvātrimśan-mahapurusa lakṣanān iti Bhagavan āha, yaś ca khalu punaḥ Subhute  
 stri vā puruṣo vā dīpe dīpe Gamgīnadi-valukā-saman ātmabhavan paritṛyjet evam  
 paritṛyjan Gamgānadi-valukā saman kalpams tan ātmabhavan paritṛyjet yas c-ēto  
 dharma paryāyād antasā catuspadikam api gātham udgrhya parebhyo deśāyet  
 samprakāṣayed ayam eva tato nidanam bahutarām punya-skandham prāmunyad  
 aprameyam asamkhyeyam (14) Atha khalv āyusmān Subhūtiḥ dharma vegen-  
 āsrūni prāmūñcat So 'srūni pramṛjya bhagavantam etad avocat, ācāryam bhaga-

<sup>1</sup> See Vocabulary<sup>3</sup> Read *Subhūva*<sup>2</sup> Read perhaps *hudihuna*<sup>4</sup> Read *anamkhistā*<sup>5</sup> Read *dharmaviga-na*

duskara midāmna gya<sup>v</sup>sta baysa zi dā kūjsa mam brāmma  
 duskarah midhvah yajata bhagavan sah dharmah yatah me jnanam  
 patata Nī rā muhu-<sup>v</sup>jsa didira gam[24 b]bhura dā pyusta  
 utthitam Na jātu mayā evamrūpah gambhirah dharmah śrutah  
 Cu sā bhūttasamñā sū hadi abhūtasamñā Na tca baysā sū<sup>v</sup>am sū  
 Yā sa bhūtasamñā sū eva abhūtasamñā Na ca bhagavatām śasanam  
 samñā Cu ttū dā sadahīda pīrā<sup>1</sup> hā yanāti ni ni ttiyam  
 samjñī Ye tam dharmam śraddadhati likhati a karoti na-na tesam  
 samñā sāmñe vi samñā pravarita ni satva vira samñā ni jvaka vi  
 atmanah upari samñā pravarttet na sattvasya upari samñā na jivasya upari  
 na pudgala vi samñā na-na ttiyamna ni tcarimai nāśaka  
 na pudgalasya upari samñā na-na tesām na caramah grāhaka  
 artha vira  
 arthasya upari

[25 a] hanāsa aṣṭa • Tt<sup>v</sup>ye hvay[ai] hvanai gyasta baysa  
 grābah aṣṭi Tasmin ukte vacane yajatah bhagavān

van param-ācāryam sugata yāvad ayam dharmaparyāyas tathāgatena bhūto  
 gra-jāna-samprathitānām sattvānam arthāya śreṣṭha yana-samprasthitaṁ tathā  
 yato me bhagavañ jñānam utpannam Na mayā bhagavañ jātv evamrūpo dharmā  
 paryāyah śrutapūrvah. Paramena te bhagavann ācāryena samanvāgata bodhisattvā  
 bhaviṣyanti ya iha sūtre bhūṣyamane śrutva bhūta samjñāṁ utpādayisyanti Tat  
 kasya hetoh Yā c'āle bhagavan bhūta-samjñā s'ālīśabhūta-samjñā Tasmit  
 tathāgato bhūṣate bhūta-samjñā bhūta-samjñā-cti Na mama bhagavann ācāryam  
 yadāham imam dharmaparyāyam bhūṣyamānam avakalpyamy adhimucye Ye pi  
 te bhagavan sattvā bhaviṣyanti anāgate 'dhvani paścime kāle paścime samare  
 paścimāyīm pañcaśatīm saddharma-vipralope vartamīne ya imam bhagava  
 dharmā paryāyam adgrahīṣyanti dhārayisyanti vācayisyanti paryavāpisyanti pa  
 bhvas ca vistareṇa samprakāśayisyanti te param-ācāryena samanvāgatā bhaviṣyanti  
 Api tu khalu punar bhagavan na tesām ātma-samjñā pravartisyate na sattva-samjñā  
 na jiva-samjñā na pudgala-samjñā pravartisyate, ne pi tesām kiccid samjñā n samjñā  
 pravartate Tat kasya hetoh Yā sū bhagavann ātma samjñā s'ālīśabhūta-samjñā, yā  
 sattva-samjñā jiva-samjñā pudgala-samjñā s'ālīśabhūta-samjñā. Tat kasya hetoh Sū  
 Bhagavān ācārya bhagavantaḥ Evam ukte bhagavān āyus-mantam Sūbhā-

<sup>1</sup> Read the syllable *tti*, in small cursive characters, is inserted in the interline.

<sup>2</sup> The fifteen ll 2 and 3, below *raḥā*, and the word appears to be intended to be stuck to the sutra; we should probably read *pirati*.



āṣīri Subhūta tta hve uttatta gyasta baysa.<sup>1</sup> pūrmāttama  
 ācaryam Subhūtim evam avocat evam yajata bhagavan paramena  
 duskare jsa hamphva hvamāri<sup>2</sup> cu tte sūtra hvāda āna ni  
 dukarena sambhūtā bhavanti ye asya sūtrasya bhasitavanta ānā na  
 pvaida ni hariysāri ni trāysa byehudā<sup>3</sup> Pūrmāttama duskara sā  
 uttrasanti na samtrasanti na trāsam āpadyante Parama- dukarā sa  
 pāramma tvā pāramma avamāta gyastā baysā [25 b'] hūda.  
 pāramitā tām paramitam aparimānā yajatā bhagavanta abhasanta  
 Ttana ksamauditija pārama hivā tea pamāka hamā. Kāma bāda na  
 Tena ksanti paramita sambandhuī ca pāramitā bhavet tasmīn samaye  
 mamma kalarri.<sup>3</sup> agapratyangam paste na-ni mamma tte  
 me kalirajah angapratyangam acchaitit na-na me tasmīn  
 stye ātma.<sup>4</sup> samñā vya ni satvasamñā ni jivasamñā na pud-  
 samaye ātmasamñā babbhūva na sattvasamñā na jivasamñā na pud-  
 galasamñā na mam ttū bāda samñā vya u ni asamñā Cu  
 galasamñā na me tam kalam samñā babbhūva tatha na asamñā Yadi  
 mam sai ysurasamñā vya muṣṭa jsa ra hamphva  
 me api atmasamñā abhaviṣyat vyāpādena jātu sambhūta  
 [26 a'] mam samñā hamiya Paysāni aysa Subhūva byāta yaṇi  
 me samñā abhaviṣyat Prajāne aham Subhūte smrtim kurve

tim etad avocat, evam etat Subhūte evam etat. Param ācarya-samanyāgatās te  
 sattvā bhaviṣyanti ya iha Subhūte sūtre bhāṣyamāne nōttrasanti na samtrasanti  
 na samtrasam āpatsyante Tat kasya hetoh Paramapāramit-ēyam Subhūte tathā-  
 gatena bhāṣitā yadut-āpāramitā Iām ca Subhūte tathāgataḥ parama paramitam  
 bhāṣate tam aparimānā api buddhā bhagavanto bhāṣante Ten-ōevate paramapāramit-  
 ēti Api tu khulu punah Subhūte ya tathagatasya ksanti-pāramitā āv-āpāramitā  
 Tat kasya hetoh Yādā me Subhūte Kalī(nga) raj ānga-pratyangamām-ēny  
 acchaitit tasmīn samaya ātma-samñā vā sattva-samñā vā jiva-samñā vā pudgala-  
 samñā vā n-api me kacit samñā vāsamñā vā babbhūva Tat kasya hetoh Sacen  
 me Subhūte tasmīn samaya ātma-samñā-abhaviṣyat vyāpāda samñā-āpi me tasmīn  
 samaye bhaviṣyat Sacet sattva-samñā jiva-samñā pudgala samñā-abhaviṣyat  
 vyāpāda-samñā āpi me tasmīn samaye bhaviṣyat Tat kasya hetoh Abhijānāmy  
 aham Subhūte 'tite 'dhvani pañca jati śatāni yad aham Ksāntivadi rsiḥ abhūvam

<sup>1</sup> Read *Subhūta*, instead of *gyasta baysa* Also superfluous sign of interpunction

<sup>2</sup> Read *hamari*

<sup>3</sup> Superfluous sign of interpunction Note also the misshaped *la*

<sup>4</sup> Superfluous sign of interpunction

padāmjsyāmna bāṇḍāna pajsā-se ysatha kāma bādāmna aysa  
pūrvēsām kālānām pañca-śatāni janmāni yesām kālānām abam

Ksāntavāda nāma vyī vrasīya Tti mamma. 1 nā ātmasamñā  
Ksāntivādi nama babbhūva rsih Atha me na ātmasamñā

vya ni satvasamñā ni jīvasamñā ni pudgalasamñā Ttye hara  
babbhūva nā sattvasamñā na jīvasamñā na pudgalasamñā Tasya arthasya

kina Subhūva bodhisattva mista baysūmñā [26 b] vūysa biśau  
krtena Subhūte bodhisattvah mahan bodhi- sattvah visvabhyah

samñau ja phisāñā. 1 u biśa-pirmāttamye baysuṣṭa aysmū  
samñābhyah varayitavyah tathā viśva paramāyam bodhau cittam

upevāmñā ni rūvām vira pāroutta aysmu 2 upevāmñā ni  
utpādayitavyam na rūpānam upari pratisthitam cittam utpādayitavyam na

bajāsā vna buśāñām ni ysvamñām ni skamavām na dharmām vira. 1  
śabdānam na gandhānām na rasanām na sparsanām na dharmānām upari

na kustajā vprattakāra vira paroutta aysmu 2 upevāmñā  
na ka-yaat pratikarasya upari pratisthitam cittam utpādayitavyam

Avaroutta aysmu 2-na  
Apratisthitena cittena

[27 a] haura haurāmñā khu na gunasamñā vira ni pārāhi  
danam datavyam yatha nu laksanasamñam upari na pratisthitet

biśam satvana śiri kiṇna Śa samñā skaddhvā. 1 na biḍi.  
viśesam sattvanām śivasya krtena Śi samñā śandhesu na bhavati

Tatr āpi me n ātma-samñā babbhūva na sattva-samñā na jīva-samñā na pudgala-  
samñā babbhūva Tasmāt tarhi Subhute bodhisattvena mahāsattvena sarva samñā  
vivarjavit-anuttarāyam samyak sambodhau cittam utpādayitavyam Na rūpa  
pratisthitam cittam utpādayitavyam na śabda-gandha-rasa-sprastavya-dharma-  
pratisthitam cittam utpādayitavyam na dharma-pratisthitam cittam utpādayitavyam  
n adharma pratisthitam cittam utpādayitavyam na kvacit pratisthitam cittam  
utpādayitavyam Tat kasya hetoh Yat pratisthitam tad ev-āpratisthitam Tasmād  
eva tathāgato bhāṣate apratisthitena bodhisattvena dānam datavyam, na rūpa-  
śabda-gandha-rasa-sparśa-dharma-pratisthitena dānam datavyam Aji tu khalo  
punaḥ Subhūte bodhisattven āvamarūpo dānaparivṛtṭāgah kartavyah sarva-sattvānām

1 Superfluous sign of interpunction

2 Read aysmū, as in 26 b.

Rrasta hvāñe Subhūva gyasta baysa hatha m̄hvāñia vyāranai  
 Rju vadet Subhūte yajatah bhagavan satyam vadet vyakaranam-asya  
 ni añña ttana cu prajñai rrastra śrāvakayāñia ha<sup>1</sup>vtha[ysv<sup>1</sup>]śe  
 na anyat tena yat prajñah rju śrāvakayāne satyam  
 mahāyāmñia Ttāharā vyārana ni añña. Sī ra Subhūva cu[27b]  
 mahayāne Tathagatanām vyākaranam na anyat Sāh jatu Subhūte yah  
 si dā cu baysa na busta ni vara hatha u ni drrūja  
 sah dharimah yah bhagavatā buddhah na tatra satyam tathā na mrsā  
 Aksaryau-ja hva artha bi<sup>u</sup>śa pari hālai gitti. Ttrāma  
 Aksarah bhāsitam artham saivam parityajet diśam gantum(?) Evam  
 māmñamda Subhūva khu hve ttāra vitramda ha<sup>u</sup>ma ni  
 upamam Subhūte yatha purusah andhakāre pravistah bhavet na  
 nāmujā<sup>2</sup> hara vajṣdi ttū najsada pārāhi pasta baudhisatva  
 kamcit artham vicaste tad vyakhyatam pratisthāpitah bodhisattvah  
 vdyāmñia cu pari ni daitta. Ttrama māmñamdā Subhūva khu  
 drastavyah yah tyajet na paśyati Evam upamam Subhūte yatha  
 tcamauda hve byūste  
 cakṣusmān purusah vyusta-

[28 a] ye sav<sup>3</sup> saye urmayśdām biśūñia rūva daitta ttū  
 yam kṣapi prabhate aditye viśvavidhāni rūpani paśyati tad  
 najsada baysumñia vū<sup>u</sup>ysai dyāñia cu ni nāmye<sup>2</sup> hara vira  
 vyakhyatam bodhi- sattvah drastavyah yah na kasyacit arthasya upari

arthaya Tat kasya hetoh Yā e-āñā Subhūte sattva samjūa s āñ a-samjña Ya  
 eram te sarva sattvās tathagatena bhasitas ta ev-āsattvah Tat kasya hetoh  
 Bhūta-vādi Subhūte tathāgatah satya-vādi tatha-vādy ananyathā vādi tathāgatah  
 Na vitatha-vādi tathāgatah Api tu khalu punah Subhūte yas tathagatena dharmo  
 'bhisambuddho deśito nidhyāto na tatra satyam na mrsā Tadyath-āpi nama  
 Subhūte puruso 'ndhakāra praviśto na kimcid api paśyet evam vastu patito bodhi-  
 sattvo drastavyo yo vastu-patito dānam parityajati Tad yath-āpi nāma Subhūte  
 cakṣusmān purusah prabhātāyam rātrau sūrye 'bhyudgate nānā-vidhāni rūpani  
 paśyet evam avastu-patito bodhisattvo drastavyo yo 'vastu-patito dānam parityajati

<sup>1</sup> This syllable is damaged, and its reading uncertain

<sup>2</sup> Perhaps wrong for *lamuja*, and *kamyē*

<sup>3</sup> Read *aitt*

pārautta stāna haura hadā ni •<sup>1</sup> pari ditta Cu Subhuva<sup>2</sup>  
 pratisthitah san dānam dadāti na tyajet paśyati Yat Subhute  
 bisivrasai<sup>3</sup> o-vā bisivrasaiñña ci ttū [dā dys]adi<sup>4</sup> vaṣidā  
 kulaputrāḥ athavā kuladuhitarah ye tam dharmam dhārayanti vācayanti  
 paysāmda hamāri gyastā baysām-ja o dya hamā[28 b]<sup>5</sup>  
 prajñātāḥ bhavanti yajātānām bhagavatam tatha drstah bhavanti

Avamāta puññinai hambisa-na hamphva hamāri • O striya o-vā  
 Aparimitena punya-samūhena sambhūtah bhavanti Atha stri athava  
 dauha brūhadā Gamga nyāya grūciyau-sye māññamda ttaramdara  
 purusah pūrvāhne Gangayah nadyah vālukabhūh saman kayan

pamste śvabaddhā pasāra didira ttaramdara pamsti ttana pacada na  
 paryatyajet madhyāhne sayāhne tavataḥ kayan paryatyajet tena paryāyena  
 kūla kaṭṭha vasta āna haura hida ci ttū sūtra pati  
 kotim kalpān yavat tisthamanah dānam dadati yah[-ca] tat sūtram snoti  
 nai praksivi sada hā  
 na etat pratikṣipet śraddhām a

[29 a]<sup>1</sup> [xxx tt]y[e pra]c[ai]na budara puññinai hambisa ysyāmñe  
 tasya pratyāyena bahutaram punya samūham janayet

avamāta aṇamkhiṣṭa Cu nara vā •<sup>1</sup> cuai piridai budari  
 aprameyam asamkhyeyam Kim punah vai yada kecit līkhanṭi etat bahutaram

Api tu khalu punah Subhute ye kulaputra va kuladuhitaro vevam dharmā-paryāyam  
 udgrahisyanti dhārayisyanti vācayisyanti paryavāpsyanti parebhyaś ca vistarena  
 samprakāśayisyanti jñatas te Subhute tathāgatena buddha jñanena drstas te Subhūte  
 tathāgatena buddha-caksuśā buddhas te tathāgatena Sarve te Subhute sattva  
 aprameyam asamkhyeyam punya skandham prasaviṣyanti pratigrahiṣyanti (15) Yaś  
 ca khalu punah Subhute stri vā puruṣo va pūrvāhna kālasamaye Ganganadi-valuka-  
 saman ātmabhāvan paritijet evam madhyāhna-kālasamaye Gangānadi-valuka-  
 saman ātmabhāvan paritijet sayāhna kālasamaye Gangānadi-valuka-saman ātmā-  
 bhāvan paritijet anena paryāyena bahūni kalpa koti nyuta-śata-sahasraṇy ātmā-  
 bhāvan paritijet yas c āman dharmā paryāyam srutva na pratikṣipet ayam eva  
 tato nūdānam bahutaram punya-skandham prasunuyid aprameyam asamkhyeyam  
 kaḥ punar vādo yo līkhitv-odgrhnyad dhāryed vacayet paryavāpnuyat parebhyaś

<sup>1</sup> Superfluous sign of interpunction

<sup>2</sup> Read *Subhuva*

<sup>3</sup> [Probably read *bisivrasa*, as in 29b<sup>1</sup> — R II]

<sup>4</sup> The three first syllables have peeled off

<sup>5</sup> The first five syllables have peeled off, only the *y* of [tt]y[e pra]caina being legible, read perhaj-yani tte

pūṇṇu hambisa ysvañe <sup>u</sup>vamati anakhista<sup>1</sup> Cu nara va  
 puṇṇa samuham janavet apameyam asambhavam kim punah va

cūe saji o-va hamdara u<sup>v</sup>[ysd][s]e.<sup>2</sup> Kusta ttu da  
 yada kascit udgrhnyat athava anyesam uddesayet Iatra tam dharmam

birisidi pajsamaviya sa disa hamā ham[29b]tca gyaṣta hvamda  
 prahasavanti pujaniva sā disa bhavet saha devasya manusyasva

ysam i śāmdai nā vāmnaviya hvaramciña tvamdanā tsuñṇi <sup>u</sup>Cittya  
 prthivi lokena vandaniya dakṣiṇena vanditum caritavya Caityasva

mañamda ttve disa pajsam teeru. Cu tti bisivrrasa o-va  
 vatha tasyah disayāh puja kartavya Ie te kulaputraḥ atva va

bisi <sup>u</sup>vrasaṇa ci dādrīma sutra dīysadi vasidi parammudi  
 kuladuhitarah ve tadram sutram dharayanti vacavanti paryavapnavanti

tti.<sup>3</sup> <sup>u</sup>parabhutta hamari śira hādi parabhutta hamari Tta  
 te paribhutaḥ bhavanti sadhu eva paribhutaḥ bhavanti Evam

ci hārā līdna  
 kasya arthasya kṛtena

[30a] Ttyamñi satvamma padamsyammā <sup>v</sup>samthvā dīdrīma  
 Tesam sattvanam atitanam janma u tadri

karmaya teamūna dīravva aya'ya <sup>v</sup>samthvā nīsanave ttve sutra  
 karmata yava trisu apavesu janma prapavītyam eva tasya sutrasya

prabhava na tti karma harbiśa.<sup>3</sup> <sup>1</sup> jarī<sup>4</sup> thyan biśa pīrmattama  
 prabhavena tāni karmāni sarvāni hiyante <sup>v</sup>ghṛam vīsva paramam

ca vistarena samprakasavet [Max Muller p 33 l 14-p 34 l 8 are not translated in  
 our manuscript] Api tu khalu punah Subhute yatra prthivi pradese idam sutram  
 prakasavisyate pujan yah sa prthivi pradese bhavisyati sa deva manuśasurasya  
 lokasya vandaniyah pradakṣiṇivas ca sa prthivi pradese bhavisyati caitya bhutah sa  
 prthivi pradese bhavisyati. (16) Api tu ye te Subhute kulaputra va kuladuhitaro  
<sup>v</sup>aman evamrupan sūtrāntan udgrahisyanti dharavisyanti vacavisyanti paryavap  
 syanti vonisā ca manasī karisyanti parebhyas ca vistarena samprakasavisyanti te  
 paribhuta bhavisyanti suparibhutas ca bhavisyanti. Tat kasya hetoh Iani ca  
 tesam Subhute sattvanam paurvajjanmikāny asubhani karmāni kṛtanv apaya  
 samvartaniyanti dṛeta eva dharme paribhutataya tāni paurvajjanmikāny asubhani  
 karmāni kṣapayisyanti buddha bodhim e anuprapsyanti Abhiyanamy aham Subhute

<sup>1</sup> Read *anakhista*

<sup>2</sup> Part of the *s* and the whole *e* are legible there is room only for two syllables  
 after *ysd* so we must probably insert *b* *lara p* *i* *a* &c as in ll 2 3

<sup>3</sup> Superfluous sign of interpunction

<sup>4</sup> Read *jarī*

baysūsta bvāri • Byāta yani Su<sup>v</sup>bhūva padāmjsyāmna bādāmna  
 bodhim bodhante Smrtim kurve Subhūte atitānām kālānām  
 anamkhistāna kalpāmna Dipamkara gya[30 b]sta baysa pīrmāttamma  
 asamkhyeyānām kalpānām Dipamkarasya yajatasya bhagavatah parena  
 tcahaura-hastā kūla naysa sa-ysāra gyasta baysa •<sup>1</sup> ucu harbisā  
 catur-aśiti-koti-miyuta śata-sahasraṇi yajatan bhagavatah ye sarve  
 muhu-ja ārāhya u ni virāhya • Cu vā tti ida u<sup>u</sup>stamājsi badā  
 mayā ārādhitāh tathā na virādhitah Ye vai te santi uttamam kalam  
 ustamauysye pamcāsai cu tvā Vajrrachedaka-sū<sup>v</sup>tra vāśīdi o  
 uttamāyām pañcasatyām ye tat Vajracchedikā-sūtram vācayanti tatha  
 paridi pidi dijsādi būnaspyau-jaṣai pajsama yañi-  
 likhapayanti dhārayanti dhūpaih-[?] asya pūjām kurva-

[31 a<sup>1</sup>] di u śau śalo ustmāta pūja pajsam<sup>2</sup> yam • tteye  
 nti [yah] ja ekam ślokaṁ antaśah pūjām pūjām kuryāt tasya  
 bisivrrāsai puññinai hambisai brru bi satamna sa ysāramna  
 kulaputrasya punyamayah samūhah asya pūrah api śatatamam nūnam sahasratamam  
 sa kūlāna sā hamkhi •<sup>u</sup>mysa masa uśmāmna masi na-ni kaṣṭe :<sup>3</sup>  
 nūnam kotitamam nūnam samkhyā-mātram upanīśad matram na Isamate  
 Tti vā āśiri Subhūta gya<sup>v</sup>sta baysa tta hve khu vā  
 Atha vai ācāryah Subhūtiḥ yajatan bhagavantam evam avocat katham vai

atite 'dhvany asamkhyeyaiḥ kalpaiḥ asamkhyeyatarair Dipamkarasya tathāgatasya  
 ārhataḥ samyak-sambuddhasya parena paratarena caturaśīti buddha koti-miyuta  
 śata-sahasraṇi abhuvan ye may-āragitā ārāgya na virāgitāh Yac ca mayā Subhūte  
 te buddhā bhagavanta āragitā ārāgya na virāgita yac ca paścime kile paścime  
 samaye paścimāyām pañcasatyām saddharma-vipralopa-kale vartamāna imān evam-  
 rūpān sūtrāntān udgrahīsyanti dhārayisyanti vācayisyanti paryavāpsyanti parebhyas  
 ca vistareṇa samprakāśayisyanti asya khalu punaḥ Subhūte punya-skandhasy-āntikāś  
 asau paurvakah punya skandhah śatatamim api kalam n-ōpaiti sahasratamim api  
 śata-sahasratamim api kotitamim api kotīśatatamim api kotīśata-sahasratamim api  
 kotimiyutaśatasahasratamim api samkhyām api kalām api gāṇānām apy upamām  
 apy upanīśadam api jīvaś aupamyam api na Isamate [The following lines, Max  
 Müller p 35, ll 12-17, are not translated in our manuscript] (17) Atha khalu tyeśmān  
 Sulūtiḥ bhagavantam etad avocat, katham bhagavan bodhisattva-jāna samprastu

<sup>1</sup> Superfluous sign of interpolation

<sup>2</sup> Here the same loanword is used, side by side, in an older and a later form  
 Full stop in the form of double dot or *visarga*

midamna gyastā baysa baudhisatvayamni mara [31 b] mahajāñ  
 midhvaḥ yajata bhagavan bodhisattvayanikena iha mahājñe  
 aysmu bysamjamñā Gyasta baysi tta hve mara Subhuta  
 cittam pragrahītavayam Yajata bhagavan aśya evam vocat iha Subhute  
 budhisattva masti bysumñā<sup>1</sup> vusai nā ttatta aysmu npevañ  
 bodhisattvena mahatā bodhi sattvena evam cittam utpadavītavayam  
 biśa satva abarī<sup>2</sup> nā parinirvayamñā. Nā hadi kamujā satva<sup>3</sup>  
 visve sattvā anupadhisese parinirvayitavyah Na eva kascit sattvā  
 parinirvāñā vhaṃa. Tta ci<sup>3</sup> hara kina. Ci Subhuta  
 parinirvayitavyah bhavet Evam kasya arthasya kṛtena Yadi Subhute  
 baudhisatva sūtrasamñā hmatī  
 bodhi attvasya sattvasamjña bhavet

[32 a] ni sa baudhisatva hvañai O atmasamñā o va  
 na saḥ bodhisattvā vaktavyah Athava atmasamjña atha va  
 jivasamñā o pudgalasamñā nhamāti ni sū baudhisatva hvañai  
 jivasamjña atha pudgalasamjña bhavet na saḥ bodhisattvā vaktavyah  
 Tta ci hara kina Nāstī sū dharmā kamujā budhisatvayamñā  
 Tat lasya arthasya kṛtena Na asti saḥ dharmā kascit bodhisattvayane  
 hamsedai aya. Aśta nai sū Subhuta vdharmā cu gyasta  
 samprasthitaḥ syat Asti nu saḥ Subhute dharmā jah yajatena  
 baysi na Dipamkara gyasta baysa iñaka biśa pīrmatta [32 b] ma  
 bhagavata Dipamkarasya yajatasya bhagavataḥ antikāt visva paramam  
 baysuśtri busta aya Tīye hvaye hvanai aśrī Subhuta gyasta  
 bodhim buddhah syat Tasmin ukte vacane acaryah Subhutih yajatam

tena sthītavayam katham pratipattavyam katham cittam pragrahītavayam Bhagavan  
 iha iha Subhute bodhisattva yana samprasthiten āyam cittam utpadavītavayam  
 sarve sattva may anupadhisese nirvana dhatau parinirvayitavyah Evam ca  
 sattvan parinirvāya na kascit sattvā parinirvapito bhavati Tat kasya hetoh  
 Sacet Subhute bodhisattvasya sattvasamjña pravarteta na sa bodhisattva itī va ta  
 vyah Jiva samjña va yavat pudgala samjña va pravarteta na sa bodhisattva itī  
 va tavayah Tat lasya hetoh Nāstī Subhute sa kascid dharmo yo bodhisattva yana  
 samprasthito vama Tat kim manyase Subhute asti sa kascid dharmo yas tatha  
 gatena Dipamkarasya tathagatasya antikāt anuttaram samyak sambodhim abhi  
 san budhah Evam ukta ayusman Subhutar bhagavantam etad vocat yath aham

<sup>1</sup> Read *baysi na*

<sup>2</sup> There is a small meaningless hook to the right of *satva*

<sup>3</sup> The distinguishing line to the left of the akṣara is half effaced

tcāmamñā • Tti va gya<sup>u</sup>sta baysa asiri Subhuta tta hve  
caksuṃsi Atha vai yajataḥ bhagavan acaryam Subhutim evam avocat  
byaudi gyasta baysā gyastum<sup>vñā</sup> tcāmamñā <sup>1</sup> Gyasta baysa  
praptani yajatasya bhagavataḥ divyani caksuṃsi Yajatam bhagavantam  
asiri Subhuta tta hve byaudai gyasta ba-  
acaryah Subhutih evam avocat praptani asya yajatasya bhaga

[35 a<sup>1</sup>] ysa gyastumñā tcāmamñā • Tti va gyasta baysa asiri  
vataḥ divyani caksuṃsi Atha vai yajataḥ bhagavan acaryam

Subhuta tta hve <sup>u</sup>byaudai gyasta baysa datija  
Subhutim evam avocat praptani sya yajatasya bhagavataḥ dharmamajai

tcāmamñā • Asiri Subhuta tta hve <sup>u</sup>byaudai gyasta baysa  
caksuṃsi Acaryah Subhutih evam avocat praptani asya yajatasya bhagavataḥ

datija tcāmamñā • Tti va asiri <sup>v</sup>Subhuta gyasta baysa  
dharmamayani caksuṃsi Atha vai acaryah Subhutih yajatam bhagavantam

tti hve ida gyastam baysam bhavattetiya [35 b<sup>1</sup>] tcāmamñā  
evam avocat santi yajatanam bhagavatam prajnamayani caksuṃsi

Gyasta baysa asiri Subhuta tta hve byaude gyasta baysi<sup>2</sup>  
Yajataḥ bhagavan acaryam Subhutim evam avocat praptam yajatasya bhagavataḥ

<sup>u</sup>bhavattetinaī tcema • Tti va asiri Subhuta gyasta baysi  
prajnamayam caksuḥ Atha vai acaryah Subhutih yajatam bhagavantam

tti <sup>u</sup>hve ida gyasta baysam datija tcāmamñā • Gyasta  
evam avocat santi yajatanam bhagavatam dharmamayani caksuṃsi Yajataḥ

baysi asiri Subhuta tta hve ida gyastam baysani  
bhagavan acaryam Subhutim evam avocat santi yajatanam bhagavatam

datija tcāmamñā • Tti  
dharmamayani caksuṃsi Atha

manya e Sulhute samvidyate tathāgatasya divyam caksuḥ Sulhutih ita evam  
etad bhagavan samvidyate tathāgatasya divyam caksuḥ Bhagavan āha tat ki  
manya e Sulhute samvidyate tathāgatasya prajña-caksuḥ Subhutih āha evam  
etad bhagavan samvidyate tathāgatasya prajña-caksuḥ Bhagavan āha tat ki  
manya e Sulhute samvidyate tat tathāgatasya dharma-caksuḥ Subhutih āha evam  
etad bhagavan samvidyate tathāgatasya dharma-caksuḥ Bhagavan āha tat ki  
manya e Sulhute samvidyate tathāgatasya tuladhā-caksuḥ Sulhutih āha evam  
etad bhagavan samvidyate tathāgatasya tuladhā-caksuḥ [There is nothing extra  
appearing to Max Müller, p. 39 ll. 3-13, in our manuscript] Tat ki manya e

<sup>1</sup> Read asiri Subhutih gyastam baysi tta hve

<sup>2</sup> Superfluous sign of interpolation



[36 a'] vā gyasta baysa āsiri Sūbhuvā<sup>1</sup> tta hve ida  
 vai jajatah bhagavan ācāryam Subhūtim evam avocat santi  
 gyastām baysām baysūmñā teai<sup>u</sup>mamñamñā<sup>2</sup> ida āsīrya Subhūta  
 yajatanam bhagavatam buddhāni cakṣūmsi santi ācārya Subhūte  
 gyastām baysām baysūmñā teai<sup>u</sup>mamñā. Tti vā gyasta baysa  
 yajatanam bhagavatam buddhāni cakṣūmsi Atha vai jajatah bhagavān  
 āsiri Subhūta gūste u tta pastai vci tvā trisahasya  
 acāryam Subhūtim amantrayata atha evam avadat-asya yah tam trisahasyah  
 mahasahasrya lovadāta haudyau ramnyau-ja ham[36 b']bira hauram  
 maha-asasrah lokadhatum aptalbh ratnaih simpūrya danam  
 hudi camda si bisivrrāsai o bisivrrāsaiñā puñña kusala  
 dadati kiyanti sah kulaputrah atha-va kuladuhita punyam kusalasya  
 mula ysyāmñe Asiri Subhūta tta hve bihi phara midāma  
 mulani janayet Acaryah Subhūth evam avocat ati bahum midhah  
 gyasta bhaysa puñña kusala mūlām askama ysyāmñe. Cu  
 yajata bhagavan punyam kulalasya mūlānam skandham janayet kim  
 vateca hamda<sup>v</sup>rai bisivrrāsai cu tva Vajrachedaka sūtra ustamata  
 punah anugrahah-asya kulaputrasya yah tam Vajrachedika sutre antasah  
 sau teūrapati gaha  
 elam catuṣpadikam gatham

[37 a'] piri sajya dṛṣṭi vāsiya<sup>3</sup> bṛṣpyau-jaṣai pajsam  
 likhet udgrhiyat dharayet vācayet dhupah-asya pūjam  
 yam. tteye bisivrrā<sup>4</sup>sañña budara puññai hambisa hama. Satamna  
 kuryat tasyah kuladuhitah bahutarah punya- samūhah bhavet Satatamam  
 sa ysaramna sa uśmamna-masi hā ni kaṣṭa. Tti gyasta  
 nūnam cāhāratamam nūnam upanīṣad matram a na kāmata Atha jajatah

Subhūte yah kaseit kulaputro vā kuladuhitā vśemam trisūhasra mahāsahasram  
 lokadhātum sapta ratna paripūrnām kṛtvā tathāgatebhyo 'rhadbhyah samvak-sam-  
 buddhebhyo dānam dadyat api nu sa kulaputro va kuladuhitā vā tato nidanam bahu  
 punya-skandham prasunuyāt Subhūtir āha, bahu bhagavan bahu sugata [There  
 is nothing in the text to correspond to Max Muller, p 40, l 2-p 42, l 4] Yas ca  
 kulaputro vā kuladuhita vśēth prajñāpāramitāyā dharma paryāyād antasas catuṣ-  
 padikām api gathām udgrhva parebhyo desayed asya Subhūte punya skandha-<sup>v</sup>śsau  
 paurvakah punya-skandhah śtatamam api kalām n ōpanti jāvād upanīṣadam api na

<sup>1</sup> Read *Subhūta*. The text is here defective. There ought to be a question by Subhūti and a reply by the Buddha, as in the preceding clauses.

<sup>2</sup> Read *teamamñā*.

<sup>3</sup> Read *bṛṇaspyau*, see 30 b'.

<sup>4</sup> Read *bisivrrāsai ova bisivrrāsaiñā*.

cu nīstūjā uysāmnā <sup>1</sup>dyāmma ttina gyasta baysā na hvata avyastā  
yat nastikā ātmanām drstih tena yajatena bhagavata uktam udgrhitah  
dharma jadyau prahu<sup>v</sup>jāñau-ja hvata Kāmamñā diṣāñā ttū sutra  
dharmah jadaiḥ prthagjanaiḥ uktah Yasyām diṣāyām tat sūtram

birāśīdi ttatta hā ma[39 b]ñāmñā śāstāra ttara āsti u pūmat-  
prakāśayanti evam a mānanīyah śāstā tatra āste tathā para-

tammā hamastamma<sup>1</sup> pisai. Ttye hvaye hva<sup>u</sup>nai āṣṇi Subhūta  
mah sattamah guruh Tasmā ukte vacane ācāryah Subhūtah

gyasta baysa tta hve sā cu nāmma gyasta baysa.<sup>2</sup> <sup>3</sup>u  
yajatam bhagavantam evam avocat nūnam kaḥ nāma yajata bhagavan saḥ

dā u khvai nāma dijsi Gyastā baysi tta  
dharmah tathā katham-vai asya nāma dhāraye Yajataḥ bhagavan asva evam

hve prajñāpārāmma nām<sup>v</sup>ma Subhūta sī dātā [tta]ttai nāma  
avocat prajñāpāramitā nāma Subhūte saḥ dharmah evam-asya nām<sup>v</sup>

dyasa : Cu hadi prajñāpārāma sī gyastā  
dharaya iā eva prajñāpāramitā sā yajatena

[40 a<sup>1</sup>] baysa-na apārāmma hvata. Tta cūe saittā Subhūta  
bhagavatā apāramitā ukta Tat kim-te bhāsate Subhūte

astā nai sī dā kūjsa <sup>u</sup>mam bvāma patata Dvāradīradīśau<sup>3</sup>  
asti nu saḥ dharmah yataḥ me jñānam utthitam Dvātrimsādbbhiḥ

mahāpurusalaksanyau jsa gyasta baysa dyāmñā Subhūvi tta  
mahāpūrusa-laksanaiḥ yajataḥ bhagavan dr̥stavyah Subhūtiḥ-asya evam

hve na mīdāmma gyasta baysa agūnā gyasta <sup>v</sup>baysā na hvata.  
avocat na mīdhvāḥ yajata bhagavan alaksanāni yajatenā bhagavatā bhāṣanti

Gyastā baysi tta hve ttatta Subhūta baddhisattayāmñā  
Yajataḥ bhagavān asya evam avocat evam Subhūte bodhisattvāḥ

ātmadr̥stis tathāgatena bhāṣitā adr̥stih sa tathāgatena bhāṣitā. Tenōvate  
ātmadr̥stir iti [The ensuing passage is a repetition of fol 22a<sup>1</sup>-22b<sup>1</sup> There is  
nothing corresponding in the Sanskrit text.] Bhagavan iha, evam hi Subhūte  
bodhisattvāḥ-āna-samprasthītena sarva dharmā jñātavyā dr̥stavyā adhimoktavyāḥ  
Tathā ca jñātavyā dr̥stavyā adhimoktavyā yathā na dharmasamjñāyām api  
pratyaṣṭisthen nīdharmasamjñāyām Tat kaṣya hetoh Dharma-samjñā  
dharmasamjñā itī Subhūte asamjñāḥ tathāgatena bhāṣitā Tenōvate dharmā-

<sup>1</sup> Read *lastamā*

<sup>2</sup> Superfluous sign of interperction at end of line.

<sup>3</sup> Read *deśa loka*

hajsam[40 b] dai-na baysūmñā vuysai na harbiśā dharma vyachāmñā  
 samgaecchātā bodhi- sattvena sarve dharmah adhimoktavayah  
 kku dharmasamñā vira na pārahi. Cu vā baudhisatva  
 yatha dharma-amjūāyah upari na pratyapatisthet Yo vai bodhisattvah  
 baysūmñā vūysai avamāta anamkhista lo<sup>u</sup>vadāta haudyau ranyau jsa  
 bodhi- sattvah aprameyan asamkhyeyān lokadhātūn saptabhih ratnaih  
 hambiri hauram hidi. cu si bisivrrāsai cu tteye Vajrrachedakya  
 sampūrya danam dadati yah sah kulaputrah yah tasyah Vajracchedikayah  
 prajñāpārāṃme dā vira ustamāta tcahaurapati śau gāhā  
 prajñāparamitayah dharmasya upari antaśah catuspādikam ekām gātham

[41 a] nasāti o sāji ham[da]ryāmñā hālai uysdiśiyyā  
 labhet atha udgrhnyat anyesam aśāyam uddeśayet

si hadi tteye puñnai ham<sup>u</sup>bisā budarā ysyāmñe avamāta  
 sah eva tasya punyamayam samūham bahutaram prasunyat aprameyam  
 anamkhista Ttatta hadi birāśāmñā ukhu hā uysnaurāna buhu-  
 asamkhyeyam Evam eva prakāṣayitavyam yatha ā sattvānām bahu-  
 māmnā nī bajatti ādarā hā yanāri vo garlkhustā nā ttatta  
 manah na lopyate adaram a kurvanti atha samyak (?) prāptam evam  
 hividī birāśāmñā || Tti vā gyastā baysā tti gāha hve  
 ucyate prakāṣayitavyam Atha vai yajatah bhagavan tath gathah avocat

Khu[41 b]jā oñā stārā dyāri sivi brrūñāri hamrrastā  
 iatha-ca tatra tarāh drśyante ratrau bhāsante samyak

ci byūśtā sarbā urmaysde ubiśā narābhāsa hāmāri ||  
 yada prabhati udayet āditjah viśrah punah abhaśah bhavanti

samyū-ēti (32) Ias ca khalu punah Subhūte bodhi-sattvo mahāsattvo  
 prameyān asamkhyeyam lokadhātūn saptaratna paripūrnam kṛtvā tathāgatebhyo  
 'rhadbhyah samyak-sambuddhebhyo danam dadyād yaś ca kulaputro vā kuladhuhitā  
 vā tath prajñā paramitīyā dharma-pariṣyad antaśah catuspādikam api gātham  
 udgrhya dharmayod deśayed vācayet paryavapnujāt parebhiyaś ca viśtareṇa sampra-  
 kāṣayed ayam eva tato nidānam bahutaram punya-kandham prasunuyād aprameyam  
 asamkhyeyam. Katham ca samprakāṣayet. Tadyath-ākāśo

īśakī timiram diyo māyāśāyā budbudam i

avapnam ca vidyud abhram ca evam drśtavyam samskṛtam ||

tathā prakāṣayet ten ōvate samprakāṣayed iti [But our text differs radically owing  
 to the fact that the single verse of the Sanskrit text has, in our text, been expanded into  
 a series of verses, each of the topics brought together in the Sanskrit stanza having been

ttū padi indri bvaṁñā tceṁā āstarṁna anīci.  
 tam prakāram indriyam bodhaniyam cakṣuḥ prabhṛti anityam  
 cī pana mi bvāma rraṣṭa nijā nā āyāri hugvāna<sup>u</sup>  
 sacet purataḥ me bodhiḥ rjvī nijāḥ na pratibhāsante sojñeyāḥ (?)  
 Crrāmma hve cu iṭcañña kāsā biṣūñña rūva vajseṣḍe  
 Yādṛsam puruṣaḥ yat cakṣuṣi kūcaḥ viśvavidhāni rūpāni paśyati  
 ttai-jā harā ttatva na idā dyāri haḍi  
 evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 a<sup>i</sup>] kāsā pracaina<sup>u</sup>  
 kācasya pratyayena

ttū padi rūva vicitra biṣūñña saidā jaḍāmnā  
 tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jaḍebhyaḥ  
 vīna aysmū gvāna ni idā saṁ aysmū kūrā haññāsā  
 viṇā cittam jñeyāni (?) na santi samam cittam mitthā grāhaḥ<sup>u</sup>

Crrā māññāmda uysnaura carau pracaiṇna vijsyāri  
 Yena sadṛsam sattvaḥ dīpa- (?) pratyayena caranti (?)

ttū padi.<sup>1</sup> aysmu<sup>2</sup> iñna vaṣiṇāmnā.<sup>1</sup> [42 b<sup>i</sup>] dyāmma bvaṁñā<sup>u</sup>  
 tam prakāram cittat antikāt dṛṣṭiḥ bodhaniyā

Sam khu prahagisai nauhya bakā burā āstā u pītā  
 Samam yathā bahu āste tathā patati

ttā<sup>u</sup>ttā.<sup>1</sup> ttaraṁdarā bata dasti muṣa buri pītā :  
 evam kāyaḥ bahu patati

Sam khu khāysmulā ūcā iñbāna paṣkauta asāra  
 Samam yathā budbudaḥ udakasya vātena (?) asārāḥ

ttatta varāṣāma bvāñña suhadūkha ttaiṇvā upekṣa<sup>u</sup>  
 evam anubhavaḥ bodhaniyāḥ sukha-duḥkhasya tathā-vai upēkṣā

Sam khu hūsaṁdā uysnaura hunā<sup>3</sup> daittā khu vā beyse-<sup>4</sup>  
 Samam yathā svapna sattvaḥ svapnam paśyati yadā vai prabudh-

*paraphrased, tārakā and timira each in four lines, dīpa, māyāvaśyāya and budbuda each in two lines, svapna and vidyut each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to abhra.]*

<sup>1</sup> Superfluous sign of interpunction.

<sup>2</sup> Read *aymū*.

<sup>3</sup> Read *hūnā*.

<sup>4</sup> The syllable *ye* is in a different handwriting, apparently the same as that on fol. 38.

[43 a<sup>1</sup>] dye  
dhah asti

nijā nā varā bhavā nī drravya samu byata hamā ttu badā.  
nyasya na tatra bhavasya na dravyasya samam smrtih bhavet tam kalam  
ttram<sup>u</sup>mā ttī skauja cu mara ye hauttā bāda  
tadrsam te samskarah(?) jan iha kascit sapati(?) kalam  
samu ra ttī byata.<sup>1</sup> uhhāma ttu bāda ||  
samam ca atha smrtih bhavet tam kalam

Ttram<sup>u</sup>ma mamñamda khu pyaura barabera<sup>m</sup>[ñā] ttu bada  
Evam sadrsam yatha tam kalam

ttī mañam prāci diysdai ha rvaiddā pyaurā prabhavā  
atha matinam(?) pratyayah dharayati enam ā prabhava

[43 b<sup>1</sup>] n<sup>1</sup>  
na

ttatta ustamajsyē skauja skaujā cu sa vipakaja bhranta  
evam uttamasya samskarasya samskārasya yā sa vipakaja bhrantih  
biśumñā utti mamñā diysedā ha rvaiddā pyaurā prabhavā na ||  
visvarupa atha matih(?) dharayati(?) a prabhavena

Ttu padī<sup>2</sup> skaujā pamtsamñā nan padya khu mara na  
Tam prakaram samskarah pratyas kārjah(?) nava prakaram yath iha na  
jsustā  
jusate

ttī vasve<sup>3</sup> byehā.<sup>1</sup> vrasā samtsara si baudhisatvā  
atha visuddhah bhūyah rāja(?) samsarasya sah bodhi<sup>3</sup>attvāh

samtara gvaṁnā nuyi<sup>3</sup> m<sup>3</sup>  
samsare jneyam(?) nibhanyāt nī

[44 a<sup>1</sup>] nirvañā yamdi prayaugāñā  
nirvane kurute prayogena

hadī vara nī si mā gvana ttatta a<sup>1</sup> varautta hamrrasta  
eva tatra na etat me jneyam(?) evam apratiṣṭhitam samyak

Ttu burā hve gyastā baysa sira hamye aśi<sup>1</sup> rī Subhuta  
Etavat avocat yajatah bhagavan attamanas babhuva acaryah Subhutih

Idam avocad bhagavan attamanah sthavira Subbutis te ca bhikṣu bhikṣuṇy upasak

<sup>1</sup> Superfluous sign of interpunction at end of line

<sup>2</sup> There is a sign like a St Andrew's cross after *baṇ lhasatva*

<sup>3</sup> The syllable *u* has been repeated at the head of fol 44

avasistau āśīrya aśi ūvāysā ūsyse gyasta-<sup>1</sup> 1<sup>st</sup>divinana  
 avasistah ca ācaryāḥ bhiksūnyah upāsakāḥ upāsikah deva- manusyanam  
 aysura- gaṇḍdharvām āstamna loṇya parsa Gyasta baysā-<sup>1</sup> [44<sup>b</sup>]  
 asura- gandharvānam prabhṛti laukikā parsād Yajataḥ bhagavan  
 hadi Vajrrachedaka tṛśaya prajñāpārāmma samāsyse ॥ "Saddham  
 evam Vajracchedikam trisatikam prajñāpāramitām samapayat Siddham  
 Vajrrachidakiyī hīya ttādi stā tta 1<sup>st</sup>hvañari:  
 Vajracchedikayāḥ sambandhinah granthah (?) santah evam ucyante!  
 padāmjsyām bādām śīṇa ksīra śau lakṣa  
 atitānām kalānām ekasmin nagare ekam lakṣam

ōpāsikās te ca bodhisattvāḥ sa-deva-mānuṣ āsura-gandharvāś ca loka bhagavato  
 bhūṣitam abhyanandann iti Ārya-vajracchedikā bhagavatī prajñāpāramita samūptā

## TRANSLATION

[Verse 1] In three ways I bow down to the buddhas of the three ages,<sup>2</sup> with faith I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established deep, pleasing exalted

[Verse 3] The first and highest of the life of enlightenment,<sup>3</sup> the essence of all the dharmas, which in yoga (')

[Verse 4] Where there is no as the dharmakaya

[Verse 5] This prajñāpāramitā the omniscient Buddha put together, and when one recites and explains this trisatikā<sup>4</sup> called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇas as a thunderbolt Therefore its name is Vajracchedikā (thunderbolt cutter)

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā, therefore it is so pleasing and exalted

<sup>1</sup> Superfluous sign of interunction

<sup>2</sup> Present past and future

<sup>3</sup> i.e. bodhicarya

<sup>4</sup> Loanword, meaning, 'consisting of 300 granthas

[Verse 8] *Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped and, after death, he goes in bliss.*

[Verse 9] *He whose merit is great, when these sūtras are recited, by that prudent man should be altogether made by this sūtra.*

[Verse 10] *Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped*

[3<sup>rd</sup>] *Hail! Homage be done in the direction of all the buddhas and bodhisattvas.*

Thus it was heard by me At one time the Venerable Exalted One was staying in the town of Śrāvastī, in the grove of prince Jeta, in the saṅgharāma of the merchant Anāthapindika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvastī to collect alms and, when the Venerable Exalted One had gone to the great town of Śrāvastī to collect alms, and when he had finished the food business and when he had returned after eating his food, he put away his bowl and cloak, washed his feet, and sat down on the seat ordered for him his legs crossed, the body straight, and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was, when they had come there they saluted the feet of the Venerable among Venerables the Exalted with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5<sup>th</sup>] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder supported the right knee on the earth, made an añjali hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One 'It is extraordinary O Merciful Venerable Exalted One, how much the bodhisattvas the great beings of exaltedness have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Tīṣharau preacher worthy of worship, who is properly awake in all the quarters, how much the bodhisattvas the great beings of exaltedness, have been gratified with the highest gratification by thee, the Venerable, the Exalted, who wanderest amongst the Tīṣharau, who conquerest the foes which are the Licās,<sup>1</sup> who properly understandest all matters. Then O Merciful, Venerable and Exalted, how should a being of exaltedness who wanders on the bodhisattvavāna remain here on the mahāvāna, and how should he restrain his mind?'

<sup>1</sup> Compare the common explanation of *arhat* as *ari han*

[7 a'] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti: 'Well, well, Subhūti, so is the matter, Subhūti, the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness who wanders on the bodhisattvayāna, should remain here on the mahayana and how he should restrain his mind.' 'So it is good, O Venerable Exalted One', with those words the monk Subhūti listened to the Venerable Exalted One.

[9 a<sup>ii</sup>] The Venerable Exalted One spoke thus to him: 'A being of exaltedness, O Subhūti who wanders here on the bodhisattvayāna, must thus frame his mind, 'as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvāna.' And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, be called a bodhisattva for whom there might exit the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward, not relying on forms should he give his gift, not on sounds not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhūti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter? The bodhisattva O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.'

[11 b<sup>i</sup>] 'How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?' The monk Subhūti spoke thus: 'No, Venerable Exalted One.' The Venerable Exalted One spoke to him thus: 'In like matter, can the space be easily measured in the south in the west, in the north, below and above, in the ten quarters?' The monk Subhūti spoke thus: 'No, O Venerable Exalted One.' The Exalted One spoke to him thus: 'Thus is this matter, O Subhūti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhūti? a gift should be given by a bodhisattva [in such a way].'



[12 b<sup>1</sup>] 'How does it appear to thee, Subhuti? Should the Venerable Exalted One be viewed from the possession of signs?' Subhuti spoke thus 'No' 'Wherever, O Subhuti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign'

[13 a<sup>11</sup>] Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One 'Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sutras?' The Venerable Exalted One spoke to him thus 'Do not thou, O Subhuti speak thus In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only In these sutras they will in one moment obtain a pure mind They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One They are endowed with an unmeasurable stock of merit How does it appear to thee, O Subhuti? There would not exist the idea of self, and not the idea of a being not the idea of a living being, not the idea of a pudgala would exist The Venerable Exalted One spoke to him thus 'It appears O Subhuti, just as if one realizes the teaching of the law as a raft The right of it must altogether be abandoned, much more the unright Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?) but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things and he should not make any at all in the law Therefore, how does it appear to thee, Subhuti? Is there any law which might have been preached by the Venerable Exalted One?' 'It has been preached by all the Venerable Exalted Ones because they are known as aryapudgalas'

The Venerable Exalted One spoke thus to him 'O Subhuti if somebody would fill the lokadhātus of the trisahasri mahasahasri with the seven gems of treasures, and give gifts then how does it appear to thee, Subhuti, would that noble son or daughter of a clan acquire great merit?' Subhuti spoke to him thus 'O Merciful Venerable Exalted One, a very great store of merit he would produce What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law, therefore the Venerable Exalted One spoke thus, a stock of merit indeed.

[16 a<sup>11</sup>] 'When one gives the lokadhātus of the trisahasri mahasahasri as a gift

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<sup>1</sup> The translation is very uncertain, and the text is probably incomplete and should be restored as in 23a there is not any such law as might have been preached by all the Venerable Exalted Ones

and again if there were another one who would take a stanza of four pādas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it<sup>1</sup>

[16 b<sup>iv</sup>] 'How does it appear to thee, O Subhūti? Would a śrotaapanna think in this way "the fruit of the śrotaapannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the aryastangamarga?" Subhūti spoke to him thus 'No, O Merciful Venerable Exalted One, he would not have realized the smallest (?) matter. Therefore he is called a śrotaapanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a śrotaapanna'<sup>1</sup>

[17 b<sup>i</sup>] 'Would a sakrdagamin think in this way "the fruit of the sakrdagamins has been realized by me, because if that were not the case, which law would then be connected therewith?" Subhūti spoke to him thus 'No indeed, O Merciful Venerable Exalted One there is no such dharma as a sakrdagamin'

[17 b<sup>iv</sup>] The Exalted One spoke to him thus. 'How does it appear to thee? Would an arhat think in this way "arhatship has been realized by me, since I am overpowering the klesa enemies?" Subhūti spoke to him thus 'No O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way "arhatship has been realized by me" there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the klesa enemies has been declared in my case to be splendid the foremost of all. If I had wrapped myself with affection in the arhatwisdom the Venerable Exalted One would not have prophesied of me "he is the highest arhannaviharin of all, who in the arana, resplendent in absorption, reaches the defeat of the klesas in a different train of thought"'

[19 a<sup>iv</sup>] The Venerable Exalted One spoke thus 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dipamkara? Could such a law which must naturally be realized, be taken over?' Subhūti spoke to him thus 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dipamkara, because the law which must naturally be realized, could not be taken over'

[19 b<sup>iv</sup>] 'He, O Subhūti, who would speak thus "I will produce a display of

<sup>1</sup> T1 text has, apparently by mistake, *sakṛttagamī*

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upanīśad.'

[31 a<sup>11</sup>] Then the monk Subhūti spoke thus to the Exalted Venerable One 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattva-*vayana* restrain his mind here on the mahayana?' The Venerable Exalted One spoke thus to him 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattva-*vayana*'

[32 a<sup>12</sup>] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dipamkara with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti spoke thus to the Venerable Exalted One 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 b<sup>1</sup>] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dipamkara with regard to enlightenment. If, O Subhūti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me "thou wilt become a young man, in the future time, a Venerable Exalted One, Sakyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.'

[33 a<sup>13</sup>] 'It is, O Subhūti, as if there were a man, whose body were great.' Subhūti spoke thus to him 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 a<sup>14</sup>] 'He who is confident that all objects are without self, without being, without personality, he might effect a *vyūha* (display) of buddha-*śāstras*. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathāgata.'

[34<sup>b</sup>] 'Then how does it appear to thee, Subhuti, has the Venerable Exalted One eyes of flesh?' Subhuti spoke thus to him 'The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Does the Venerable Exalted One possess divine eyes?' The monk Subhuti spoke thus to the Venerable Exalted One 'The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Has the Venerable Exalted One the eyes of the law?' The monk Subhuti spoke thus 'The Venerable Exalted One has the eyes of the law.'

[35<sup>a</sup>] Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of knowledge?' The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted One possesses the eye of knowledge.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of the law?' The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted Ones have the eyes of the law.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of exaltedness?' 'O monk Subhuti the Venerable Exalted Ones have the eyes of exaltedness.'

[36<sup>a</sup>] Then the Venerable Exalted One addressed the monk Subhuti and spoke to him thus 'He who would fill the lokadhatu of this trisahasra mahasahasra with the seven treasures and give gifts how many happy roots of bliss would that noble son or daughter of a clan be able to produce?' The monk Subhuti spoke thus 'A very great collection of happy roots of bliss O Merciful Venerable Exalted One he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four padas of this Vajracchedika sutra learn it, preserve it, recite it, and worship it with incense?' The store of merit of that noble [son or] daughter of a clan would be greater. [The other one] does not reach a hundredth, a thousandth or as much as an upanishad.'

[37<sup>a</sup>] Then the Venerable Exalted One spoke thus to the monk Subhuti 'How does it appear to thee, O monk Subhuti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs? The monk Subhuti spoke thus 'No, O Merciful Venerable Exalted One the Venerable Exalted One should not be recognized from the possession of signs. If O Venerable Exalted One the Venerable Exalted One should be recognized from the possession of

<sup>1</sup> The text has. The Venerable Exalted One spoke thus to the monk Subhuti.

## 288 VAJRACCHEDIKĀ IN THE OLD KHOTANESE VERSION

Thus this is not . . . , thus altogether independent

This much the Venerable Exalted One said. Pleased was the monk Subbūti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc

Thus the Venerable Exalted One completed the Vajracchedikā, the prajñāpāramita of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā, in bygone days [were recited] one hundred thousand [granthas] in one place [?]

# THE APARIMITÂYUḤ SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE  
TIBETAN TRANSLATION

Stein MS, Ch. xlvī 0013. b. (Plates XIV—XVII.)

EDITED BY STEN KONOW

## INTRODUCTION

THE Aparimitāyuh Sūtra is a Dhāraṇī which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedikā, published above pp 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr Hoernle,<sup>1</sup> who has subsequently revised this text<sup>2</sup> and also<sup>3</sup> given an edition of fols 7 and 8 with facsimile plates. An edition of Dr Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.<sup>4</sup>

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol 1 and on the obverse of the remaining folios. With the exception of fols 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm (or 13<sup>5</sup>/<sub>8</sub> × 2<sup>1</sup>/<sub>2</sub> inches). The obverse of fol 1 and the reverse of fol 20 have

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<sup>1</sup> Journal of the Royal Asiatic Society, 1910, pp 834 and ff

<sup>2</sup> *l c* p 1293

<sup>3</sup> *l c*, 1911, pp 468 and ff

<sup>4</sup> Zur nordarischen Sprache und Literatur, pp 75, 82-3

been left blank. The remaining pages each carry four lines of writing. The character is the well known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript in the upper left-hand corner of fol 1, there is a small coloured figure of the seated Buddha within a black line circlet<sup>1</sup>.

Fols 7 and 8 are of smaller size and measure 310 x 63 mm (or 12 x 2½ inches). Fol 7 has four lines of writing on each side, fol 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript and that they have been substituted for older leaves of the same kind as the remaining ones. It would seem that the original fols 7 and 8 had become damaged and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun huang caves. Fols 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has in some cases evidently misread his original. Thus he has confounded *au* and *ari*. Compare *samandagatta* instead of *samudgatta*, i.e. *samudgatta* in the first line of fol 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot<sup>2</sup>.

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols 4, 6, 10, 14, 15 and 18, two dots and a double vertical line at the end of fol 3, one dot followed by a double line at the end of fols 11 and 13, a double line with one dot on each side at the end of fol 17, and the same signs followed by a double line and a dot at the end of fols 9 and 16. In other cases, at the end of fols 9, 11 and 18, the writer has made the intervals between the letters unusually wide in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

<sup>1</sup> The colour scheme is vermilion on upper robe and nimbus, light green on lower robe, lotus seat and aureola, dull yellow on body, and blank area of the circlet, black on hair and top-knot, also black outlines of aureola and lotus seat, a black spot on forehead and two black collars on the breast.

<sup>2</sup> Un fragment du *Suvarnaprabhāsa-sūtra* en iranien oriental. Études linguistiques sur les documents de la mission Pelliot fasc. IV Paris 1913 p. 19.

cases, succeeded Only once, at the end of fol 13, in a formula which recurs so many times that it must have become quite familiar, one aksara has been added which is also found at the head of fol 14 In this case there is consequently an overlapping

There are also some mistakes which are due to careless copying Thus we find *sauna* instead of *sauna*, para 39, *bajasnari*, 7, *byasnari*, 9, *bajasnua*, 11, instead of *bajasnua*, *garnari* instead of *garana*, 31 All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy In this connexion we may note that the long *u* has very commonly been replaced by a short *u* Compare *rrispura*, *laysuna tnyegau* in para 1, and so forth It seems probable that the original has used a form of the long *u* of the same kind as that occurring in the Vajracchedika manuscript<sup>1</sup> It is however also possible that the distinction between long and short *u* had become less marked In my transcript I have in such cases added the sign of length within brackets and written *rrispūrā*, &c

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space In addition to the instances already quoted we may mention the dot at the end of a line, fol 19<sup>l</sup>, in the middle of a line, 1<sup>l</sup>, 7<sup>a</sup>, before the circlet of the string hole, 16<sup>a</sup>, between the members in an enumeration 15<sup>a</sup>, and before the word *tadyatha* in the Dhārani, 9<sup>l</sup>, 12<sup>a</sup>, and 14<sup>l</sup> In the last two instances the dot can of course also be considered as a sign of interpunction A double dot is used to fill up space at the end of a line in 7<sup>l</sup> and 8<sup>l</sup>, and in the middle of a line in 8<sup>l</sup> Usually, however, we find such signs used at the end of a sentence or pada Thus we find the single dot used in this way in paras 1, 3, 6, 9, 18, 34, 37, 38, 39, the double dot in paras 13, 14, 15, 16, 29, 32, 38, 39, the double line in paras 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37 and 40

The edition of the text has been prepared on the same principles as in the case of the Vajracchedika. Following indications in the manuscripts of the Sanskrit version I have however, divided the text into paragraphs The numbering of these paragraphs is my own

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering The Khotanese text has been printed on the left hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

<sup>1</sup> See above pp. 216-7



paragraph can be overlooked at a glance. A tentative English translation has been added under the Khotanese text. A complete analysis of the latter will be found in the combined vocabulary of the Vajracchedikā and the Aparimitāyuh Sūtra, in which the words and forms taken from the latter have been distinguished by the addition of an *A*.

### THE SANSKRIT VERSION.

The edition of the Sanskrit text of the Aparimitāyuh Sūtra is based on the following manuscripts.

*B*, a Nepalese paper manuscript in the collection of the Asiatic Society of Bengal, numbered No B, 38 by Rājendralāla Mitra, The Sanskrit Buddhist Literature of Nepal, Calcutta 1882, p 41, where it is described as follows :

‘Substance, Nepalese paper of a yellow colour, 7 × 3 inches Folia 22. Lines on each page, 5. Extent in Ślokas, 190. Character, Newari. Appearance, old. Prose. Generally correct’

Begins *Oṃ namah śrībuddhāya* ॥ Ends *Ārya-Aparimitāyur nāma dhāraṇī samapta*

*C*<sup>1</sup>, a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Cambridge 1883, p. 38, Add 1277, where we find the following description

‘Paper (black, with gold letters), 20 leaves and cover, 5 lines, 6 × 2½ in ; xviii–xviii cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.’

Begins *Oṃ namah śrī-Āryālokiteśvarāya*. Ends *Ārya-Aparimitāyur nāma dhāraṇī mahāyānatutram samapta*

*C*<sup>2</sup>, a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p 81, as follows

‘Paper; 17 leaves, 5 lines, 9½ × 3 in., dated N. S. 779 (A.D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No 5 at the beginning, in a series’

Begins *Oṃ namo bhagavatya ārya-ārya-śrī-Āryālokiteśvarāya* ॥ *oṃ sarvabuddhālokaśrībhagavān*. Ends *Ārya-Aparimitāyur nāma mahāyānatutram samapta* ॥ *Ye dharmā hetuprabhava, &c. ॥ subha maṅgarāḥ bhavantu ॥ śubha ॥ 779 Karttikamāse śuklapakṣe trayodasyān tithau Revatīnakṣetre Buddhāyoge 3211* *lāṅkāmahābhūte Vajrayatīnāre tulparāṅgate svastīti mātaraṅgate cātaraṅgate* ॥ *etadline śloka śrīśrībhagavati sarvabuddhāyā mahāśrīdhāraṇī svastīti svastīti*

*saṃpūrṇa narocakajuro* ॥ *Maharajādhiraja-śrī śrī-rajarajendra kavīndra-jaya Prata-*  
*pamalladeraprabhūthakulasya tyajarajya* ॥ Then after various minor particulars  
*likhitāya* *Sauvarṇa-pranarimahanagare Maitripure* 1 *mahaviharāvasthita Vajrācārya*  
*Janadevenēti* ॥ *yadrāya* *pustakam dr̥ṣṭra*, &c *śubha maṅgarāni bhavantu sarvada* ॥  
*śubha* ॥ *ye dharma hetuprabhava*, &c *śubha* 2 *danapati* 2 *saṃmit* 785 *varśakhasukla*  
*pūrnamasī kunkū danapati Dorakhajamaristitvaraya dayaru Śāśiderana jhikkacudhaya-*  
*desasa śrī* 3 *rajasana aksobhyeta*

C<sup>3</sup>, a paper manuscript in the Cambridge University Library, Add 1623, described by Bendall, p 141, as follows

'Black paper with gold letters, 100 leaves, 5 lines, 15½ × 4 in, dated N S 820 (A D 1700) This MS is in three parts, written by the same scribe and continuous numbering 1 Leaves 1-10 (formerly marked Add 1622) Aparimitayus-sūtra The text is equally barbarous with that of Add 1277'

Begins *O i namo ratnatrayaya* Ends *Arya maha-Aparimitāya nama mahayanasu-*  
*trāni samaplah*

These four manuscripts have been copied by Dr Hoernle, who has been good enough to place his transcript at my disposal

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C<sup>1</sup>, C<sup>2</sup>, and C<sup>3</sup> They differ from each other in numerous places, compare, e g, the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26 &c

If we turn to the group represented by the Cambridge manuscripts it will be seen that C<sup>1</sup> and C are very closely related A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16, 17, 22, 26, 28, 30, 32 &c, will show that they often agree with each other as against B, C<sup>2</sup>, and also that they have, in many cases, common mistakes If we compare the readings C<sup>1</sup> *bhūto* ॥ *parita dīti*, C<sup>2</sup> *bhuparist-*  
*yan dīti* instead of *uparistay* ॥ para. 2, it seems probable that C<sup>1</sup> is based on C<sup>2</sup> and represents an attempt at correcting the latter A comparison of C<sup>1</sup> *saṃbuddhaya*, C<sup>2</sup> *saṃbuddhaya* instead of *saṃ buddhaya* in para. 3 leads to the same result Compare also C<sup>1</sup> *dasyanti*, C *dasyanti* instead of *dasyati*, para. 28 On the whole, C<sup>1</sup> is dependent on C<sup>2</sup>

It follows from this state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version

The Sanskrit text has been printed in the form which can be derived from the materials just described I have added a full Apparatus Criticus in order to make

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *sutra* and the common doubling of consonants after an *r*.

### THE TIBETAN TRANSLATION

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions Rgyud XIV, 200 b 208 b, and 208 b-215 a respectively. My quotations are taken from the former of these two Rgyud XIV, pp 200-208. This Tibetan version seems to have been very popular in Eastern Turkestan and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T<sup>1</sup>, paper manuscript from Sir Aurel Stein's collection, two sheets, measuring 92 × 31 cm (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well executed writing, except the last column of the second sheet which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins *ri mi ta a yur na ma ma ha ya na su tra du myed pa kes tleg pa chen po ki mdo nsans rgyas dan thams chad lphyag htshal lo* Ends *Tshe dpag du myel pah ri kes bya ba theg pa chen po ki mdo rdzogs so Bam stag slebs bris*. There are several corrections made in a different handwriting in red pencil. On the middle of the last page there is a whole line in red pencil, and after it in a later handwriting, a repetition of the passage *Tshe dpag du rdzogs so*. The back of the manuscript has a number of lines in Curvise Gupta.<sup>1</sup>

T<sup>2</sup>, paper manuscript from Sir Aurel Stein's collection, one folio, measuring 142 × 32 cm (55½ × 12½ inches) and divided into six columns five of which contain 19 lines of well executed writing while the last column has nine detached lines. Begins *Pgya qar skal du A pa ri mi ta a yur na ma ha ya na su*

<sup>1</sup> These lines very coarsely written parallel to the narrow side of the sheet number about twenty five on the first and six on the second sheet. They are divided into a number of paragraphs each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mau ja ri sar dja ciu na ja ri mātis*, the latter has *mau ja ri sar dja laji masti mi ju tte tar pa ri*. Here the sheet is broken off. The two dates name the year *mau ja* and its two months *ciu na ja* and *la ja*. Cf. JHAS 1910 pp 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

*tra* ॥ *Bod* · *shad* · *du* · *Tshe* *dpag* · *du* · *myed* · *pa* · *zes* · *bya* · *bañ* · *theg* · *pa* · *chen* · *poñi* · *mdoñ* ॥  
*sans* · *rgyas* · *dan* ॥ *byan* · *cub* · *sems* · *dpah* · *sems* · *dpah* · *thams* · *chad* *la* · *phyag* · *ñsal* · *lo* ·  
Ends on the fourth line of the sixth column with *Tshe* · *dpag* · *du* · *myed* · *pa* · *zes* · *bya* ·  
*ba* · *theg* · *pa* · *chen* · *poñi* · *mdo* · *rdzogs* · *so* ॥ Then follow, in two lines of a later hand-  
writing, the Sanskrit text of the Dharanī, and, after an interval, the half line  
*ñgo* *mdo* · *brtsan* · *bris* · *so* Finally, there are two more lines in a later handwriting,  
one containing an invocation of Amitābha in barbaric Sanskrit, the other running  
*ñun* · *dar* · *ñus* ॥ *ñon* · *ma* · *yan* · *ñus* ॥ *chor* · *ñdun* · *ñun* · *ñuso* ॥ The chief peculiarity of  
T<sup>2</sup> is the separating off of the last of two finals, thus *san* · *s* instead of *sans*.

The two manuscripts agree very closely with each other Both omit the  
paragraphs numbered 8-11, 16, 19, and 31. Where the two differ, T<sup>1</sup> has on the  
whole the better reading.

My text is nothing more than a reproduction of the manuscripts I have  
not mentioned such various readings in T<sup>2</sup> as only represent orthographic pecu-  
liarities, nor have I made any attempt at bringing the writing into accord with  
Standard Tibetan Paragraphs 8-11, 16, 19, 31 which are missing in the Turkestan  
manuscripts have been copied from the Kanjur. The same is the case with some  
short passages and single words, all of which have been taken from the Kanjur and  
are printed within square brackets My friend Dr F W Thomas has given me  
much assistance in copying these passages When necessary they have been  
marked K in the footnotes

I have not made any attempt at producing a critically satisfactory text of the  
Tibetan version It is only printed as a help for the interpretation of the Khotanese  
translation. Tibetan scholars will not experience any difficulty on account of the  
orthographic peculiarities of the Central Asian manuscripts

## KHOTANESE VERSION

[1b] Saddham Ttatta muhum jsr pyustā Śiña bedr gyastā bysā Śravastā asta vye Jivā •<sup>1</sup> rrispurā basa Anatha pindi haru samkhyerma dvasse pamjsasau asiryau jsr u pharakyau<sup>2</sup> baudhisatvyau mistvau baysuñr vu isyau jsa hatsa • [1]

Ttiñr beda mī gyastā baysā Mamjuśrī eys[amnai] gurste u ttai pasti Sa rscā<sup>3</sup> Mamjuśrya v sarbamdā halai gunaaparamitta samcayā namma lovadava ra ttiñr lovadeva Aparamatta

[2a] yujñanasuviniścittarajā namma gyasta bysā asti rasta tskā kleśam hatcañaka rrastā bysamda bvau<sup>1</sup> mai vara ona jsina diysde u cida o va satvam da uysdiśe [2]

## TRANSLATION

Hail Thus it was heard by me At one time the Venerable Exalted One was staying in Sravasti in the grove of Jeta the king's son in the samgharama of the merchant Anathapindika, with twelve hundred and fifty monks and many bodhi sattvas great beings of exaltedness [1]

At that time the Venerable Exalted One called prince Mamjusri and spoke to him thus

There is O Mamjuśrī in the ring direction a world called Collection of unmeasured Virtues In that world lives a Venerable Exalted One Aparimta yujñanasuviniścittaraja by name who wanders rightly who eradicates the *kleśas* who is rightly awake possessing knowledge there he thus leads his life conducts it and preaches the law to the beings [2]

K <sup>1</sup> Wrong sign of interpunction

<sup>2</sup> The manuscript has *pharu jau laudhisatra*

<sup>3</sup> Read *asīā*

B <sup>1</sup> BC<sup>1</sup> *bhagara*

<sup>2</sup> C<sup>1</sup> *An thaj nlay* C<sup>2</sup> *in rtha*

<sup>3</sup> C<sup>2</sup> *Uksutata r ltha nar lthatr yo lasai*

<sup>7</sup> B *bhagara*

<sup>10</sup> C<sup>2</sup> *Ma juri*

<sup>11</sup> C<sup>1</sup> *Ukhotiparita* C<sup>2</sup> *Ukhariparita* C<sup>3</sup> *Ukhariparita*

<sup>12</sup> C<sup>1</sup> *Apar m tavygunasa acayo* C<sup>2</sup> *Apari tan l a gunas acayo*

<sup>13</sup> C<sup>2</sup> *ak los* C<sup>3</sup> *lhalu*

<sup>2</sup> MSS *Śr raryan*

<sup>4</sup> BC *dasabhi* C<sup>1</sup> *dasā*

<sup>6</sup> MSS *akhasatcah*

<sup>9</sup> C<sup>2</sup> *lum lu* C<sup>3</sup> *Ukhot*

SANSKRIT TEXT.

Evam mayā śrutam Ekasmin samaye Bhagavān<sup>1</sup> Śrāvastyām<sup>2</sup> viharati sma Jetavane Anāthapindadasy<sup>3</sup> ārāme mahatā bhiksusaṃghena sārđham ardhatrāyodaśabhir<sup>4</sup> bhikṣuśataih<sup>5</sup> sambahulaiś ca bodhisattvair mahāsattvaiḥ<sup>6</sup> [1]

Tatra khalu Bhagavān<sup>7</sup> Mañjuśrīyam<sup>8</sup> Kumārabhūtam<sup>9</sup> āmantrayate sma Asti Mañjuśrī<sup>10</sup> uparistāyām<sup>11</sup> Aparimitagunasamecayo<sup>12</sup> nāma lohadhātus,<sup>13</sup> tatr-Āparimitāyu[r]jūñānasuviniścitatejorāja<sup>14</sup> nāma<sup>15</sup> tathāgato 'rhan<sup>16</sup> samyaksambuddha<sup>17</sup> eva<sup>18</sup> hu tisthati dhriyate<sup>19</sup> yāpayati<sup>20</sup> sattvānām ca<sup>21</sup> dharmam deśayati. [2]

TIBETAN VERSION.

Hdi skad·bdag·gis thos pa Dus·gcig na Bcom ldan·hdas Mñan du yod pa·na·Hdzeh tañi<sup>1</sup>·tsal Mgon myed·zas sbyin kun dgahī ra ba na dge slon gi·dge hdun chen·po dge slon brgya phrag phyed·dan bcu·gsum dan byan chub·sems·dpah sems dpah chen po rab du man·ba dan thabs gcig du bzugs so [1]

De na Bcom ldan hdas kyis Hjam dpal gzo nur gyurd pa la<sup>2</sup> bkah stsal·pa,<sup>3</sup> Hjam dpal, sten gi phyogs na hjig rten khams yon tan dpag du myed pa htshogs pa<sup>4</sup> zes bya ba zig yod de de na de bzün gsegs pa dgra boom ba yan dag par rdzogs pañi sans rgyas Tshe dñin ye ses dpag du myed pa śin du rnam par gdon myi za bañi [gzi brjid kyī<sup>5</sup>] rgyal po zes bya ba bzugs htsho sons te sems chan rnams la chos kyan stond to [2]

<sup>1</sup> BC<sup>2</sup> tatr-Apari-, C<sup>1</sup> tatr- lparamitayuh-, B -tejo, C<sup>1</sup> -tejorajaya

<sup>2</sup> C<sup>2</sup> om. nāma

<sup>3</sup> B tathagato 'rhat, C<sup>1</sup> tathagatarhante, C<sup>2</sup> tathagatayurhante

<sup>4</sup> C -sambuddho vidyacarana (C<sup>1</sup> calana) sampannah sugato lokatūl (C<sup>3</sup> rokarid) auntlarah (C<sup>2</sup> -ra) pururadasyasarathih (C<sup>2</sup> -sarathih, C<sup>1</sup> -sarathi) śistu (C<sup>2</sup> sa, C<sup>3</sup> śista) deranam ca manūyanas ca (C<sup>2</sup> om. ca) buddho bhagavan (C<sup>1</sup> -ram)

<sup>5</sup> B eia, C eram

<sup>6</sup> C jupayati.

<sup>7</sup> C<sup>1</sup> dhigate, C<sup>2</sup> dhigate, C<sup>3</sup> dhryante.

<sup>8</sup> B om. ca.

T. <sup>1</sup> T<sup>1</sup> mñe tañi

<sup>2</sup> T<sup>2</sup> gyur·la·la.

<sup>3</sup> T<sup>1</sup> here has a lacuna.

<sup>4</sup> T<sup>1</sup> kste·gs pa, K la sgye pa

<sup>5</sup> This word is omitted in T.

## KHOTANESE VERSION.

pātea bišta ka jya-jsīnya īde u tvā nāmmam djsāmde "tṭyām pātcā byehā byeha jsīna uskhaysde . [3]

Ttatta mī Majuśryam<sup>1</sup> cu byysye jsīfī āyīmāmma kṣamī u hammyse hā yanāve bisivrrāsai au bisivrrāsaiñā tṭye mī Aparamittāyujñānasuvini-  
vścittarāgyā<sup>2</sup> jastā bysā hīya ssa hasta junauma<sup>3</sup> pṛāte u piri pari pīde  
ttai hāva anu[3 b]jsamsa himāre || [4]

Namau bhagavate Aparamittāyujñānasuviniścitetejaurājāya tathā-  
gatāya || rhite samyatsabuddhāya tadyathā aum sarvasamskarapari-  
śuddhadharmate gganasmudgate svabhāvaviśuddhi mahānayaparivare  
svāhā [5]

Kammā sī hamāte cu tṭye gyastā bysā hīya nāmma hasta juna pari  
pari vṛpīde tṭye jya stāmna jsīna ssa-salī paskyāstā uskhaysde . klu jsī  
mara āna jsīna pāse tṭye Aparamittā- . ||<sup>4</sup>

## TRANSLATION

life would increase more and more, and again on death, when they have exhausted  
their life and preserve his name, their life would again increase more and more [3]

Thus, O Māyūśrī, the noble son or daughter of a clan who might wish for the  
possession of long life, and who would make an effort and hear the name of the  
Venerable Exalted Aparimitāyujñānasuviniścitarāja one hundred and eightfold  
and write it or cause it to be written, to him would thus excellency and blessing  
accrete [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfading  
glory, the tathāgata, the arhat, the perfect Buddha, thus, Hail to the possession  
of a nature purified by all embellishments, rising in the sky, the naturally pure  
surrounded by great wisdom, blessing [5]

Whoever it might be who would write or cause to be written the name belong-  
ing to that Venerable Exalted One eightfold, his life will, when being exhausted  
afterwards increase a hundred years, and when he being here gives up life he will

K<sup>1</sup> Read *Majūśrya*.

<sup>2</sup> Read *-raja gyasta*

<sup>3</sup> Read *juna nāma*

<sup>4</sup> Superfluous signs of interpunction at the end of the folio.

B<sup>44</sup> B om *ay*

<sup>45</sup> B *varanī bhagavānti*

<sup>47</sup> B *prithagvīṣṇakama*, C<sup>1</sup> *prithagvīṣṇa nīkima*, C<sup>2</sup> *-kima*.

<sup>48</sup> C<sup>1</sup> *śūtra*

<sup>49</sup> C<sup>2</sup> *śūtra*

<sup>50</sup> MSS *dirghaṣṭakamā*.

<sup>51</sup> B C<sup>1</sup> *Apāra*, C<sup>2</sup> *Apāra*

<sup>52</sup> B om, C<sup>1</sup> *śūtra*

<sup>53</sup> C<sup>1</sup> *śūtra*, C<sup>2</sup> *śūtra*

SANSKRIT TEXT.

nāmadheyam śroṣyanti dhārayisyanti vācayisyanti teṣām apy<sup>54</sup> āyur  
vivardhayisyati.<sup>55</sup> [3]

Tasmāt tarhi Mañjuśrīr dirghāyuskatvaṃ<sup>56</sup> prārthayitukāmāḥ<sup>57</sup>  
kulaputrā<sup>58</sup> vā kuladuhitaro<sup>59</sup> vā tasy<sup>60</sup> Aparimitāyusas<sup>61</sup> tathāgatasya  
nāmāstōttaraśataṃ<sup>62</sup> śroṣyanti likhīsyanti likhāpayisyanti<sup>63</sup> teṣām ime  
guṇānusaṃsā bhaviṣyanti. [4]

Om namo bhagavate<sup>64</sup> Aparimitāyurjñānasuviniścitatejorājāya  
tathāgatāyārhathe samyaksaṃbuddhāya, tadyathā, om punyamahāpunya-  
aparimitapunyaaparimitāyupunyañānasambhārōpacite,<sup>65</sup> om sarvasaṃ-  
skārapariśuddhadharmate gaganasamudgate svabhāvapariśuddhe<sup>66</sup> mahā-  
nayaparivāre svāhā.<sup>67</sup> [5]

Imām<sup>68</sup> Mañjuśrīstathāgatasya nāmāstōttaraśataṃ ye kecil likhīsyanti  
likhāpayisyanti pustakagatām<sup>69</sup> api kṛtvā grhe<sup>70</sup> dhārayisyanti vācayis-  
yanti, te parikṣīṇāyusaḥ<sup>71</sup> punar eva varṣaśatāyuso<sup>72</sup> bhaviṣyanti, itaś

TIBETAN VERSION.

myi zaḥi rgyal·poḥi mtshan·[brgya rtsa brgyad thos par]<sup>1</sup> ḥdzin·  
par·hgyur ba de dag gi·tshe yan ḥphel bar hgyur ro. [3]

Hjam dpal de lta bas na rigs kyī bu·ham rigs kyī bu mo  
tshe rin bar ḥdod·pas de bzin·glegs pa Tshe dpag du myed pa  
deḥi mtshan brgya rtsa brgyad ḥan tam·[yi ger]<sup>1</sup> ḥdri ham [yi  
ger]<sup>1</sup> ḥdriṣ beug na de dag gi yon tan dan legs pa ni ḥdi dag go [4]

Tad tya tha na mo ba ga ba te A pa·ri mi ta a yu gñā na su  
bi ni ści ta ra dza ya ta tha ga ta ya om sa rba san ska ra pa ri  
śud·dha dar ma te·ma ha·na·ya pa ri ba re sva·haḥ. [5]

Hjam dpal snags kyī tshig<sup>2</sup> ḥdi dag gan la la zig [yi ger]<sup>1</sup>  
ḥdri ham [yiger] ḥdriṣ ḥjug·gam glegs bam la bris te khyim na ḥchan  
[nam klog par hgyur·]<sup>3</sup> ba·deḥi<sup>3</sup> tshe zad pa las kyan·lo<sup>4</sup> brgya·thub

<sup>54</sup> B *dhārayisyanti vācayisyanti* instead of *likhīsyanti likhāpayisyanti*

<sup>55</sup> C<sup>1</sup> *bhagavatāya*

<sup>56</sup> B *śrīśuddha*, C<sup>1</sup> *śrīśuddhe*.

<sup>57</sup> B *imam*, C<sup>1</sup> *imam*, C<sup>2</sup> *idam*.

<sup>58</sup> B *pustakalikkhitām*.

<sup>59</sup> C<sup>1</sup> *parimitāyusas*.

<sup>60</sup> B *aparimitapunyaaparimitapunyañāna-*

<sup>61</sup> After *śrīhā* B adds 108 *udha*, i.e. *dhoraṇi*.

<sup>70</sup> C<sup>1</sup> *grhe kṛtvā*, C<sup>2</sup> om. *kṛtvā*.

<sup>72</sup> B *śatāyusā*, C<sup>2</sup> *punar cetyu vicaraddhāyisyanti*.

T. <sup>1</sup> The words within brackets are missing in T.

<sup>2</sup> K has *de·bzin·glegs·poḥi·mtshan·brgya·rtsa·brgyad·po* instead of *o ags·kyi·tshig*.

<sup>3</sup> T<sup>2</sup> *de*

<sup>4</sup> T<sup>1</sup> has here a lacuna down to *rido* in para. 7.



## KHOTANESĒ VERSION.

śuddhīdharmate gaganasamudgate svabhāvaviśuddhe mahānaya-  
pare svāhā ॥ Tti vā pāteā ttiñā beda hau-para-haudā nayu<sup>1</sup>ttā gyasta  
baysa hamye aysmū-na hamye bijāṣṇam ttu Aparamittāyusūtrā  
hvāmdā • [9]

Namau bhagavate Aparamī[5 b]ttāyujñānasuviniścittatejaurājaya  
tathāgatāya rhte sammyatsambuddhāya tadyathā aum sarva<sup>2</sup>samskāra  
pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya  
parivare svāhā ॥ Tti vā<sup>3</sup> pāteā ttiñā bida s para-kṣaṣṭā nayuta gyasta  
baysa hamye aysmū-na hamye bajāṣṇa-na ttu Aparamittāyusūtrā  
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājaya ta  
[6 a] thāgatāya rhte samyasambuddhāya tadyathā au sarvasam  
skārapariśuddhadharmate gaganasamudgate svabhā<sup>4</sup>vaviśuddhe mahā  
nayaparevare svāhā ॥ Tti vā pāteā ttiñā beda s para paṃsāsā nayut<sup>5</sup>  
gyastam baysa h<sup>6</sup>amye aysmū na hamye bajāṣṇa ttu Aparamittāyusūtrā  
hvāmdā [11]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya tathā  
gatāya rhte samyatsabuddhaya tadyathā aum sarvasam[6 b]skāram  
pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānaya-  
pare svāhā ॥ Tti vā pāteā ttiñā<sup>7</sup> beda s para tcahausā nayutta gyastā

## TRANSLATION

myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind  
and united voice [9]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, sixty-six  
myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind  
and united voice [10]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, fifty-six  
myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind  
and united voice [11]

Salutation to the Lord [*etc.*, as para 5]. And then, at that time, forty six

K. <sup>1</sup> The manuscript has na

B <sup>2</sup> C<sup>1</sup> \*koti nam

<sup>3</sup> B ekamāśāravareṇa, C<sup>1</sup> ekāyiten ākaśalena, C<sup>2</sup> ekametenāśāravareṇa

<sup>4</sup> C<sup>1</sup> Aparimittāyusūtrā, C<sup>2</sup> Aparimittāyusūtrā

SANSKRIT TEXT.

yena saptasaptatinām buddhakotīnām <sup>86</sup> ekamaten<sup>87</sup> āikasvarena <sup>87</sup> idam Aparimitāyusūtram <sup>88</sup> bhāsitam. <sup>89</sup> [9]

Om namo bhagavate [etc., as para. 5] Tena khalu punah samayena pañcasastinām buddhakotīnām ekamaten<sup>87</sup> āikasvarena idam Aparimitāyusūtram bhāsitam. <sup>90</sup> [10]

Om namo bhagavate [etc., as para. 5] Tena khalu punah samayena pañcapañcāsatīnām <sup>91</sup> buddhakotīnām ekamaten<sup>87</sup> āikasvarena idam Aparimitāyusūtram bhāsitam <sup>92</sup> [11]

<sup>93</sup>Om namo bhagavate [etc., as para. 5]. Tena khalu punah samayena

TIBETAN VERSION

rgyas bye ba phrag bdun cu rtsa bdun gyis dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [9]

Na mo ba ga ba te [etc., as para. 5]. Yan deḥi tshe sans rgyas bye ba phrag drug cu rtsa lnas dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [10]

Na mo ba ga ba te [etc., as para. 5] Yan dei tshe sans rgyas bye ba phrag lna bcu rtsa lnas dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [11]

Na mo ba ga ba te [etc., as para. 5] Yan deḥi tshe sans rgyas

<sup>86</sup> B adds u 3 u after the para.

<sup>87</sup> B adds u 1 u after the para

<sup>88</sup> B pañcapañcāsatīnām, C<sup>1</sup> pañcasastīnām, C<sup>2</sup> pañcasatīnām, C<sup>3</sup> pañcāsatīnām

<sup>89</sup> B adds u 5 u after the para.

<sup>90</sup> C<sup>1</sup> emits the whole para

## KHOTANESE VERSION

baysa hamye aysmū na hamye byasā na ttu Aparimittayūsuttrā hvamdā u [12]

Namau bhagavate Aparamittayujñānasuviniścitatejaurajava tatha  
 17gataya rhite samyatsambuddhaya tadyatha aum sarvasamskaripar śud  
 dhadharmate gaganasa . 1

2 [7 a] samamdagatta . 3 subhavavāśude 4 mahānyaparivare 5  
 svaha : Tti va patca 6 s pāra baista 7 nayu tta jasta 8 beysa hammye  
 aysmu na 9 hamye 10 byasna 11 ttu Aparāmittayasuttra 12 hvamda : [14]

Namau 13 bhagavatte Aparam 14 mittayujñānasuvanaścittattejam  
 rajayā 14 ttathagatayā 15 rahette samyasabaudhaya 16 ttadyetha  
 17 auma sarvasaskaripaśumdedarmatte 17 gaganesamamdagatta subha  
 vaśude mahānyaparvare [7 b] svaha : Tti va patca 18 Gaga ñaya

## TRANSLATION

myriads of Venerable Exalted Ones recited the Aparimitayūsūtra with united mind  
 and united voice [12]

[Para 13 is missing in the Khotane e text]

Salutation to the Lord [etc as para 5] And then at that time twenty six  
 myriads of Venerable Exalted Ones recited the Aparimitayūsūtra with united mind  
 and united voice [14]

Salutation to the Lord [etc as para 5] And then at that time as many

K. 1 Superfluous sign of interpunction at end of folio

2 Fols. 7 and 8 have been written in Cursive Guj ta cf p 290 The text of 7 a  
 so far as gaganasama da 7 a is also found in another cursive fragment which has  
 been marked B while the readings of the principal manuscript have been dis-  
 tinguished as A

3 Superfluous sign of interpunction B sama lagāta

4 B adds superfluous sign of interpunction

5 A perhaps parārare B parā and omits rare

6 Read patca

7 The manuscripts have śārāteaba sta but tca has been cancelled in both  
 read sparabistā B adds superfluous sign of interpunction

8 B yasam read gyasā layas

9 A ays nu jsa

10 B hammye

11 Read b jura na

12 B Aparamālayāsuttra read Aparamittayūsuttrā / ra lu

13 B namam



## KHOTANESE VERSION

grīcesye-ja hamagi nayutta jasta heysam hamye aysmū-ja ha<sup>u</sup>hamye  
bījāsna ttū Apāramittāyasuttra hvāda [15]

Namām bhagavatte Aparamittāyujñānasuvana<sup>u</sup>scattatejāya  
ttathāgattāya rahetta samyasabaudhāyā ttadyethā auma sava<sup>s</sup>kara  
paśūde : <sup>u</sup>dharmatta gaganasamāmdagatta subhāva<sup>u</sup>śūde mahānī  
yaparvare svāhā :

[8 a<sup>1</sup>] Kāmma sa hamāve ca<sup>1</sup> ttū Aparamittāyasuttra<sup>2</sup> piri tteye  
ja stāmna jsīna sa<sup>3</sup>-sali paskyāsta ukha<sup>u</sup>ysde<sup>4</sup> : [16]

Namām bhagavatta Aparamittāyujñānasuvana<sup>u</sup>scattatejāya  
rājaya ttathāgattāyu <sup>u</sup>rahette samya<sup>s</sup>abaudhāyā ttadyethā auma  
saskārapaśūdedarmatte gaganasammamdagattatta subhāva<sup>u</sup>śūde  
mahānīyāparvare svāhā [8 b<sup>1</sup>] Kauma<sup>5</sup> sa hāmave tea ttū Apa-  
ramittāyasuttra piye : sa naryaj<sup>s</sup>āveñā na brīyivā <sup>u</sup>nā ttraiśūñā na  
haštva ahaksa :—

[9 a<sup>1</sup>] nvā ra ysamtha nī byehe nai na varā hamgūj<sup>s</sup>ā hame audā

## TRANSLATION

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the  
Aparimitāyusūtra, with united mind and united voice [15]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write  
the Aparimitāyusūtra, his life will, when being exhausted afterwards increase up  
to a hundred years [16]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write  
the Aparimitāyusūtra, he would not take rebirth in the hells, not among the ghosts,  
not among animals, not in the eight aksanas, he would not transmigrate anywhere,

K <sup>1</sup> Read ca

<sup>3</sup> Read sa-sali

<sup>2</sup> Read Aparamittāyū suttrā

<sup>4</sup> Read uskhayale

<sup>5</sup> Read Kamā śā himale ca ttū Aparimitāyusūtra piri sa na naryaj<sup>s</sup>āveñā na priya  
nā triyāśūñā, superfluous signs of interpunction after piye, and at end of line

S <sup>100</sup> B daśa-Ganga-

<sup>102</sup> B je C<sup>1</sup> yak

<sup>101</sup> B adds || 10 || after the para.

<sup>103</sup> C<sup>1</sup> Aparimitāyusūtraḥ bhasitāḥ C<sup>2</sup> Aparimitāyusūtraḥ bhasitam.

<sup>104</sup> C likhīyanti likhīyayanti

<sup>105</sup> B gatayusa varasālayusa, C<sup>1</sup> varasālayu, C<sup>2</sup> varasālayu ca, C<sup>3</sup> varasālayu<sup>u</sup>

SANSKRIT TEXT.

Gaṅgānadīvalukôpamānām<sup>100</sup> buddhakoṭīnām ekamaten aīkasvareṇa idam Aparimitāyus-sūtram bhāṣitam.<sup>101</sup> [15]

Om namo bhagavate [etc., as para. 5]. Ya<sup>102</sup> idam Aparimitāyus-sūtram<sup>103</sup> likhīṣyati likhāpayīṣyati<sup>104</sup> sa gatāyur api varṣaśatāyur<sup>105</sup> bhaviṣyati<sup>106</sup> punar evāyur vivardhayīṣyati.<sup>107</sup> [16]

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyus-sūtram<sup>108</sup> likhīṣyati likhāpayīṣyati sa na kadācin narakeṣu-upapadyate<sup>109</sup> na tiryagyonau<sup>110</sup> na yamaloke na akṣaṇeṣu<sup>111</sup> ca<sup>112</sup> kadācid api upapat-

TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gaḥi·<sup>1</sup>kluṅ·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·dañ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·paḥi·mdo·hdi·gsuñs·so. [15]

<sup>2</sup>Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·tu·med·pai·mdo·sde·hdi·yi·ger·hdi·ham·yiger·hdrir·hjug·na·de·tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yañ·rnam·par·bphel·bar·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi<sup>3</sup>[yi·ger·hdi·ham·yi·ger]·hdrir·bcug·na·de·sems·chan·dmyal·ba·dañ·byol·soñ·gi·skye·gnas·dañ·Gñin·rjeḥi·hjug·

<sup>106</sup> BC<sup>1,2</sup> bhaviṣyanti, C<sup>3</sup> bhavanti.

<sup>107</sup> B omits punar—vivardhayīṣyati; C<sup>1</sup> punar api āyu vivardhayīṣyanti, C<sup>2,3</sup> punar evāyu vivardhayīṣyanti. B adds ॥ 11 ॥ after the para.

<sup>108</sup> C<sup>1,2</sup> -sūtram bhāṣitam.

<sup>110</sup> C<sup>1</sup> -yonī, C<sup>2,3</sup> -yonī.

C, B reads na cakṣuḥ śayepattan.

<sup>109</sup> B upapadyante, C<sup>1,2</sup> upapadyate.

<sup>111</sup> Instead of na akṣaṇeṣu, which is omitted in

<sup>112</sup> B na instead of ca, C<sup>3</sup> ca sa.

T. <sup>1</sup> K has kluṅ·bcui.

<sup>2</sup> Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18.

<sup>3</sup> The words within brackets are missing in T.

## KHOTANESE VERSION

ustamamjsye tca cibure usta hacā ysyate jasma<sup>u</sup>rā hame piruyai ysamthā  
biśā byata himare ॥ [17]

Namau bhagavate Aparamittayujñanasuvini<sup>u</sup>ścitatteja<sup>u</sup>rajaya  
tathāgattaya rhte samyatsambuddhaya tadyatha aum sarva<sup>u</sup>samskāra  
pari<sup>u</sup>śuddhadharmate gaganasamudgate svabhavaviśuddhe mahāna  
yaparivare svaha Kam sī hamate cu [9 b<sup>1</sup>] ttu Aparāmettam<sup>y</sup> usumtrā piri  
tthe tcahaura hasta ysara skandha bay<sup>u</sup>sam da biśā pida pachysde • [18]

Namau bha<sup>u</sup>gavate Aparamittayujñanasuvini<sup>u</sup>ścitateja<sup>u</sup>rajaya tatha  
gatāya rhte samyatsabuddha<sup>u</sup>ya • tadyatha aum sarvasamskāra  
pariśuddhadharmate gaganasamudgate svabhavaviśuddhe mahā<sup>u</sup>naya  
paravari svahā ॥ Kam sī himate cu ttu Aparamatta • ॥ • • •<sup>1</sup>

[10 a<sup>1</sup>] yusūtra piri tthe pañsa anamttanarya kira vasusidā ॥ [20]

Namau bhagavate Aparamitavujñānasuvini<sup>u</sup>ścitateja<sup>u</sup>rajaya tatha

## TRANSLATION

and as many lives as one lives up to the last one one will be 'birth remembering  
all his previous births will be remembered [17]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write  
the Aparimitayusūtra by him the law of the Buddhas consisting of eighty four  
thousand skandha would be completely written [18]

[Para 19 is missing in the Khotanese text]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write  
the Aparimitāyusūtra, for him the five acts that bring about endless hells become  
purified [20]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write

R. <sup>1</sup> Superfluous signs to fill up space at end of page

S <sup>113</sup> B *pratīṣṭhāyante* C<sup>1</sup> *uparyate* C<sup>2</sup> *upaparyate*  
<sup>114</sup> B *yatra ya jalmāni janmany* C<sup>1</sup> *at nani*, C<sup>2</sup> <sup>2</sup> *janmani*  
<sup>115</sup> B *upajalyante* C<sup>1</sup> *upa lyate*, C<sup>2</sup> <sup>3</sup> *utpa lyate*

<sup>116</sup> C<sup>1</sup> <sup>2</sup> *om tatra tatra*

<sup>117</sup> B *om sarvatra j ite*

<sup>118</sup> B *jāṭisuzrā* C<sup>2</sup> *jāṭismara* ca, C<sup>3</sup> *jāṭismara*

<sup>119</sup> BC<sup>1</sup> <sup>2</sup> *bhāṣiyanti* C<sup>1</sup> *bhāṣanti* B adds ॥ 12 ॥ after the para.

<sup>120</sup> BC<sup>2</sup> *ye* C<sup>1</sup> <sup>2</sup> *yah*

<sup>121</sup> C<sup>1</sup> *Aparimitayusūtra a bhāṣi'sm*

SANSKRIT TEXT

syate <sup>113</sup> Yatra yatra janmany <sup>114</sup> upapadyate <sup>115</sup>, tatra tatra <sup>116</sup> sarvatra jatau <sup>117</sup> jatau jātismaro <sup>118</sup> bhaviṣyati <sup>119</sup> [17]

Om namo bhagavate [etc., as para 5] Ya <sup>120</sup> idam Aparimitāyuh sutram <sup>121</sup> līkṣiyati līkṣapīyisyati tena <sup>122</sup> caturaśitidharmaskandhaśaśrīṣrāṇī līkṣāpitāni <sup>123</sup> bhaviṣyanti <sup>124</sup> [18]

Om namo bhagavate [etc., as para 5] Ya <sup>125</sup> idam Aparimitāyuh-sūtram līkṣiyati līkṣapīyisyati tena <sup>126</sup> caturāśitidharmarajikasahasrāṇī karapitāni <sup>127</sup> pratisthapitāni bhaviṣyanti <sup>128</sup> [19]

Om namo bhagavate [etc., as para 5] Ya <sup>129</sup> idam Aparimitāyuh sutram līkṣiyati līkṣapīyisyati tasya pañc ānantaryāni <sup>130</sup> karmāvarāṇāni parikṣayam <sup>131</sup> gacchanti <sup>132</sup> [20]

TIBETAN VERSION

rtēn du nam yan <sup>1</sup> skye bar myi hgyur te nam du han myi khom bar skye bar myi hgyurd to gan dan gan du skye ba thams chad du skye ba dran bar hgyur ro [17]

Na mo ba ga ba te [etc., as para 5] Gan la l<sup>1</sup> zig T<sup>2</sup>she dpag du myed pah<sup>1</sup> mdo hdi <sup>2</sup>[y<sup>1</sup> ger hdi ham yiger] hdi<sup>1</sup> bcug na des chos ky<sup>1</sup> phun po sto<sup>1</sup> phrig brgyad cu rtsa bz<sup>1</sup> hdi<sup>1</sup> bcug par hgyur ro [18]

<sup>2</sup>Na mo ba ga ba te [etc., as para 5] Gan zig T<sup>2</sup>she dpag tu med pah<sup>1</sup> mdo sde hdi y<sup>1</sup> ger hdi am y<sup>1</sup> ger hdi<sup>1</sup> hjug na de chos ky<sup>1</sup> phun po brgyad khri bz<sup>1</sup> sto<sup>1</sup> byed du bcug pa dan rab tu gnas p<sup>1</sup>r byas pa yin no [19]

Na mo ba ga ba te [etc., as para 5] Gan zig <sup>3</sup>T<sup>2</sup>she dpag du myed pah<sup>1</sup> mdo hdi <sup>2</sup>[y<sup>1</sup> ger hdi ham y<sup>1</sup> ger] hdi<sup>1</sup> bcug na dehi mts<sup>1</sup>hims myed p<sup>1</sup> la<sup>1</sup> yons su byan bar hgyur ro [20]

Na mo ba ga ba te [etc. as para 5] Gan zig <sup>3</sup>T<sup>2</sup>she dpag

<sup>120</sup> C<sup>1</sup> te <sup>123</sup> C<sup>1</sup> līkṣapitāni pratisthapitāni C<sup>3</sup> līkṣapitāni pratisthapitāni

<sup>124</sup> B bhavanti || 13 || C<sup>1</sup> repeats the whole passage <sup>125</sup> B ye, C yah

<sup>126</sup> C<sup>2</sup> te <sup>127</sup> C<sup>1</sup> kalapitāni, C<sup>3</sup> kalapitāni and omits prati

<sup>128</sup> B bhavanti || 14 || <sup>129</sup> C yah

<sup>130</sup> B pañcanāryāni karmāvarāṇāni C<sup>1</sup> pañcānantāryāni karmāni, C pañcanāryāni <sup>131</sup> C, asapaṇa <sup>132</sup> B adds || 15 || after the para

T <sup>1</sup> T<sup>1</sup> has here a lacuna from skye down to gan du in para 17

<sup>2</sup> The bracketed words as well as the whole of paragraph 19 are omitted in T

<sup>3</sup> T<sup>2</sup> gan gi



## KHOTANESE VERSION

gataya rñite samyatsambuddhaya tadya aum sarvasamskaraparīśuddha  
dharmate <sup>1</sup>gaganasamudgate svabhavavīśuddhe mahanayaparivare svaha  
Kam sī himate cu ttu Ap<sup>1</sup>rami<sup>1</sup> ttu Aparamittayusuttrā pīre sai khvai  
tīye Sumira garā mase bāśde ide garkhye biśi vasusida [10 b] ॥ [21]

Namau bhagavate Aparamittayujñanasuviniścitatejaaurajaya tatha-  
gataya rñite samyatsambuddhaya tadyatha aum sarvasamskaraparī-  
śuddhadharmate <sup>2</sup>gaganasamudgate svabhavavīśuddhe mahana<sup>3</sup>ya  
parivare svaha ॥ Kammā se himate cu ttu Aparamettayusuttrā pī-  
tīye nī Marā nī ma<sup>1</sup>vññā hīna raksaysa prritta mahairdyam astamna vaśu  
nara na satva bīdasta akalamarim .<sup>2</sup>

[11 a<sup>1</sup>] vaski bīdasta vammīha nī byehidā ॥ [22]

Namau bhagavate Aparimettayujñanasuviniścitatejaaurajaya tatha  
gataya rñite samyatsambuddhaya tadyatha aum sarvasamskaraparī-  
śuddhadharmate <sup>2</sup>gaganasamudgate svabhavavīśuddhe mahana<sup>3</sup>ya  
parivare svaha ॥ Kam sī [h]imate<sup>3</sup> cu ttu Aparamittayusuttrā pī rī khu  
sī jsina paśe mai nakalī ha nau vara nau nayutta gvasta bayś pichastā  
dyamma nijsamñare [11 b<sup>1</sup>] ysari jsam gyasta bāśa dastā na bysampare .

## TRANSLATION

the Aparimittayusūtra his sins will all get thoroughly purified even if they are as  
great as mount Meru [21]

Salutation to the Lord [*etc as para 5*] Whoever it might be who would write  
the Aparimittayusūtra against him neither Māra nor the army of Māra nor the evil  
beings such as Rakṣasas pretas and tho e po sssing great magical power will get  
any opportunity to bring about untimely death (?) [22]

Salutation to the Lord [*etc as para 5*] Whoever it might be who would write  
the Aparimittayusūtra when he gives up life at the time of death ninety nine  
myriads of Venerable Exalted Ones individually present themselves to his eyes and  
thousands of Venerable Exalted Ones support him by their lands being in this

K<sup>1</sup> Cancel the superfluous *ttu aparami*  
<sup>2</sup> Superfluous sign of interpolation

<sup>3</sup> The manucript has *ate*

B<sup>133</sup> *Cyāh*

<sup>134</sup> B<sup>133</sup> *ma*, C<sup>1</sup> *malō da* C<sup>2</sup> *aro ta* C<sup>3</sup> *nalo r an l om* *sa*

<sup>134</sup> C<sup>1</sup> *malaka* C<sup>2</sup> *malaka* C<sup>3</sup> *malakayik*

<sup>137</sup> C<sup>1</sup> *akurur rt pa lratu* C<sup>2</sup> *nukulamrtiyupa lratu*

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text]

Om namo bhagavate [etc., as para. 5] Ya<sup>133</sup> idam Aparimitāyuh-sūtram līkṣisyati līkhāpayisyati, tasya<sup>134</sup> na māro<sup>135</sup> na mārakāyikā<sup>136</sup> na yakṣā na rākṣasā n-ākālamrtyur<sup>137</sup> avatāram lapsyante<sup>138</sup> [22]

Om namo bhagavate [etc., as para 5] Ya<sup>139</sup> idam Aparimitāyuh sutram līkṣisyati līkhāpayisyati, tasya maranākālasamaye navanavātayo buddhakotyah<sup>140</sup> sammukham darśanam dāsyanti<sup>141</sup>, buddhasahasram hastena<sup>142</sup> hastam<sup>143</sup> tasy-ōpanāmayanti, buddhaksetrad<sup>144</sup> buddha

TIBETAN VERSION

du myed paḥi mdo ḥdī<sup>1</sup> [yī ger ḥdri ḥam yī ger] ḥdrir bcug na deḥi sdig gī phun po Rī rab tsaṃ yan yons su byan-bar ḥgyur ro [21]

Na mo ba ga ba te [etc., as para 5] Gan ḥig Tshe dpag du. myed paḥi mdo ḥdī<sup>1</sup> [yī ger ḥdri ḥam yī ger] ḥdrir bcug na de. la<sup>1</sup> [bdud dan] bdud kyī rīs kyī lha dan gnod sbyin dan srin. po glags bltas kyan glags rñed par myī ḥgyur io [22]

Na-mo ba-ga ba te [etc., as para 5]. Gan-ḥig-Tshe-dpag-du. myed paḥi-mdo-ḥdī<sup>1</sup> [yī ger ḥdri ḥam yī ger] ḥdrir-bcug na deḥi. ḥchi bai dus kyī tshe sans rgyas bye ba phrag dgu beu rtsa dgus mnon du ston bar mdzad de sans igsyā ston gis de-la phvag-brgyan bar

<sup>1</sup> B adds || 16 || after the para

<sup>133</sup> C yaḥ <sup>140</sup> C<sup>2</sup> -kotināri, C<sup>3</sup> -kotyam

<sup>142</sup> C om hastena <sup>143</sup> C<sup>1</sup> hastan, C- stani tathagatāni, C<sup>2</sup> hastan.

<sup>144</sup> C<sup>1</sup> om buddhaksetrad, C<sup>2</sup> buddhaksetra

## KHOTANESE VERSION.

[13<sup>a</sup>] diśñña ona ttu Aparamittāyusūtrā pīde sī diśa caṭṭyā māññadā hime aurgaviya tti khu sai damvau muṛām āstamna triya śuññam gvañña hīsi tti pātca harbiśā ñāpamdaī pīrāttama haysūstā bustā hī<sup>m</sup>māre || [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathā gatāya rhi<sup>te</sup> sammyatsambuddhāya • tadyathā aum saivasamskāra pariśuddhadharmate gaganasamudgate svabhāvaviśu[13<sup>b</sup>]ddhe maha nayapanivare svāhā || Kāmmā pātca se hīnāte cu ttu Aparamittāyusūtrā pari pīde sī pya<sup>ts</sup>āstā stāñña ttaradara nī byehe || [27]

Namau bhagavate Aparamittāyujñānasuvaniścittatejaurājāya tathāgatāya rhi<sup>te</sup> samyatsambuddhāya tadyathā aum sarvasamskāra pariśuddhadharma<sup>te</sup> gaganasamudgate svabhāvaviśuddhe mahānāya paravare svāhā || Kāmma pātca sī hī- • || <sup>1</sup>

[14<sup>a</sup>] hamāte cu tte Aparamittāyusūtrā udiśāya tanka masī haurā

## TRANSLATION

the Aparimitāyusūtra, that country would become worthy of worship like a city, and even if it were to be sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?) [26]

Salutation to the Lord [*etc*, as para 5] And whoever it might be who would cause the Aparimittāyusūtra to be written, he would never in future obtain an existence as a woman [27]

Salutation to the Lord [*etc*, as para 5] And whoever it might be who would make a gift as great as a farthing on account of the Aparimittāyusūtra, by

K <sup>1</sup> Superfluous signs of interpunction at end of page Read *himate* instead of *hīamate*

S <sup>159</sup> C<sup>1</sup> *pūthipadekya*, C<sup>2</sup> *prthvipradeśe*, C<sup>3</sup> *prthvipradeśya*  
<sup>160</sup> C *vandanīyāś ca* (C<sup>2</sup> here adds *bharīyanti*) *pradaśīmya*, (C<sup>2</sup> -*niyāś*) *ca puja-*  
*niyaś ca bharīyanti*.  
<sup>161</sup> C<sup>1</sup> *tīryagyogātānari* <sup>162</sup> B *mrgapakṣi trasitrinām*.  
<sup>163</sup> C *api gadi karmnapuṣe sarvva* (C<sup>2</sup> *śābala*, C<sup>3</sup> *gatra sarva*) *nīpatarīdi* (C<sup>2</sup> *nīpatī-*  
*yanti*, C<sup>3</sup> *nīpatīle*) *sarvva adhorattika* (C<sup>1</sup> *adhorattika*) *bharīyanti anuttarāyām*.  
<sup>164</sup> BC<sup>1</sup> <sup>2</sup> *samyaksambodhim*, and omit *abhisambodhim*

SANSKRIT TEXT

deśah<sup>159</sup> caityabhūto vandanīyas ca bhaviṣyati<sup>160</sup> Yeśam tiryagyonī  
gatanam<sup>161</sup> mrgapakṣīnam<sup>162</sup> karnapute<sup>163</sup> nīpatisyati te sarve anutta  
rayam samyak sambodhav abhisambodham<sup>164</sup> abhisambhotsyante<sup>165</sup> [26]

Om namo bhagavate [etc, as para 5] Ya<sup>166</sup> idam Aparimitāyuh  
sutram likhīsyati likhapayīsyati tasya śrībhavo<sup>167</sup> na kadacid api  
bhaviṣyati<sup>168</sup> [27]

Om namo bhagavate [etc, as para 5] Ya<sup>169</sup> idam Aparimitāyuh  
sutram dharmaparyāyam<sup>170</sup> uddiśya ekam api karsapanam<sup>171</sup> danam

TIBETAN VERSION

du hgyur te phyag hts[h]al bar hgyui ro gal te byol son gi skve  
gnas su son bvi dan ri dags gan dag gi rna lam du sgra rags  
par hgyur ba de dag thams chid bla na myed pa yan dag par rdzogs  
pahi byan cub du mnon bar rdzogs par htshan rgya bar hgyur ro [26]

Na mo ba ga ba te [etc as para 5] Gan zig Tshe dpag  
du myed pahi mdo hdi<sup>1</sup> [yi ger hdi hui yi ger] hdiir bcug na  
de bud med gvi dnos por nam du yan myi hgyur ro [27]

Na mo ba ga ba te [etc as para 5] Gan la la zig chos kvi  
rnam grans hdihi phyir kar śa pa ni hgah zig shyin ba byin na

<sup>159</sup> B at-saḥ bhaviṣyante C<sup>1</sup> abhiṣa biddhyate C<sup>2</sup> abhisambhotsyate C<sup>3</sup> abhisambhot  
syate B adds n 20 n after the para <sup>166</sup> C yak

<sup>167</sup> C<sup>1</sup> trībhava C<sup>2</sup> śrībhava C<sup>3</sup> śrībhavī

<sup>168</sup> B pratilopaṣṭe n 21 n C adds oḥ namo [etc, as para, 5] Yak : lam Apari  
likhi likhap tasya na kadacid dravidrabhavo (C<sup>1</sup> dravidrabhara) bhaviṣyati (C<sup>1</sup> 2  
bhaviṣyanti)

<sup>169</sup> C yak <sup>170</sup> B -sutra : ratnarajā dharmaparyāyam

<sup>171</sup> B karayana C<sup>1</sup> kathan C<sup>2</sup> karayana C<sup>3</sup> kakhayana

## KHOTANESE VERSION.

hauri tteye biśā ttrīsāhasrya mahāsa<sup>u</sup>hasrye lovadā haudyau ramnyau hambada ona haurā haudā himi || [28]

Namau bhagavatte Aparamittā<sup>u</sup>yujñānasuviniścitatejaurājāya tathāgatāya rhite sammyatsabuddhāya • tadyathā <sup>va</sup>aum sarvasamskāra parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya parivare[14 b]svāhā Kāmma s<sub>i</sub> himāte cu tteye Aparamittāyusūtrā bhājanībhūtā pajsam yañi tteye biśā ahari<sup>na</sup> baysām dā pajsamerve hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittate<sup>u</sup>jaurājāya tathā gatāya rhte samyatsambuddhāya • tadyathā aum sarvasamskārā<sup>ri</sup>ri śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare svāhā || Ś<sub>i</sub> mī ttatta khu .<sup>1</sup>

[15 a<sup>1</sup>] Vipasā gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā baysā Kṛrakasudā gyastā baysā Kanakamunā<sup>u</sup>gyastā baysā • Kāśarā gyastā baysā • Śākyamunā gyastā baysā āstamna gyastām baysau<sup>1</sup> haudyām ramnyau<sup>u</sup>jsa pamja yañi tteye hamadā puñnai himbiśā

## TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the whole trisahasri mahāsahasri with the seven treasures. [28]

Salutation to the Lord [*etc.*, as para. 5]. Whoever it might be who, having become a receptacle of the Aparimitāyusūtra, would do worship, by him the whole entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc.*, as para. 5]. It is as if he would do homage with the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipasīn, the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable Exalted Kṛakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted Kāśvara, the Venerable Exalted Śākyamuni, and so forth, his store of merit could be

K <sup>1</sup> Superfluous sign of interpunction

<sup>2</sup> Read *baysau haudyau ramnyau-ja pajsari*.

S <sup>172</sup> C<sup>1</sup> *dayanti*, C<sup>2</sup> *dāyanti*

<sup>173</sup> B -*mahāsahasre*-, BC<sup>1</sup> -*dhātū*-, C<sup>2</sup> <sup>3</sup> -*dhātū*

<sup>174</sup> B -*raṇamayi*parisūnam

<sup>175</sup> B *dadyat*, C<sup>1</sup> *darita bhavanti*, C<sup>2</sup> *darita bhavati*, C<sup>3</sup> *dattarī bhavanti*; B adds *taya janyaskandharya pramānāni śākyau ganayitūni na te Aparimitāyusūtrāya janyaskandharya pramānāni śākyau ganayitūni* || 22 ||

<sup>176</sup> C *yak* : *lari* *Ajari* - *sakṛte* (C<sup>2</sup> *sakṛtya*) *pūjayaṇanti* (C<sup>3</sup> *jūjayaṇanti*).

<sup>177</sup> B -*samaplati*-, C<sup>1</sup> -*sarvajā*-, C<sup>2</sup> <sup>3</sup> -*samapla*.

SANSKRIT TEXT

dasyati<sup>172</sup>, tena trisahasramahasahasralokadhatum<sup>173</sup> saptaratnaparipurnam<sup>174</sup> kṛtvā danam dattam bhavati<sup>175</sup> [28]

Om namo bhagavate [etc, as para 5] Ya<sup>176</sup> idam dharinabhanakam pujayisyati, tena sakalasamaptah<sup>177</sup> saddharmah<sup>178</sup> pujito bhavati<sup>179</sup> [29]

Om namo bhagavate [etc, as para 5] Yathā Vipāśvi Śikhī Viśva bhu<sup>180</sup> Krakucchanda Kanakamunī Kāśyapa Śākyamunī<sup>181</sup> prabhṛti nam<sup>182</sup> tathagatanam<sup>183</sup> saptaratnamayah<sup>184</sup> pujah<sup>185</sup> kṛtvā<sup>186</sup> tasya<sup>187</sup>

TIBETAN VERSION

des ston gsum gyi ston chen pohi hjiḡ rten gyi khams rin po che sna bdun gyis yons su bhaṅ ste sbyin bṛ byin bṛ hgyur ro [28]

Na mo ba ga ba te [etc, as para 5] Gan la la zig chos kyi rnam grans hdi la mehod pa byed par hgyur ba des dam pahī chos mthah dag chub par mehod par hgyur ro [29]

Na mo ba ga ba te [etc as para 5] Hdi lta ste de bzin gsegs pa Rnam par gzigs pa dan Gtsug tor dan Thams chad skyob dan Log par dad stel dan Gser thub dan Hod srin dan Śag kya thub pa la stsogs pa la rin po che snṛ bdun gyis mehod pa rnams

<sup>172</sup> B saddharma C<sup>1</sup> sa lla ma C<sup>2</sup> sarva lharma d'arma C<sup>4</sup> sarvad'arma

<sup>173</sup> B puṇḍra bhava itī ॥ 23 ॥ C<sup>2</sup> 2 puṇḍra bhavasya itī C<sup>3</sup> puṇḍra bhavasya itī

<sup>180</sup> B Visantara C Visantara

<sup>181</sup> C<sup>2</sup> 2 Śākyamunī, C<sup>3</sup> Śrīśākyamunī

<sup>182</sup> C om prabhṛti na i

<sup>183</sup> C tathagatas tesāṃ tathagatanāṃ B tatthagatanāṃ samyaksaṃ buddhāya

<sup>184</sup> C<sup>1</sup> saptaratnaparipurnam aṣṭi, C saptaratnamapurnam i C<sup>3</sup> saptaratnapari

purnamayaṃ

<sup>185</sup> B puṇḍra, C puṇḍra

<sup>186</sup> B kṛtvā, C<sup>1</sup> kṛtvā ryadāt, C<sup>2</sup> kṛtvā gatan C<sup>3</sup> kṛtvā ryadāt, read kṛtyat (i)

<sup>187</sup> C<sup>3</sup> ta ya puṇḍra puṇḍra lhasya

## KHOTANESE VERSION

pamāka hime Cu tte Aparimettāyāsū<sup>1</sup>tttra hīyai puññai hambisā  
pamāka ni yudī hime || [30]

Namau bhagavate Aparamittāyu[15 b]ñānasuviniścittatejaurājāya<sup>1</sup>  
tathāgatāya rheti samyatsambuddhāya • tadyathā aum sarvasa<sup>2</sup>skāra  
parisuddhaharmate gaganasamudgate svabhāvavissuddhe mahānaya  
parivare svāhā<sup>3</sup> Ttatta mī khu Sumirā garnam<sup>2</sup> hamangā ramnini  
hambisā padīme u hauri ye hedā tte puññ<sup>4</sup>nai hambisā hamadā pamāka  
hame u tte Aparamittāyusūtt<sup>5</sup>trā puññai hambisā •<sup>3</sup>

[16 a] pamāka ni yudā hame || [31]

Namau bhagavate Aparamittāyuyñānasuviniścetatejaurājāya tathā  
gatāya rheti samyatsambuddhāya tadyathā aum samv<sup>6</sup>asamskārapari  
śuddhadharmate gaganasamudgate svabhā<sup>7</sup>va<sup>8</sup>vissuddhe mahāna •<sup>4</sup> yapin  
vare svāhā : Ttatta mī khu tčahaura mahāsamudtra stare ucajsa  
hambav<sup>9</sup>dam ttiām hamadā ūci hīyām kanām hakhiysā • pamāka hame  
tte Aparamittāyusūtt<sup>5</sup>trā pamāka ne ha[16 b]me [32]

## TRANSLATION

all events be measured, but the store of merit resulting from the Aparimittāyusūtra  
could not be made measured [30]

Salutation to the Lord [*etc., as para 5*] Thus if one would lay up a store  
of treasures equal to mount Meru and give a gift of it, then his store of merit could  
at all events be measured, but the store of merit resulting from the Aparimittāyusūtra  
could not be made measured [31]

Salutation to the Lord [*etc., as para 5*] Thus if the four oceans were full of  
water, then the number of the drops contained in their water could at all events be  
measured, but that of the Aparimittāyusūtra could not be measured. [32]

K<sup>1</sup> The manuscript perhaps has -niścitta

<sup>2</sup> Read garā na

<sup>3</sup> Superfluous sign of interpolation at end of page

<sup>4</sup> Superfluous sign of interpolation in vacant space in front of string hole

<sup>5</sup> Read /arikhysā

B<sup>1</sup> C<sup>1</sup> tu, C<sup>2</sup> tuu, C<sup>3</sup> no

<sup>2</sup> C<sup>1</sup> Aparimittāyusūtra; C<sup>2</sup> Parimittāyusūtra

<sup>3</sup> BC<sup>3</sup> punyaśāntika, and om pramāṇaṁ śakyam, C<sup>1</sup> om śakyam

<sup>4</sup> It adds || 24 || after the text

<sup>5</sup> C<sup>1</sup> parvataraja

<sup>6</sup> B 22m 1, C<sup>1</sup> 2 22m 1na

<sup>7</sup> C<sup>2</sup> 22m 1na

<sup>8</sup> BC<sup>3</sup> 22m 1na

SANSKRIT TEXT

punyas andhasya pramanam śakyam ganayitum na tv<sup>189</sup> Aparimitāvuh  
sutrasya<sup>189</sup> punyaskandhasya<sup>190</sup> pramanam śakyam ganayitum<sup>191</sup> [30]

Om namo bhagavate [etc as para 5] Yatha Sumeroh<sup>19</sup> parva  
tarajasya<sup>193</sup> samanam<sup>194</sup> ratnaraśim<sup>195</sup> kṛtvā danam dadyat tasya<sup>196</sup> punya  
skandhasya pramanam śakyam<sup>197</sup> ganayitum na tv Aparimitāyuh  
sutrasya punyaskandhasya pramanam ganayitum<sup>198</sup> [31]

Om namo bhagavate [etc as para 5] Yatha<sup>199</sup> catvaro mahasam  
udra<sup>200</sup> udakaparipurnna bhavye<sup>201</sup> tatra ekāikavindum<sup>202</sup> sakyam<sup>203</sup>  
ganayitum na tv Aparimitāyuh<sup>204</sup> sutrasya<sup>205</sup> punyaskandhasya<sup>206</sup> prama  
nam<sup>206</sup> ganayitum<sup>207</sup> [32]

TIBETAN VERSION

kyis mehod par byas pañi bsod nams kyī phun po deñi tshad ni  
bgrān bar nus kyī Tshe dpag du myed pañi mdo hdiñi bsod nams  
kyī phun poñi tshad ni bgrān bar myī nus so [30]

<sup>1</sup>Na mo ba ga ba te [etc as para 5] Hdi lta ste dpei na rān po  
cheñi phun po Rā rab tsam spuns te sbyin pa byin pa deñi bsod nams  
kyī phun poñi tshad ni bgrān bar nus kyī Tshe dpag tu med pañi  
mdo sde hdiñi bsod nams kyī phun poñi tshad ni bgrān bar mi nus so [31]

Na mo ba ga ba te [etc as para 5] Adi lta ste rgya mtsho  
chen po bñiñi chus yons su gan bañi thigs pa re re nas bgrān bar  
nus kyī Tshe dpag du myed pañi mdo hdiñi bsod nams kyī phun  
poñi tshad ni bgrān bar myī nus so [32]

<sup>186</sup> C danarī dattasya

<sup>188</sup> B om na tu—ganayit m, and adds || 25 || at the end of the para

<sup>189</sup> C<sup>1</sup> alha

<sup>200</sup> B samudra, C<sup>1</sup> samudrodakaparipurnna C samudrodakamparipurnna

<sup>201</sup> B bhavye<sup>201</sup> and om tatra C<sup>1</sup> bhavye

<sup>202</sup> C<sup>1</sup> ekāikasamudrodakavind C ekāikasamudrodakavindur C<sup>3</sup> ekāikavindur

<sup>203</sup> BC<sup>3</sup> om śakya C ganayitum śakya

<sup>204</sup> C<sup>3</sup> Parī and omits rest

<sup>206</sup> BC<sup>1</sup> om pramana

<sup>197</sup> C<sup>1</sup> 2 om śakya

<sup>205</sup> B punyaskā lhañi, C<sup>1</sup> punyaskandha  
<sup>207</sup> B adds || 26 || after the para



## KHOTANESE VERSION

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā  
gatāya rhiṭe samyatsambuddhāya tadyathā aum sarvasamskārapari-  
śuddhadharmate gaganasamudgate svabhāva<sup>u</sup>viśuddhemahānaya<sup>u</sup>parivare  
svāhā ॥ Kāmmā pāṭcā si hamāve cu tṭye Aparamittāyusūtrā paṣa-  
yaṇī u pīrī āysdamrjai 11yaṇī tṭye damśvā diśvā bisā buddhaksettrā  
biśām gyastām ḥaysām orga yude hame . ॥ . ॥ . 1

[17 a<sup>1</sup>] u mistā pūjā paṣam ॥ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-  
gatāya rhiṭe samyatsambuddhāya tadyathā aum sarvasamskārapari-  
śuddhadharmate gaganasamudgate svabhāva<sup>u</sup>viśuddhemahānaya<sup>u</sup>para-  
vare svāhā ॥

Dāmnabalābhiratā narasiḥā dāmnabalena samudgatām 11buddhā  
dāmnabalasya śruniyata śabdam kārunakasya puram praveśante ॥

Hauriye hauva-ja hayaram [17 b<sup>1</sup>] dā hvamdāmna sarauva

hauriye hauvi ja āysdādā ṣtāmna ḥaysūmstā bustī .

hauriye hauva byāsā 11pyāma na vaysñam pūṣṣi

saunā ttramdye ṣtām kiṭhāstā vāṣtam ॥ [34]

Śilambalābirattā narasiḥā śilaba<sup>u</sup>lena samudgata buddhā

śilabalasya śruniyata śabdam kārunakasya pura praveśante ॥

## TRANSLATION

Salutation to the Lord [etc., as para 5] Whoever again he might be who  
would do homage to the Aparimittāyusūtra, and write it and hallow it, by him  
obedience would be done to all the Venerable Exalted Ones in the buddhafields  
existing in the ten quarters [33]

Salutation to the Lord [etc., as para 5]

By the power of alms the lions amongst men are living,

being hallowed by the power of alms, thou acquiredest buddhahood,

the hearing of the sound of the power of alms one does not hear here,

it is proclaimed to him who has entered into the city of the Merciful One [34]

K <sup>1</sup> Superfluous signs of interpunction at end of line.

B <sup>2</sup> C *gah*.

<sup>20</sup> C<sup>1</sup> *sakrle*, C<sup>2</sup> *sakrle*

<sup>210</sup> C *pūjagayati*

<sup>211</sup> B *daṭṭa*

<sup>212</sup> C<sup>2</sup> *sarvalokvahan buddha-*, BC<sup>1</sup> <sup>2</sup> *-katreṣu*, C<sup>2</sup> *-katre likhayaṭi likhayaṭi*

<sup>213</sup> C<sup>2</sup> *-tathāgatān darśayati*, C<sup>2</sup> *-tathāgatān*

<sup>214</sup> C<sup>1</sup> *pūjita ca saṃmānito bhavayati*.

<sup>215</sup> B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5] Ya<sup>208</sup> idam Aparimitāyuh-  
sūtram likhisyati likhāpayisyati saṃskṛtya<sup>209</sup> pūjayisyati<sup>210</sup> tena  
daśasu<sup>211</sup> dīksu sarvabuddhaksetresu<sup>212</sup> sarvatathāgatā<sup>213</sup> vanditāh  
pūjitās<sup>214</sup> ca bhaviṣyanti.<sup>215</sup> [33]

Om namo bhagavate<sup>216</sup> [etc., as para. 5].

Dānabalena<sup>217</sup> samudgata buddho dānabalādhigatā<sup>218</sup> narasimbāh ।  
dānabalasya ca<sup>219</sup> śrūyati<sup>220</sup> śabdah<sup>221</sup> kārūnikasya pure<sup>222</sup> pravi-  
śāntam ॥ [34]

TIBETAN VERSION.

Na mo ba ga ba te [etc., as para. 5]. Gan zig Tshe dpag du  
myed paḥi mdo ḥḍi ḥḍrir beug gam mehod pa byed par hgyur ba  
des phyogs beuḥi sans rgyas kyī zin thams chad du de bzān gśegs  
pa thams chad la phyag byas pa dan mehod pa byas pa yin no [33]

Na mo ba ga ba te [etc., as para. 5].

Sbyin baḥi stobs kyis sans rgyas yan dag hphags myiḥi sen ges ।  
sbyin baḥi stobs .rtog ste ।

tsūn rjeḥi gron khyer du yan hjug pa na ।

sbyin baḥi stobs kyī sgra ni grags par hgyurd ॥ [34]

<sup>208</sup> After *śukī*: C adds *atha khalu* (C<sup>1</sup> om. *khalu*) *likhayan tasyaḥ relāyam*  
*amān* *caḥi* *abhiṣat*.

<sup>217</sup> C<sup>1</sup> *dānālena samudgata buddho dānālasyaḥ ca śrūyati śābḥā*.

<sup>218</sup> BC<sup>1</sup> *danavaraadhigatā*.

<sup>219</sup> BC<sup>2</sup> *danavaraḥ ca*, C<sup>1</sup> *dānabalakṣetra*.

<sup>220</sup> C<sup>1</sup> *śrūyanti*.

<sup>221</sup> B *śābḥā*, C *śābḥā*, and so al-o in the following

<sup>222</sup> C<sup>1</sup> *pryag*, C<sup>2</sup> here and in the following *pryag*; C<sup>3</sup> adds ॥ 1 ॥ after the para.

## KHOTANESE VERSION

<sup>1</sup>Parāhiye hauvi jsa hamramyadā <sup>1</sup> hvamndāmna saraūva  
parāhiye hauvi jsa āysdadā štā- • • <sup>2</sup> [18 a'] na baysūštā busti  
parāhiye hauvi jsa <sup>3</sup> bijasa pvāmna ni vaysñam pūśdi  
saunā ttramdye stām kithāstā vāstam [35]

Ksāntabaulābhirattā narasihām ksāmntabalena samudgata buddhā  
ksāmntabalasya śruniyatī śabda karū<sup>m</sup>nikasya pure praveśante •  
Ksamautteviye hauva jsa hayaramdā hvamndāmna saraūva  
ksamautteviye hauvi<sup>v</sup>jsa āysdamda stāmna baysūštā busti  
ksamautteviye hauvi bijasā pvāmna ni vaysñam pūśdi  
saunā ttramdye stām ki[18 b']thāstā vāsta • [36]

Viryabalābhirata narasihā • viryabūlena samudgata buddhī  
viryabalasya śruniyata śabdām karunakasya puri praveśante •  
Virīye hauvi jsa hayaramdā hvamndāmna saraūva  
virīye hauvi jsa āysdadā štāmna baysūštā bustam •  
virīye hauvi bijasā pvāmna ni vaysñam pūśdi  
saunā <sup>4</sup> ttramdye vāstam kithāstā vāstam • [37]

## TRANSLATION

By the power of morality the lions amongst men are living, etc. [35]

By the power of forbearance the lions amongst men are living, etc. [36]

By the power of energy the lions amongst men are living, etc. [37]

K. <sup>1</sup> Read *hayaramda*

<sup>2</sup> Read *hauvi bijasa*

<sup>3</sup> Superfluous signs of interpolation at end of pure

<sup>4</sup> Read *pana ttramdye*

B. <sup>1</sup> MS. *buddha*.

<sup>2</sup> B *śilavaradhi*, C<sup>1</sup> *śilavaradhi*, C<sup>2</sup> *śilabalābhirata narasihā*

<sup>3</sup> BC<sup>1</sup> *śilavaradhi* C<sup>2</sup> *śilavaradhi* C<sup>3</sup> *śilabalābhirata*

<sup>4</sup> C<sup>1</sup> *pratiśāstam*, C<sup>2</sup> *pratiśāstam* n 2 u.

<sup>5</sup> C<sup>1</sup> *śilavaradhi* B *śilavaradhi*, C<sup>2</sup> *śilavaradhi*

SANSKRIT TEXT

Śilabalena samudgata buddhah<sup>223</sup> śilabalādhigata<sup>224</sup> nārasimhah ।  
 śilabalasya ca<sup>225</sup> śruyati<sup>226</sup> śabdah karunikasya pure pravīṣan  
 tam<sup>227</sup> ॥ [35]

Ksantibalena<sup>228</sup> samudgata buddhah<sup>229</sup> ksantibalādhigata<sup>230</sup> nāra  
 simhah ।  
 ksantibalasya<sup>231</sup> ca śruyati<sup>232</sup> śabdah karunikasya pure pravīṣan  
 tam<sup>233</sup> ॥ [36]

Vīryabalena<sup>234</sup> samudgata buddho vīryabalādhigata<sup>235</sup> nārasim  
 hah<sup>236</sup> ।  
 vīryabalasya ca<sup>237</sup> śruyati<sup>238</sup> śabdah karunikasya pure pravīṣan  
 tam<sup>239</sup> ॥ [37]

TIBETAN VERSION

Tshul khriṃs stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ  
 tshul khriṃs stobs rtog ste ।

<sup>1</sup> sñin rjeḥṣ gron khyer du yan hyug pa na ।

tshul khriṃs stobs kyi sgra ni grags par hgyurd ॥ [35]

Bzod paḥṣ stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ  
 bzod paḥṣ stobs rtog ste ।

<sup>1</sup> sñin rjeḥṣ gron khyer du yan hyug pa na ।

bzod paḥṣ stobs kyi sgra ni grags par hgyurd ॥ [36]

Brtson hgrus<sup>2</sup> stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ  
 brtson hgrus stobs rtog ste ।

<sup>1</sup> sñin rjeḥṣ gron khyer du yan hyug pa na ।

brtson hgrus stobs kyi sgra ni grags par hgyurd ॥ [37]

<sup>223</sup> MSS budḥo

<sup>224</sup> BC<sup>1,2</sup> ksantibalarasya ca C<sup>3</sup> k<sup>4</sup> ntivalakṣatra

<sup>225</sup> C<sup>3</sup> add<sup>3</sup> 3 ॥

<sup>226</sup> C<sup>1</sup> ś-<sup>2</sup> ror ṭḥ gaṭṣ C<sup>3</sup> laḥalitaṣ

<sup>227</sup> BC<sup>1</sup> karasya ca, C<sup>3</sup> laḥalakra

<sup>228</sup> C<sup>1</sup> rari ṭḥ gaṭṣ, C<sup>3</sup> baḥalitaṣ n<sup>4</sup> ras mhu

<sup>229</sup> C<sup>1,2</sup> śruyanti

<sup>230</sup> B rarena + C<sup>1</sup> ralenṣ C<sup>3</sup> rarena

<sup>231</sup> BC<sup>1</sup> nalaṣ mha, C<sup>3</sup> naraṣimho

<sup>232</sup> B jruṣimḥam C<sup>3</sup> praviṣtam ॥ 4 ॥

## KHOTANESE VERSION

Dhyāmnabalabharata narasiha dhyāmnabale .<sup>1</sup>

[19 a<sup>1</sup>] na samudgata budha .

dhyāmnabalasya śruniyata śabdām kārūnikasya pure praviśanta :  
 Dhyāmnije hauva<sup>2</sup> jsa hayiramda hvandamna sarauva .  
 dhyāmnije hauviba jsa<sup>2</sup> aysdamdā stamna baysumstā bustam .  
 dhyāmnije hau<sup>3</sup>va bijasā pyamma na vamñam pūśdā  
 saunā ttramdye stām kithāstā vastam . [38]

Prrajñabalabhirata narasiha prajñabalena samudgata budha  
 prrajñabalasya śruniyata śabdām karūnakasya pure prraviśante  
 [19 b<sup>1</sup>] :

Hajvattetiye hauvi jsa hayaramda hvandamna sarauva  
 hajvattetiye hauva jsa āysdadā stamna baysumstā .<sup>3</sup> ubusta  
 hajvattetiye hauvi bijasā pyamma nī vaysñam pūśdā  
 samna<sup>4</sup> ttramdye sta kithāstā vasta . [39]

Namau<sup>111</sup> bhagavate Aparimitayujñānasuviniścitatejaraḥyaya tatha  
 gataya .<sup>3</sup> 11rhetē samyaksambudhaya tadyatha aum sarvasamskāra  
 pariśuddhadharmate gagana

## TRANSLATION

By the power of contemplation the lions amongst men are living etc [38]  
 By the power of wisdom the lions amongst men are living, etc [39]

K<sup>1</sup> Superfluous sign of interpunction at end of page

<sup>2</sup> Read *hauvi jsa*

<sup>3</sup> Superfluous sign of interpunction at end of line

<sup>4</sup> Read *parvā*

B<sup>222</sup> B -*caraya*; C<sup>1</sup> *balen*; C<sup>2</sup> -*varen*;

<sup>223</sup> B om pada 2, C<sup>2</sup> *lalalilana*

<sup>224</sup> BC<sup>12</sup> -*varaya ca*, C<sup>2</sup> *balukastra*

<sup>225</sup> C<sup>2</sup> 3 -*an ho*

SANSKRIT TEXT

Dhyanabalena<sup>239</sup> samudgata buddho dhyanabalādhigata<sup>240</sup> narasi-  
mha<sup>241</sup> ।  
dhyanabalasya ca<sup>242</sup> śrūyatī<sup>243</sup> śabdah karuṇikasya pure praviśan-  
tam<sup>244</sup> ॥ [38]

Prājñabalena<sup>245</sup> samudgata buddhah<sup>246</sup> prajñabalādhigatī<sup>247</sup> narasi-  
mha<sup>248</sup> ।  
prajñabalasya ca<sup>249</sup> śrūyatī<sup>250</sup> śabdah karuṇikasya pure<sup>251</sup> praviśan-  
tam ॥ [39]

TIBETAN VERSION

Bsam gtan stobs kyi sans rgyas yan dag hphags myihī sen ges ।  
bsam gtan stobs rtog ste ।

‘sñm rjeñi gron khyer du yan hyug pa na ।

bsam gtan stobs kyi sgra ni grags par hgyurd ॥ [38]

Śes rab stobs kyi sans rgyas yan dag hphags myihī sen ges ।  
śes rab stobs rtog ste ।

‘sñm rjeñi gron khyer du yan hyug pa na ।

śes rab stobs kyi sgra ni grags par hgyurd ॥ [39]

<sup>239</sup> C<sup>1</sup> 2 *śrūyanti* C<sup>3</sup> *śrūyatu*

<sup>240</sup> B *praviśantam* C<sup>3</sup> *praviśanta* ॥ 5 ॥

<sup>241</sup> B *rarena* 2 C<sup>1</sup> *valena*

<sup>242</sup> MSS *śud lko*

<sup>243</sup> C<sup>1</sup> *śrūyā gata* C<sup>3</sup> *-śrūyadhigata* C<sup>2</sup> *-śalulitani*

<sup>244</sup> C<sup>1</sup> 2 *narasiṃho* C<sup>3</sup> *narasiṃho*

<sup>245</sup> BC<sup>1</sup> *śrūyā ca* C<sup>3</sup> *śrūyā ca* C<sup>2</sup> *-śalaka tra*

<sup>246</sup> C<sup>1</sup> 2 *śrūyanti*

<sup>247</sup> B *praviśanta* 1

## KHOTANESE VERSION

[20 a<sup>1</sup>] samudgate svabhavavisumdhe mahaniyaparivare svaha "Khu gyastâ baysâ ttu hvanai hva yude biša gyasta "u hvandâ aysuram gandharvām astamna lovyā parsā tta ttu gyastâ baysâ hivi hvanai thyan namdā ñāpamdai vi "aysmya yudamdā Gyastâ baysâ hadi sūtrā smasye " = " [40]

Ttu Aparamitayasūtrā Cadipyaina Sau<sup>1</sup>krasīśa pasti pide by sūmsta briyā [41]

## TRANSLATION

Salutation to the Lord [*etc.*, as para 5] When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind The Venerable Exalted One thus completed the sūtra [40]

Cadipyaina Saukrasīśa caused this Aparamitayasūtra to be written in love of (for the sake of acquiring) buddhahood [41]

S <sup>252</sup> B *avoca*

<sup>253</sup> C<sup>1</sup> *Bhagarann*, C *Bhagarann*, C<sup>3</sup> *Bhagavan*

<sup>254</sup> B *tenas*, C<sup>1</sup> *atamanas* C<sup>2</sup> *artitamanas* C<sup>3</sup> *artlas*

<sup>255</sup> C<sup>2</sup> *bhikṣavo*, and om *te ca*

<sup>256</sup> MSS *bodhisatva mahasatva*

SANSKRIT TEXT.

Om namo bhagavate [etc., as para 5] Idam avocad<sup>252</sup> Bhagavān<sup>253</sup> āttamanās<sup>254</sup>, te ca bhiksavas<sup>255</sup> te ca bodhisattvā mahāsattvāḥ<sup>256</sup> sā ca sarvāvatī parsat<sup>257</sup> sadev amānusaśuragandharvās ca loko<sup>258</sup> Bhagavato<sup>259</sup> bhāṣitam abhyanandann iti [40]

TIBETAN VERSION

Na · mo ba ga ba te [etc., as para. 5] Beom · ldan ḥdas · dgyes śin ḥdi skad · ces blaḥ stsald to Ḥjam dpal gzo nur gyurd pa dan lha dan myi · dan lha ma yin dan dri zar beas paḥi ḥyig rten gyi · ḥkhor de thams chad · beom · ldan ḥdas · kyis gsuns pa la<sup>1</sup> mnon bar dgaḥo [40]

<sup>252</sup> C<sup>1</sup> *patya*, C<sup>3</sup> *parat*.

<sup>253</sup> B *manuśśuruloḥo gandharvāś ca*, C *sideramānusaśuragarudagandharvāś ca loko*.  
<sup>255</sup> B om *Bhagavato*

T<sup>1</sup> T<sup>2</sup> *gsuns · pa las*



# VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SUTRA

(Quotations from the Aparimitāyuh Sutra have been marked A, and refer to the paragraphs not to the pages of the original)

A

a, conj, or, A 23, a-*ta* or else, 21 a<sup>u</sup>, 23 b<sup>u</sup>, cf o

abhāsa, loanword Skr *abhāsa*, not shining, 41 b<sup>u</sup>

abhava, loanword, Skr *abhāra*, non existence, 20 b<sup>v</sup>

abhūtasamñā, loanword Skr *abhūtasamyñā* not a true idea, 24 b<sup>u</sup>, cf *bhūttasamñā*

ada, pron, another, loc sing *adona*, A 23

adara, loanword, Skr *adara*, respect care 41 a<sup>u</sup>

adata, subst, not right, unright 14 b<sup>u</sup>

adhigamasvabhavi, loanword Skr *adhi gamasvabhavika* fit to be acquired, 19 a<sup>u</sup>, *adhi gamasvabhava*, 19 b<sup>u</sup>

adrraysa, unidentified, 14 b<sup>v</sup>

adyamma, subst, a no belief 39 a<sup>u</sup>

agaprattyanga, loanword Skr *angapra tyangam*, limb for limb, 25 b<sup>u</sup>

agunā, non characteristics non marks, 23 a<sup>v</sup>, 40 a<sup>u</sup>, see *guna*

ah, to be, 3rd pers sing pres *asta* 11 b<sup>u</sup>, 15 a<sup>u</sup>, 22 b<sup>u</sup>, 25 a<sup>u</sup>, 32 a<sup>u</sup>, 33 b<sup>u</sup>, 40 a<sup>u</sup>, *asta* 13 a<sup>u</sup>, 19 a<sup>u</sup>, *asca*, A 2

*nita*, is not 2 a<sup>u</sup>, 17 b<sup>v</sup>, 19 b<sup>u</sup>, 22 b<sup>v</sup>, 32 a<sup>u</sup> b<sup>u</sup> iv, 31 a<sup>u</sup>, *nita*, 19 b<sup>u</sup>, *nita* 18 a<sup>u</sup>, 3rd pers plur *ida* 30 b<sup>u</sup>, 35 a<sup>v</sup> b<sup>u</sup> iv, 36 a<sup>u</sup> ii, 41 b<sup>v</sup>, 42 a<sup>u</sup>, *ide* A 3,

21, 2nd pers sing opt *aya*, 19 b<sup>u</sup>, *aya* 19 b<sup>v</sup>, 3rd pers sing *aya* 15 a<sup>u</sup> iv, 16 a<sup>v</sup>, 18 a<sup>v</sup>, 19 a<sup>u</sup>, 20 b<sup>u</sup> ii, 22 b<sup>u</sup> ii, 23 a<sup>u</sup> b<sup>u</sup> ii, 32 a<sup>u</sup> b<sup>u</sup> ii, 33 a<sup>u</sup> b<sup>u</sup> iv, 34 a<sup>u</sup>, 1 2 b<sup>u</sup> ii, 3 b<sup>u</sup> ii, 17 a<sup>u</sup> b<sup>u</sup> ii, 21 b<sup>v</sup>, 22 a<sup>u</sup>, 39 a<sup>u</sup>, A 3

āh, to sit, to stay, 3rd pers sing pres *asta*, 5 b<sup>u</sup>, 42 b<sup>u</sup>, *asti*, 22 a<sup>u</sup>, 39 b<sup>u</sup>

A 2, pres part *ana* 25 a<sup>u</sup>, 28 b<sup>v</sup>

A 6, past part *asta* 3 b<sup>v</sup>, *asta* A 1

ahaksana, loanword, Skr *ahsana* unfavourable moment, unhappy rebirth, loc plur *ahaksana*, A 17

ahambisa, subst, a non-collection, 16 a<sup>u</sup>, cf *hambisa*

aharina, adj, not containing objects used to translate Skr *anupadhisea* 10 a<sup>u</sup>, 31 b<sup>u</sup>, A 29, cf *hara*

ahu, pron, thee, 6 a<sup>u</sup>, see *ulu*

ahya, in an egg (loc sing) 9 b<sup>u</sup>, cf. English egg

ajamla, probably a clerical error for *anjalā*, loanword, Skr *ajjālā*, in *ajamla dandā*, the folded hands, 5 b<sup>u</sup>

akalamarana, Skr loanword, untimely death, gen sing *akalamarara*, A 22,

abl plur *akalamaranyau* *ja* A 3

aksara, loanword, Skr *aksara*, in-tr plur *aksaryau* *ja*, by means of letters, 27 b<sup>u</sup>

alabyo, perhaps loanword, Skr *alambe*, I cling to, lean upon, 2 a<sup>u</sup>

alaksamna, loanword, Skr *alaksama* a no-sign, 13 a<sup>u</sup>

āna, pron, other, different, 21 a<sup>u</sup>, *āna*, nothing else, 27 a<sup>u</sup> iv

āna, see *āh*

ānadai, pres part perhaps reluctant resplendent (1), 19 a<sup>u</sup>, gen plur (1) *āna* 18 b<sup>u</sup>

anankhista, adj, innumerable / 1 *akim* *khita* 29 a<sup>u</sup>, 41 a<sup>u</sup>, *anankhista* 16 b<sup>u</sup>, 10 b<sup>u</sup>, *anankhista*, 29 a<sup>u</sup>, a *anankhista*

- 24<sup>a</sup>, gen plur *anamkhastāna*, 30<sup>aiv</sup>, cf *hamkhya*
- anamttanarya**, adj, causing endless hells, A 20, adapted from Skr *anantarya*
- Anathapindi**, nom. propr, Skr *Anatha pindika*, 30<sup>iv</sup> A 1 (gen sing)
- anau**, prepos, without, the governed noun is put in the instr with suffix *na*, 9<sup>b1</sup>, or *ja*, 9<sup>b1</sup>, or in the gen, 21<sup>a1</sup>, cf *āve*
- anavyamjaninai**, adj, connected with *anavyamjana*, Skr *anuryaṇjana*, the secondary marks 23<sup>aiv</sup>.
- anici**, loanword, Skr *anitya* not ever lasting, transient, 41<sup>b</sup>
- anūsamsa**, loanword, Skr *anusamsa*, profit blessing, nom plur *anusamsa*, A 4
- aparamma**, a non *paramita*, 22<sup>b4</sup>, 40<sup>a1</sup>, see *paramma*
- Aparimittayujñānasuviniścitaraja**, nom propr, name of a bodhisattva, nom *Aparamattayujñānasuviniścitaraja* A 2, gen *Aparimittayujñānasuviniścitaraja*, A 3, *Aparamittayujñānasuviniścitaraja*, A 3 ( *niscata* ), 4 ( *tīrāgya* ), 6
- Aparimittayusuttra**, nom. propr, name of a sutra, acc *Aparamittayusuttra* A 7, 8, 9 ( *mitaya* ), 10, 11, 12 ( *Aparimitta-* ) 14 ( *Aparamittāyasuttra* ), 15 and 16 ( *Aparamittayusuttra* ), 17 ( *mattayusuttra* ), 18 ( *Aparamittayusuttra* ) 20 ( *mattayusuttra* ), 21 22 ( *mattayū* ), 23, 24 25 ( *Apara* ), 26 ( *sutra* ), 27, 41 ( *-mitayasuttra* ) gen *Aparamittayusuttra*, A 28 ( *sutra* ) 29, 30 ( *Aparimittaya-* ), 31, 32, 33
- arahamda**, loanword, Skr *arhant* an arhat, gen *arahanda*, 18<sup>a1iv</sup>
- arahamdañña**, subst, arhatship 18<sup>a1iv</sup>
- arahamjñam**, loanword, Skr *arhājñāna* the knowledge of an arhat, 18<sup>biv</sup>
- arahya**, loanword, Skr *aragita* or *aradhita* pleased, 30<sup>biv</sup>, cf *virahya*
- aramna**, loanword, Skr *arāna* 18<sup>bv</sup>
- aranavyiharai**, loanword, Skr *aranavi harin* 18<sup>bv</sup>
- artha**, loanword, Skr *artha*, (1) meaning sense, acc *artha* 22<sup>bv</sup>, *artha*, 27<sup>b</sup>, 38<sup>b1</sup>, (2) object, matter, *artha vira*, about matter, 24<sup>bv</sup>
- arupina**, loanword, Skr *arupirak* devoid of form, 20<sup>aiv</sup>
- aryapudgala**, loanword, Skr *aryapudgala*, 15<sup>aiv</sup>
- aryastagamārginai**, adj, belonging to the *aryastangamarga*, 17<sup>aiv</sup>
- asa**, unidentified word, perhaps Skr *asa*, 3<sup>aiv</sup>
- asādina**, subst, disbelief, A 23
- asamñña**, loanword, Skr *asamjñā*, a non idea, 25<sup>biv</sup>
- asan**, adj, worthy, deserving Phl *aryan*, cf *avanika*, an arhant, in the Unryan Indo-european language of Turkestan, *paysamana asan na* (instr), by him who is worthy of worship, 6<sup>aiv</sup>
- āsārā**, uncertain perhaps inauspicious, 15<sup>a1</sup>, see *śira*
- asara**, loanword, Skr *asara*, worthless, 42<sup>biv</sup>
- aśi**, subst, nun, 44<sup>a1</sup>, probably a loanword Skr *arya*, the form is nom plur *aśi*, see *ataśa*
- aśiri**, subst, a monk, an elder, nom sing *aśiri* 5<sup>aiv</sup> *bi*, 9<sup>a1</sup> 12<sup>a1iv</sup>, 18<sup>aiv</sup>, 22<sup>aiv</sup>, 24<sup>aiv</sup>, 31<sup>aiv</sup>, 32<sup>b1</sup>, 34<sup>biv</sup>, 35<sup>aiv</sup>, *bi*, 36<sup>biv</sup>, 37<sup>b1</sup>, 39<sup>biv</sup>, 44<sup>aiv</sup>, acc sing *aśiri* 7<sup>aiv</sup>, 8<sup>aiv</sup>, 32<sup>biv</sup> 34<sup>biv</sup> 35<sup>a1</sup>, *bi* 36<sup>a1iv</sup>, 37<sup>aiv</sup>, voc sing *aśirya* 36<sup>aiv</sup>, *aśirya*, 37<sup>aiv</sup>, nom plur *aśirya* 5<sup>a1</sup>, 44<sup>aiv</sup> instr plur *aśiryau-ja*, 4<sup>aiv</sup>, A 1
- aski**, subst, a tear, Pers *ašk* WxH *yask aski cira*, shedding of tears, 24<sup>aiv</sup>, acc plur *aska*, 24<sup>aiv</sup>
- aspas**, to look forward to (i) to reach, cf Zd *spas*, 3rd pers sing pres *aspasde* 19<sup>a1</sup>
- asta**, see *ah*
- asta**, see *ah*
- astanna**, beginning with 41<sup>biv</sup>, 44<sup>aiv</sup> A 22 26, 30, 40, the word is probably the ablative of a noun *astam astana* cf Zd *stana*
- ātaśa** loanword Skr *alasa* the sky, nom *ataśa*, 12<sup>aiv</sup>, *aśi*, 12<sup>a1</sup>
- ātmanabhava**, loanword, Skr *atmanbhava*, existence 20<sup>biv</sup>, *atmanbhāvinai*, belonging to connected with *atmanbhava* 10<sup>biv</sup>
- atmasamñña**, loanword Skr *atmasamjñā*, a, idea of a self 14<sup>aiv</sup>, 25<sup>biv</sup>, 26<sup>aiv</sup>, 32<sup>a1</sup>

**attaramdara**, a non-body, 33<sup>b</sup><sub>u</sub>; see *ttaramdara*.

**atvaṣṭe**, uncertain, perhaps inf. of verb, to overpower, A 24.

**au**, conj, or, 38<sup>b</sup><sub>u</sub>; A 4, *au iā*, the same, 38<sup>b</sup><sub>u</sub>, cf. o

**auda**, prepos, up to, till, A 17.

**aurgaviya**, adj, praiseworthy, that should be worshipped, A 26; cf *orga*

**auskaujsi**, adv., eternally, ever, 38<sup>b</sup><sub>u</sub>.

**avamāta**, part, unmeasured, unmeasurable, 10<sup>a</sup><sub>u</sub>; 14<sup>a</sup><sub>u</sub>; 24<sup>a</sup><sub>u</sub>; 25<sup>a</sup><sub>u</sub>; 28<sup>b</sup><sub>i</sub>; 29<sup>a</sup><sub>u</sub>; 40<sup>b</sup><sub>u</sub>; 41<sup>a</sup><sub>u</sub>; cf *pamāka* and *Zd a + framāta*

**āvaraṇa**, loanword, Skr. *āvarana*, covering, blinding, hindrance, gen sing. *āvarana*, 2<sup>b</sup><sub>i</sub>

**avārautta**, part, not attached, independent, 20<sup>a</sup><sub>u</sub>, *avārautta*, 11<sup>b</sup><sub>u</sub>, 12<sup>b</sup><sub>i</sub>, 26<sup>b</sup><sub>v</sub>, 44<sup>a</sup><sub>i</sub>; cf. *pārautta*

**avāya**, loanword, Skr. *apāya*, evil abode, loc plur *drayānā avayā*, in the three *apāyas*, 30<sup>a</sup><sub>u</sub>

**aviṣkasta**, part, non displayed, 20<sup>a</sup><sub>u</sub>, cf *piskala*

**avyāsta**, part, grasped, 38<sup>b</sup><sub>v</sub>, 39<sup>a</sup><sub>u</sub>

**avyūha** loanword, Skr. *avyūha*, non-display, 20<sup>a</sup><sub>i</sub>.

**āya**, see *ah*

**āya**, to be seen, to appear, 3rd pers plur pres *āyāre*, 41<sup>b</sup><sub>u</sub>

**āyīmāmma**, subst., perhaps meaning 'obtaining', 'possession', A 4.

**āysam**, loanword, Skr. *āsana*, a seat, *āysam vira*, on the seat, 4<sup>b</sup><sub>u</sub>, *āysam-na*, from the seat, 5<sup>b</sup><sub>i</sub>

**āysda**, subst., protection, support, acc *āysda*, 3<sup>a</sup><sub>v</sub>; with suffixed *i*, *āysdai*, A 24.

**āysdamrja**, subst, embellishment, hallowing (?), with suffixed *i*, *āysdamrjai*, A 33

**āysdar**, to hallow, to embellish (?), past part *āysdada*, A 34, 35, 37, 39; *āysdamda*, A 36; 38.

**aysa**, pron, I, *Zd azem*, 3<sup>a</sup><sub>v</sub>, 18<sup>b</sup><sub>u</sub>; 19<sup>b</sup><sub>v</sub>, 22<sup>b</sup><sub>u</sub>; 26<sup>a</sup><sub>i</sub>, II, with suffixed *e*, thee, *ayse*, 8<sup>b</sup><sub>u</sub>.

**aysmū**, sometimes spelled *aysmu*, subst, mind; nom sing *aysmū*, 7<sup>a</sup><sub>i</sub>, 8<sup>a</sup><sub>i</sub>; 26<sup>b</sup><sub>i</sub>, 31<sup>b</sup><sub>i</sub>, II, 42<sup>a</sup><sub>u</sub>, *aysmu*, 9<sup>a</sup><sub>i</sub>, 17, 26<sup>b</sup><sub>u</sub>, 17;

acc. sing *aysmū*, 20<sup>a</sup><sub>u</sub>; *aysmu*, 14<sup>a</sup><sub>i</sub>; instr. sing *aysmūna*, A 14; *aysmu-na*, 26<sup>b</sup><sub>v</sub>; A 7; 8; 9, 10, 11; 12, *aysmūjsa*, A 15; loc. sing *aysmya*, 8<sup>b</sup><sub>u</sub>, A 40, *aysmu iña*, from in the mind, 42<sup>a</sup><sub>v</sub>.

**aysura**, loanword, Skr. *asura*, a demon; nom. plur *aysura*, 44<sup>a</sup><sub>v</sub>; gen plur. *aysurām*, A 40

## B

**bāda**, subst, time, cf *Zd. base varst*; acc sing *bāda*, 13<sup>a</sup><sub>v</sub>, 1<sup>b</sup><sub>u</sub>; 25<sup>b</sup><sub>u</sub>; 30<sup>b</sup><sub>u</sub>, 33<sup>a</sup><sub>u</sub>, 43<sup>a</sup><sub>i</sub>, II, *bāda*, 43<sup>a</sup><sub>v</sub>; instr. sing *bāda-na*, 25<sup>b</sup><sub>i</sub>, loc sing *bēda*, A 1; 2; 7, 8, 9, 11, 12; *bida*, A 10; gen plur *bādāna*, 26<sup>a</sup><sub>i</sub>, *bādāmna*, 26<sup>a</sup><sub>u</sub>; 30<sup>a</sup><sub>v</sub>; *bādām*, 44<sup>b</sup><sub>u</sub>, loc plur or adj *drbādā*, in, or belonging to, the three times, 1<sup>b</sup><sub>i</sub>

**bajai**, to disappear, to be annihilated; 3rd pers sing. pres *bajasti*, 21<sup>a</sup><sub>i</sub>, 41<sup>a</sup><sub>u</sub>.

**bajāsa**, subst, sound, nom sing *bajasa*, A 37, *bajasa*, A 34, 35 (*bī*), 36; 38, 39; instr sing *bajāsa na* A 10; *bajāsa na*, A 8, 12; *bajasanam*, A 7, *bajāsnam*, A 9; *bajāsna*, A 11, *bajāsna*, A 14, 15, instr. plur *bajāsyanu jaa*, 17<sup>a</sup><sub>v</sub>, gen plur. *bajasā*, 20<sup>a</sup><sub>v</sub>, 26<sup>b</sup><sub>u</sub>.

**baka**, unidentified word, 42<sup>b</sup><sub>i</sub>

**bāna**, unidentified word, 42<sup>b</sup><sub>u</sub>; perhaps the abl-instr of *bāta*, wind, 'through the wind'.

**bar**, to carry, 3rd pers sing. pres *bida*, 14<sup>b</sup><sub>v</sub>

**bārabērānña**, unidentified word, 43<sup>a</sup><sub>u</sub>.

**bāṣṣā**, loc sing of a noun corresponding to Pers *bāy*, in the grove, in the garden, 3<sup>b</sup><sub>v</sub>, A 1.

**baṣṣa**, subst, sin, nom plur *baṣṣe*, A 21; acc plur *baṣṣa*, 2<sup>b</sup><sub>u</sub>.

**basta**, past part pass, bent, *Zd basta*; cf. Engl. *bend*, 4<sup>b</sup><sub>u</sub>.

**bata**, unidentified word, 42<sup>b</sup><sub>u</sub>.

**baudhisatva**, loanword, Skr. *bodhisattva*, a bodhisattva; nom sing *baudhisatva*, 10<sup>b</sup><sub>i</sub>; 12<sup>b</sup><sub>i</sub>; 32<sup>a</sup><sub>i</sub>; 43<sup>b</sup><sub>v</sub>; *baudhisatra*, 11<sup>b</sup><sub>u</sub>; 26<sup>a</sup><sub>v</sub>, 27<sup>b</sup><sub>u</sub>, 32<sup>a</sup><sub>u</sub>; 34<sup>a</sup><sub>v</sub>; 40<sup>b</sup><sub>u</sub>; instr. sing *bawdhisatra*, 11<sup>a</sup><sub>v</sub>, 12<sup>b</sup><sub>u</sub>; 20<sup>a</sup><sub>u</sub>; 31<sup>b</sup><sub>i</sub>; *bawdhisatra na*, 10<sup>b</sup><sub>v</sub>;

gen. sing. *baudhisatṛā*, 31 b<sup>v</sup>; *baudhi-*  
*satṛa*, 10 a<sup>v</sup>; 11 b<sup>u</sup>; nom. plur. *baudhi-*  
*satṛā*, 6 b<sup>u</sup>; 8 a<sup>v</sup>; *baudhisatṛa*, 6 a<sup>u</sup>; 7 a<sup>v</sup>,  
b<sup>u</sup>; 8 b<sup>i</sup>; instr. plur. *baudhisatṛau*, A 1;  
gen. plur. *baudhisatṛāṃ*, 3 b<sup>u</sup>.  
*baudhisatṛayāmna*, loanword, Skr. *bodhi-*  
*sattṛayāna*, the vehicle of a bodhisattva;  
loc. sing. *baudhisatṛayāmna*, 6 b<sup>v</sup>; 8 b<sup>v</sup>;  
9 a<sup>u</sup>; 40 a<sup>v</sup>; *baudhisatṛayāmna*, 32 a<sup>u</sup>.  
*baudhisatṛayāmni*, loanword, Skr. *bodhi-*  
*sattṛayāni*, one who is on the bodhi-  
sattṛayāna, 31 a<sup>v</sup> (instr. sing.).  
*baute*, see *bud*.  
*bāy*, to bring, to take; 3rd pers. plur.  
pres. *bāyidā*, A 23.  
*baysa*, high, exalted, used to translate Skr.  
*bhagavat*, as a designation of the Buddha,  
cf. Zā. *berezat*; nom. sing. *baysa*, 2 a<sup>v</sup>;  
37 b<sup>v</sup>; 38 a<sup>i</sup>, b<sup>u</sup>; with suffixed pro-  
noun *i*, *baysi*, 12 a<sup>v</sup>; 17 b<sup>v</sup>; 20 b<sup>u</sup>,  
23 a<sup>i</sup>, instr. sing. *baysa-na*, 23 a<sup>v</sup>; 27 b<sup>i</sup>;  
39 a<sup>i</sup>, *baysa-na*, 8 a<sup>v</sup>; abl. *baysi-na*,  
19 b<sup>u</sup>; gen. sing. *baysa*, A 25; nom. plur.  
*baysā*, 3 a<sup>v</sup>; 38 a<sup>u</sup>; acc. plur. *baysā*, 1 b<sup>i</sup>,  
gen. plur. *baysāna*, 16 b<sup>v</sup>; *baysāna*,  
1 b<sup>v</sup>; 20 b<sup>v</sup>; *baysāṃ*, 2 b<sup>u</sup>; A 18; 29;  
*baysā*, 24 b<sup>i</sup>; the full designation is *gya-*  
*stānā gyastā baysā*, the venerable of the  
venerables (the god of gods), the Exalted  
One; nom. sing. *gyastāna gyastā baysa*,  
3 b<sup>u</sup>; 5 a<sup>i</sup>; 7 a<sup>u</sup>; *gyastānā gyastā baysa*,  
4 a<sup>u</sup>; instr. sing. *gyastānā gyastā baysa-na*,  
6 a<sup>i</sup>; gen. sing. *gyastānā gyastā baysā*,  
5 a<sup>u</sup>, the gen. plur. *gyastāna* is commonly  
dropped and we find nom. sing. *gyasta*  
*baysa*, 4 a<sup>v</sup>; 5 b<sup>u</sup>; 19 a<sup>u</sup>; 22 a<sup>v</sup>, 25 a<sup>i</sup>;  
34 b<sup>v</sup>; 35 a<sup>i</sup>; 36 a<sup>i</sup>; 37 b<sup>i</sup>; 38 a<sup>i</sup>; 40 a<sup>u</sup>;  
41 a<sup>v</sup>; 44 a<sup>i</sup>; A 1; 2; 40, *gyasta baysā*,  
12 b<sup>v</sup>, 16 a<sup>u</sup>; 18 b<sup>v</sup>; 23 a<sup>u</sup>; 32 b<sup>u</sup>,  
33 a<sup>u</sup>; 34 b<sup>u</sup>; 35 b<sup>u</sup>; 36 a<sup>u</sup>; 37 a<sup>u</sup>,  
b<sup>u</sup>; 42 b<sup>v</sup>; 44 a<sup>v</sup>; *gyasta baysa*,  
8 a<sup>u</sup>; 27 a<sup>u</sup>; with suffixed pronoun *i*,  
*gyastā baysi*, 9 a<sup>i</sup>; 14 a<sup>v</sup>; 15 b<sup>i</sup>; 31 b<sup>i</sup>;  
39 b<sup>u</sup>; 40 a<sup>v</sup>; *gyasta baysi*, 12 a<sup>u</sup>; 13 b<sup>i</sup>,  
21 a<sup>i</sup>; acc. sing. *gyasta baysā*, 5 a<sup>u</sup>, b<sup>v</sup>;  
13 a<sup>u</sup>; 32 b<sup>i</sup>; 35 a<sup>v</sup>; *gyasta baysā*, 13 b<sup>u</sup>,  
22 a<sup>u</sup>; 24 a<sup>u</sup>; 31 a<sup>u</sup>; 35 b<sup>u</sup>, 39 b<sup>u</sup>; instr.  
sing. *gyastā baysa-na*, 6 a<sup>v</sup>; 8 b<sup>i</sup>; 14 a<sup>i</sup>;  
20 a<sup>u</sup>; 40 a<sup>u</sup>, *gyastā baysa-na*, 39 b<sup>v</sup>;

*gyasta baysa-na*, 7 a<sup>v</sup>, b<sup>i</sup>; 15 a<sup>u</sup>; 18 b<sup>u</sup>;  
22 b<sup>u</sup>; 32 a<sup>v</sup>, b<sup>i</sup>; 39 a<sup>u</sup>, b<sup>i</sup>; *gyasta*  
*baysa-na*, 14 a<sup>u</sup>; 33 a<sup>u</sup>, b<sup>u</sup>; *gyasta baysa-na*,  
16 a<sup>u</sup>; 33 a<sup>i</sup>, b<sup>u</sup>; abl. sing. *gyasta baysa-na*,  
9 a<sup>u</sup>; 19 b<sup>i</sup>; *gyasta baysa-na*, 33 a<sup>i</sup>; gen.  
sing. *gyasta baysa*, 13 a<sup>u</sup>, b<sup>u</sup>; 30 a<sup>v</sup>;  
34 b<sup>v</sup>; A 3; 6; 30; 40; *gyasta baysa*,  
19 a<sup>u</sup>; 32 a<sup>v</sup>; 35 a<sup>u</sup>, b<sup>i</sup>; *jastā baysā*,  
A 4; voc. sing. *gyasta baysa*, 5 b<sup>v</sup>; 9 a<sup>i</sup>;  
12 a<sup>u</sup>; 15 b<sup>v</sup>; 16 a<sup>i</sup>; 17 a<sup>u</sup>, b<sup>v</sup>; 18 a<sup>u</sup>;  
19 b<sup>u</sup>; 20 b<sup>u</sup>; 22 b<sup>v</sup>; 23 a<sup>u</sup>; 33 b<sup>u</sup>;  
34 a<sup>i</sup>; 37 b<sup>u</sup>; 40 a<sup>u</sup>; *gyasta baysa*,  
6 b<sup>v</sup>, 12 a<sup>v</sup>; 13 a<sup>u</sup>; 19 a<sup>v</sup>; 22 a<sup>u</sup>; 24 a<sup>u</sup>;  
31 a<sup>v</sup>, 34 a<sup>i</sup>, *gyasta baysa*, 16 b<sup>u</sup>; 36 b<sup>i</sup>;  
*gyasta baysa*, 8 a<sup>i</sup>; 25 a<sup>u</sup>; 32 b<sup>i</sup>; 39 b<sup>i</sup>,  
nom. plur. *gyasta baysa*, A 7; 8; 9;  
10; 12; 23, *gyastāṃ baysa*, A 11, *gyasta*  
*baysa*, 25 a<sup>v</sup>; *jasta baysa*, A 14, *jasta*  
*baysam*, A 15; acc. plur. *gyasta baysa*,  
30 b<sup>v</sup>; instr. plur. *gyastyau baysyau-ja*,  
15 a<sup>v</sup>; 23 a<sup>i</sup>; gen. plur. *gyastāṃna bay-*  
*sāṃna*, 3 b<sup>u</sup>; *gyastām baysāṃna*, 21 a<sup>u</sup>;  
*gyastām baysāṃ*, 35 a<sup>v</sup>, b<sup>i</sup>; 36 a<sup>u</sup>,  
A 30 (miswritten *baysau*); 33; *gyastā*  
*baysāṃ*, 35 b<sup>u</sup>; *gyastā baysāṃ-ja*, 28 a<sup>v</sup>.  
*baysāṃjāmna*, that should be grasped,  
7 a<sup>i</sup>, see *baysam*.  
*baysūna*, adj., connected with, belonging  
to the Exalted One, commonly added to  
nouns, where the Sanskrit text has a com-  
pound with *bodhi*, thus *baysūne carye*,  
*bodhicaryāyāḥ*, of the conduct of a buddha,  
of the life of enlightenment, 2 a<sup>i</sup>, *bay-*  
*sūnā taṃgamāna*, the eyes pertaining to  
a buddha, 36 a<sup>u</sup>; *baysūnā rūysai*,  
a being connected with exaltedness, a being  
of exaltedness, a bodhisattva, nom. sing.  
*baysūnā rūysai*, 26 a<sup>v</sup>; 28 a<sup>i</sup>; *baysūnā*  
*rūysai*, 40 b<sup>u</sup>; *baysūnā rūysai*, 15 a<sup>i</sup>,  
*baysūnā rūysa-na*, 7 a<sup>v</sup>, b<sup>u</sup>; instr.  
sing. *baysūnā rūysai-na*, 6 b<sup>v</sup>; 8 b<sup>u</sup>;  
9 a<sup>u</sup>; *baysūnā rūysa-na*, 31 b<sup>u</sup>; nom.  
plur. *baysūnā rūysā*, 6 a<sup>u</sup>, b<sup>u</sup>, instr.  
plur. *baysūna rūysau-ja*, A 1.  
*baysūsta*, subst., the state of a *baysā*,  
buddhahood; nom. sing. *baysūsta*, 16 b<sup>v</sup>;  
33 a<sup>v</sup>; acc. sing. *baysūsta*, 30 a<sup>u</sup>; 33 a<sup>u</sup>;  
*baysūsta*, 16 a<sup>u</sup>; 32 b<sup>u</sup>, 33 a<sup>i</sup>, b<sup>v</sup>; *bay-*  
*sūstā*, A 26; 35; 37; *baysūstā*, A 34;

attaramdara, a non body, 33<sup>bu</sup>, see *ttaramdara*

atvaṣṭe, uncertain, perhaps inf of verb, to overpower, A 24

au, conj, or, 38<sup>bu</sup>, A 4, *au rā*, the same, 38<sup>bu</sup>, cf *o*

auda, prepos., up to, till A 17

aurgaviya, adj. praiseworthy, that should be worshipped, A 26, cf *orga*

auskaujasi, adv., eternally, ever, 38<sup>bu</sup>

avamata, part., unmeasured, unmeasurable, 10<sup>au</sup>, 14<sup>au</sup>, 24<sup>a</sup>, 25<sup>av</sup>, 28<sup>b</sup>, 29<sup>a</sup>, 33<sup>au</sup>, 40<sup>bu</sup>, 41<sup>au</sup>, cf *pamala* and *Zd. a + framata*

avarana, loanword, Skr *avarana* covering, blinding hindrance, gen. sing *avarana*, 2<sup>bu</sup>

avarautta, part., not attached independent, 20<sup>au</sup>, *avarautta* 11<sup>bu</sup>, 12<sup>b</sup>, 26<sup>bv</sup>, 44<sup>a</sup>, cf *parautta*

avaya, loanword Skr *avaya* evil abode, loc. plur *drrayta arayta* in the three *apdyas* 30<sup>a</sup>

aviskasta, part., non-displayed, 20<sup>au</sup> cf *paṣkala*

avyāṣṭa, part., grasped, 38<sup>bv</sup> 39<sup>au</sup>

avyuha loanword, Skr *avyuha* non-display, 20<sup>a</sup>

aya, see *ah*

aya, to be seen, to appear, 3rd pers plur pres *ayari* 41<sup>bu</sup>

ayimāmma, subst., perhaps meaning obtaining 'possession', A 4

aysam, loanword, Skr *asana* a seat *aysam rira* on the seat, 4<sup>b</sup>, *aysam-na*, from the seat, 5<sup>b</sup>

ayada, subst., protection support acc *ayada*, 3<sup>av</sup>, with suffixed *i*, *ayadai*, A 24

āyadamrja, subst., embellishment hallow ing (I) with suffixed *i* *āydamrjai*, A 33

āyadar, to hallow, to embellish (I) past part. *ayadadā* A 34, 35, 37, 37 *ayadamda* A 36, 38

aysa, pron., I, *Zd. aem*, 3<sup>av</sup>, 18<sup>bu</sup>, 19<sup>bv</sup>, 22<sup>bu</sup> 26<sup>a</sup> ii with suffixed *e*, *thee*, *ayae*, 8<sup>b</sup> ii

ayamu, sometimes spelled *ayemu*, subst., mind, nom. sing *ayemū*, 7<sup>a</sup>, 8<sup>a</sup>, 26<sup>b</sup>, 31<sup>b</sup> ii, 42<sup>a</sup> ii *ayemu*, 9<sup>a</sup> iv, 26<sup>bu</sup> iv,

acc. sing *ayamu* 20<sup>au</sup>, *ayemu*, 14<sup>a</sup>, instr. sing *ayamuna*, A 14, *ayamu-na*, 26<sup>bv</sup>, A 7, 8, 9, 10 11, 12, *ayamu-ja* A 15, loc. sing *ayemya*, 8<sup>bu</sup>, 44<sup>a</sup>, *ayemu iṇa*, from in the mind, 42<sup>av</sup>  
aysura, loanword, Skr *asura*, a demon, nom. plur *aysura*, 44<sup>av</sup>, gen. plur *aysuram*, A 40

## B

bāda, subst., time of *Zd* base *varṣi*, acc. sing *bada*, 13<sup>av</sup>, *b u*, 25<sup>bu</sup>; 30<sup>bu</sup>, 33<sup>au</sup>, 43<sup>a</sup> ii ii *bada* 43<sup>av</sup>, instr. sing *bada-na* 25<sup>b</sup>, loc. sing *beda* A 1, 2, 7 8, 9 11, 12, *bada*, A 10, gen. plur *badana*, 26<sup>a</sup>, *badamna* 26<sup>au</sup>, 30<sup>av</sup>, *badam*, 44<sup>bu</sup>, loc. plur or adj. *dṛbadra* in or belonging to, the three times, 1<sup>b</sup>

bajai, to disappear, to be annihilated 3rd pers sing pres *bajatti*, 21<sup>a</sup> 41<sup>au</sup>

bajasa, enst., sound nom. sing *bajasa* A 37, *bajasa* A 34, 35 (*bi-*) 36, 38 39, instr. sing *bajasa na* A 10 *bajasa-na* A 8 12, *bajamam* A 7 *bajamam* A 9, *bajama*, A 11, *bajama* A 14, 15 instr. plur *bajasyatu ja* 17<sup>av</sup>, gen. plur *bajasa*, 20<sup>av</sup> 26<sup>bu</sup>

baka, unidentified word, 42<sup>b</sup>

bana, unidentified word 42<sup>bu</sup>, perhaps the abl. instr. of *bata* wind 'through the wind'

bar, to carry, 3rd pers sing pres *bidi*, 14<sup>bv</sup>

barabaramā, unidentified word 43<sup>au</sup>  
baṣā, loc. sing of a noun corresponding to Pers. *bay*, in the grove, in the garden, 3<sup>bv</sup>, A 1

baśda, subst., sin nom. plur *baśde*, A 21, acc. plur *baśde*, 2<sup>b</sup>

basta, past part. pass. bent, *Zd. barta* cf. Fngl. *bent*, 4<sup>b</sup> ii

bata, unidentified word 42<sup>bu</sup>

bauddhisatva, loanword, Skr *bauddhisatva* a bodhisatva, nom. sing *bauddhisatva*, 10<sup>b</sup>, 12<sup>b</sup>, 32<sup>a</sup>, 43<sup>bv</sup>, *bauddhisatva* 11<sup>b</sup>, 26<sup>av</sup> 27<sup>bu</sup>, 32<sup>a</sup>, 34<sup>av</sup>, 40<sup>bu</sup>, instr. sing *bauddhisatva* 11<sup>av</sup>, 12<sup>bu</sup>, 20<sup>au</sup>, 31<sup>b</sup>, *bauddhisatva na* 10<sup>bv</sup>.

gen. sing. *baudhisatrá*, 31 b<sup>v</sup>; *baudhisatra*, 10 a<sup>v</sup>; 11 b<sup>u</sup>; nom. plur. *baudhisatru*, 6 b<sup>u</sup>; 8 a<sup>v</sup>; *baudhisatra*, 6 a<sup>v</sup>; 7 a<sup>v</sup>, b<sup>u</sup>; 8 b<sup>i</sup>; instr. plur. *baudhisatrau*, A 1; gen. plur. *baudhisatráṃ*, 3 b<sup>u</sup>.

**baudhisatrayāṃna**, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva, loc. sing. *baudhisatrayāṃna*, 6 b<sup>v</sup>, 8 b<sup>v</sup>; 9 a<sup>u</sup>; 40 a<sup>v</sup>; *baudhisatrayāṃna*, 32 a<sup>u</sup>.

**baudhisatrayāṃni**, loanword, Skr. *bodhisattvayāṃni*, one who is on the bodhisattvayāna, 31 a<sup>v</sup> (instr. sing.).

**baute**, see *bud*.

**bāy**, to bring, to take; 3rd pers. plur. pres *bāyidā*, A 23.

**bāysa**, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. *Zd berezat*; nom. sing. *bāysa*, 2 a<sup>v</sup>; 37 b<sup>v</sup>; 38 a<sup>i</sup>, b<sup>i</sup>; with suffixed pronoun *i*, *bāysā*, 12 a<sup>v</sup>; 17 b<sup>v</sup>; 20 b<sup>u</sup>, 23 a<sup>i</sup>; instr. sing. *bāysa-na*, 23 a<sup>v</sup>; 27 b<sup>i</sup>; 39 a<sup>i</sup>; *bāysa-na*, 8 a<sup>v</sup>; abl. *bāysā na*, 19 b<sup>u</sup>; gen. sing. *bāysa*, A 25; nom. plur. *bāysa*, 3 a<sup>v</sup>; 38 a<sup>u</sup>, acc. plur. *bāysa*, 1 b<sup>i</sup>, gen. plur. *bāysāna*, 16 b<sup>v</sup>; *bāysāṃna*, 1 b<sup>v</sup>; 20 b<sup>v</sup>; *bāysāṃ*, 2 b<sup>u</sup>; A 18, 29, *bāysā*, 24 b<sup>i</sup>; the full designation is *gyastāna gyasta bāysa*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyastāna gyasta bāysa*, 3 b<sup>u</sup>; 5 a<sup>i</sup>; 7 a<sup>u</sup>; *gyastāna gyasta bāysa*, 4 a<sup>u</sup>; instr. sing. *gyastāna gyasta bāysa-na*, 6 a<sup>i</sup>; gen. sing. *gyastānā gyastā bāysā*, 5 a<sup>v</sup>, the gen. plur. *gyastāna* is commonly dropped and we find nom. sing. *gyasta bāysa*, 4 a<sup>v</sup>; 5 b<sup>u</sup>; 19 a<sup>u</sup>; 22 a<sup>v</sup>; 25 a<sup>i</sup>; 34 b<sup>v</sup>; 35 a<sup>i</sup>, 36 a<sup>i</sup>; 37 b<sup>i</sup>; 38 a<sup>i</sup>; 40 a<sup>u</sup>; 41 a<sup>v</sup>; 44 a<sup>i</sup>; A 1, 2; 40, *gyasta bāysā*, 12 b<sup>v</sup>, 16 a<sup>u</sup>; 18 b<sup>v</sup>; 23 a<sup>u</sup>; 32 b<sup>u</sup>; 33 a<sup>u</sup>; 34 b<sup>u</sup>; 35 b<sup>u</sup>; 36 a<sup>u</sup>; 37 a<sup>u</sup>, b<sup>u</sup>; 42 b<sup>v</sup>; 44 a<sup>v</sup>; *gyasta bāysa*, 8 a<sup>u</sup>; 27 a<sup>u</sup>; with suffixed pronoun *i*, *gyastā bāysā*, 9 a<sup>u</sup>; 14 a<sup>v</sup>; 15 b<sup>i</sup>; 31 b<sup>i</sup>; 39 b<sup>u</sup>; 40 a<sup>v</sup>; *gyasta bāysā*, 12 a<sup>i</sup>; 13 b<sup>i</sup>, 21 a<sup>i</sup>; acc. sing. *gyasta bāysa*, 5 a<sup>u</sup>, b<sup>v</sup>; 13 a<sup>u</sup>; 32 b<sup>i</sup>; 35 a<sup>v</sup>; *gyasta bāysa*, 13 b<sup>u</sup>; 22 a<sup>u</sup>; 24 a<sup>u</sup>; 31 a<sup>u</sup>; 35 b<sup>u</sup>; 39 b<sup>u</sup>; instr. sing. *gyastā bāysā-na*, 6 a<sup>v</sup>; 8 b<sup>i</sup>; 14 a<sup>i</sup>; 20 a<sup>u</sup>; 40 a<sup>u</sup>; *gyastā bāysa-na*, 39 b<sup>v</sup>;

*gyasta bāysa-na*, 7 a<sup>v</sup>, b<sup>i</sup>; 15 a<sup>u</sup>; 18 b<sup>u</sup>; 22 b<sup>u</sup>; 32 a<sup>v</sup>, b<sup>u</sup>; 39 a<sup>u</sup>; *gyasta bāysa na*, 14 a<sup>u</sup>; 33 a<sup>i</sup>, b<sup>u</sup>; *gyasta bāysa-na*, 16 a<sup>u</sup>; 33 a<sup>i</sup>, b<sup>u</sup>; abl. sing. *gyasta bāysa-na*, 9 a<sup>u</sup>; 19 b<sup>i</sup>; *gyasta bāysa-na*, 33 a<sup>i</sup>; gen. sing. *gyasta bāysa*, 13 a<sup>u</sup>, b<sup>u</sup>; 30 a<sup>v</sup>; 34 b<sup>v</sup>; A 3; 6; 30; 40; *gyasta bāysa*, 19 a<sup>u</sup>; 32 a<sup>v</sup>; 35 a<sup>u</sup>, b<sup>i</sup>, *gyasta bāysa*, A 4; voc. sing. *gyasta bāysa*, 5 b<sup>v</sup>; 9 a<sup>i</sup>; 12 a<sup>u</sup>; 15 b<sup>v</sup>; 16 a<sup>i</sup>; 17 a<sup>u</sup>, b<sup>v</sup>; 18 a<sup>u</sup>; 19 b<sup>u</sup>; 20 b<sup>u</sup>, 22 b<sup>v</sup>; 23 a<sup>u</sup>; 33 b<sup>u</sup>; 34 a<sup>i</sup>; 37 b<sup>u</sup>; 40 a<sup>u</sup>; *gyasta bāysa*, 6 b<sup>v</sup>; 12 a<sup>v</sup>; 13 a<sup>u</sup>; 19 a<sup>v</sup>; 22 a<sup>u</sup>; 24 a<sup>u</sup>; 31 a<sup>v</sup>; 34 a<sup>i</sup>, *gyasta bāysa*, 16 b<sup>u</sup>; 36 b<sup>u</sup>; *gyasta bāysa*, 8 a<sup>i</sup>; 25 a<sup>u</sup>; 32 b<sup>u</sup>; 39 b<sup>u</sup>; nom. plur. *gyasta bāysa*, A 7; 8; 9; 10; 12; 23, *gyastam bāysa*, A 11, *gyasta bāysa*, 25 a<sup>v</sup>; *gyasta bāysa*, A 14, *gyasta bāysam*, A 15; acc. plur. *gyasta bāysa*, 30 b<sup>i</sup>; instr. plur. *gyastyau bāysyau-ja*, 15 a<sup>v</sup>; 23 a<sup>i</sup>, gen. plur. *gyastāṃna bāysāṃna*, 3 b<sup>u</sup>; *gyastam bāysāṃna*, 21 a<sup>u</sup>; *gyastāṃ bāysāṃ*, 35 a<sup>v</sup>, b<sup>v</sup>; 36 a<sup>u</sup>, A 30 (miswritten *bāysau*); 33; *gyastā bāysam*, 35 b<sup>u</sup>; *gyastā bāysam-ja*, 28 a<sup>v</sup>. **bāysamjāṃna**, that should be grasped, 7 a<sup>i</sup>; see *bāysāṃj*.

**bāysāṃna**, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *bāysāṃna carye*, *bodhicaryāyāḥ*, of the conduct of a buddha, of the life of enlightenment, 2 a<sup>i</sup>; *bāysāṃna tcamgaṃna*, the eyes pertaining to a buddha, 36 a<sup>u</sup>; *bāysāṃna rūysa*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *bāysāṃna rūysa*, 26 a<sup>v</sup>; 28 a<sup>i</sup>; *bāysāṃna rūysa*, 40 b<sup>u</sup>; *bāysāṃna rūysa*, 15 a<sup>i</sup>, *bāysāṃna rūysa-na*, 7 a<sup>v</sup>, b<sup>u</sup>; instr. sing. *bāysāṃna rūysa-na*, 6 b<sup>v</sup>; 8 b<sup>u</sup>; 9 a<sup>u</sup>, *bāysāṃna rūysa-na*, 31 b<sup>u</sup>; nom. plur. *bāysāṃna rūysā*, 6 a<sup>u</sup>, b<sup>u</sup>; instr. plur. *bāysāna rūysau-ja*, A 1.

**bāysāṃna**, subst., the state of a *bāysa*, buddhahood; nom. sing. *bāysāṃna*, 16 b<sup>v</sup>; 33 a<sup>v</sup>; acc. sing. *bāysāṃna*, 30 a<sup>u</sup>; 33 a<sup>u</sup>; *bāysāṃna*, 16 a<sup>u</sup>; 32 b<sup>u</sup>; 33 a<sup>i</sup>, b<sup>v</sup>; *bāysāṃna*, A 26; 35; 37; *bāysāṃna*, A 34;

36; 38; 39; gen. sing. *baysumšta*, A 41.  
*bəysədyə*, see *biysān*.  
**bhājanibhūtā**, Skr. loanword, one who has become a vessel for, who has obtained, A 29.  
**bhāvā**, Skr. loanword, state, condition, 43 <sup>a1</sup>.  
**bhrāntā**, loanword, Skr. *bhrānti*, delusion, 43 <sup>b1</sup>.  
**bhūttasamāna**, loanword, Skr. *bhūttasamāna*, the idea of reality, 24 <sup>b1</sup>; *abhūttasamāna*, a non-idea of reality, 24 <sup>b1</sup>.  
**bi**, adv., and, also (†), 31 <sup>a11</sup>.  
**bī**, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (†), is, 27 <sup>a1</sup>; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīyā*), 25 <sup>b1</sup>; 33 <sup>a1</sup>; *vya*, 37 <sup>b11</sup>; past 1st pers. sing. *vī*, 26 <sup>a11</sup>; 3rd pers. sing. *vye*, A 1; *vīyā*, 3 <sup>b1</sup>; *vya*, 25 <sup>b11</sup>; 26 <sup>a11</sup>; *vyeta*, 4 <sup>b1</sup>; *vyita*, 5 <sup>b1</sup>; *vyeta*, 5 <sup>a1</sup>.  
**bich**, to lie down, opt. 3rd pers. sing. *biche*, 38 <sup>b1</sup>.  
**bīdā**, see *bar*.  
**bidāgštā**, probably an adverb, cf. *hāgštā*, A 22.  
**bihi**, adv., very, much, Zd. *vahyah*, 15 <sup>b1</sup>; 20 <sup>b11</sup>; 24 <sup>a11</sup>; 36 <sup>b11</sup>; *bīhi*, A 3.  
**bijev**, to decay; pres. part. *bijevamānai*, 13 <sup>b1</sup>.  
**bilsamgā**, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samgā*, 1 <sup>b11</sup>; instr. sing. *bi-samgā-na*, 4 <sup>a1</sup>.  
**birāš**, to explain, propound; 3rd pers. plur. present act. *birāšidi*, 29 <sup>a1</sup>; 39 <sup>a1</sup>; 3rd pers. sing. middle, *biraste*, 2 <sup>b1</sup>; optative 3rd pers. sing. *birāšīyā*, 16 <sup>b1</sup>; 23 <sup>b1</sup>; fut. part. pass. *birāšāmānā*, 41 <sup>a1</sup> iv (-*birām*).  
**birāšāmmatīnai**, adj., connected with the expounding, propagation, A 3.  
**bisai**, adj., staying, being (†); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.  
**bīsa**, adj., all, every, Old Pers. *vīspa*; nom. sing. *bīstā*, 2 <sup>b11</sup>; A 18; 28; 29; with suffixed pronoun *i*, *bīstī*, 3 <sup>a1</sup>; acc. sing. *bīstā*, 27 <sup>b1</sup>; with suffixed *i*, *bīstī*, A 3; nom. plur. *bīstā*, 31 <sup>b1</sup>; 34 <sup>a11</sup> iv; 41 <sup>b1</sup>; A 17; 40; with suffixed *i*, *bīstī*, A 21; acc. plur. *bīstā*, 2 <sup>b1</sup>; 6 <sup>a1</sup>; instr. plur.

*bīstāu*, 15 <sup>a11</sup>; 22 <sup>b1</sup>; 26 <sup>b1</sup>; gen. plur. *bīstāmānā*, 1 <sup>b1</sup>; 6 <sup>b1</sup>; *bīstām*, 27 <sup>a1</sup>; A 33; *bašāmāna*, 7 <sup>b1</sup>; *bīśāna*, 2 <sup>a1</sup>; *harbīśā*, all and every, 10 <sup>a1</sup>; 30 <sup>a1</sup>, <sup>b1</sup>; 40 <sup>b1</sup>; A 26; gen. *harbīśāmānā*, 3 <sup>b1</sup>; *bīśā*, used as an intensifying prefix with *pīrmāitama*, highest; *bīśā-p*, highest of all, 6 <sup>a11</sup>; 7 <sup>a1</sup>, <sup>b1</sup>; 8 <sup>b1</sup>, <sup>b1</sup>; 18 <sup>b11</sup> iv; 26 <sup>b1</sup>; 30 <sup>a1</sup>; 32 <sup>a1</sup>, <sup>b1</sup>; 33 <sup>b1</sup>; *bīśā-p*, 6 <sup>b11</sup>.  
**bīsivrrāṣai**, subst., a noble male member of a clan, used to translate Skr. *kulaputra*; the first part of the word is probably a gen. plur. *bīsivrrā*, cf. Zd. *vis*; the last part *ṣai* should be compared with Zd. *ṣāta*; nom. sing. *bīsivrrāṣai*, 15 <sup>b1</sup>; 28 <sup>a11</sup> (-*vrrā*); 36 <sup>b1</sup>; 40 <sup>b1</sup>; A 4; gen. sing. *bīsivrrāṣai*, 31 <sup>a1</sup>; 36 <sup>b1</sup>; nom. plur. *bīsivrrāṣā*, 29 <sup>b1</sup>; the corresponding feminine is *bīsivrrāṣaiṇā*, cf. Zd. *ṣōiṇā*; nom. sing. *bīsivrrāṣaiṇā*, 15 <sup>b11</sup>; 28 <sup>a11</sup> (-*vrrā*); A 4; *bīsivrrāṣaiṇā*, 36 <sup>b1</sup>; gen. sing. *bīsivrrāṣaiṇā*, 37 <sup>a1</sup>; nom. plur. *bīsivrrāṣaiṇā*, 29 <sup>b1</sup>.  
**bīšta**, subst., death, the end (†), 3 <sup>a1</sup>; A 3.  
**bīšūṇā**, adj., of all kinds, manifold, 28 <sup>a1</sup>; 41 <sup>b1</sup>; 42 <sup>a1</sup>; *bīšūṇā*, 43 <sup>b1</sup>.  
**biysamj**, to seize, grasp, restrain; 3rd pers. pres. *biysamjāre*, A 23; future participle passive, *biysamjāmānā*, 31 <sup>b1</sup>; *biysamjāmānā*, 7 <sup>a1</sup>.  
**biysān**, to wake up; 3rd pers. sing. past *bəysədyə*, 42 <sup>b1</sup>; past part. *biysādā*, 6 <sup>a1</sup>; *biysāmāda*, A 2.  
**brriya**, subst., love, affection (Leumann); instr. sing. *brriyāi-ja*, 18 <sup>b11</sup>; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 <sup>a1</sup>.  
**brriyā**, see *prriita*.  
**brū**, adj., earlier, former, cf. Old Pers. *parava*, 31 <sup>a1</sup>; *brūhāitā*, in the earlier part of the day, in the morning, 4 <sup>a1</sup>; 28 <sup>b1</sup> (*brū*).  
**brūn**, to shine; 3rd pers. plur. pres. *brūnāri*, 41 <sup>b1</sup>.  
**bud**, to know, to understand, to realize; inf. *buste*, 38 <sup>a1</sup>; 3rd pers. sing. present act. *butti*, 15 <sup>a1</sup>; 1st pers. sing. present middle *bce*, 22 <sup>b1</sup>; 3rd pers. sing. *baut*, 38 <sup>b1</sup>; 3rd pers. plur. *brāri*, 30 <sup>a11</sup>; 2nd

pers sing past *bustā*, A 34; 35; 36; *bustam*, A 37; 38; *busta*, A 39; past part *busta*, 14 b<sup>u</sup>; 27 b<sup>i</sup>; 32 b<sup>u</sup>; 33 a<sup>u</sup>; A 26; *busta*, 33 b<sup>u</sup>; 38 a<sup>u</sup>; future participle passive *bcañā*, 42 b<sup>u</sup>; *bcañā*, 41 b<sup>u</sup>; 42 b<sup>i</sup>.

*budāra*, comparative of *bura*, greater, larger, 29 a<sup>u</sup>; 37 a<sup>u</sup>; with suffixed pronoun *i*, *budārī*, 24 a<sup>i</sup>.

*buddhakṣetra*, loanword, Skr. *buddhakṣetra*, a buddhafield, loc. sing *buddhakṣetra*, A 6, 23 (-*kṣetra*); 25 (-*kṣetrā*); gen. plur *buddhakṣetrā*, A 33; *buddhakṣetrā*, 19 b<sup>u</sup>; 34 a<sup>u</sup>; *buddhakṣetravyūha*, a display of buddhakṣetras, 20 a<sup>i</sup>.

*buhumāna*, loanword, Skr. *bahumāna*, respect, esteem, 41 a<sup>u</sup>.

*bujṣa*, subst., merit, virtue, gen. plur *bujṣā*, A 3.

*būnaspā*, subst., apparently used to translate Skr. *dhūpa*, incense, instr. abl. plur *būnaspayau*, 30 b<sup>u</sup>, A 3 (written *bū*), *būspayau*, 37 a<sup>i</sup>.

*bura*, adj., great, seems to be used alone in the forms *bura*, 42 b<sup>i</sup>; *buri*, 42 b<sup>i</sup>, where, however, the meaning is uncertain, often used after pronouns, thus *ci-bura*, as many as, A 17; *cu-bura*, so much as, so great as, used to translate Skr. *yāvant*, nom. sing *cu-bura*, 2 b<sup>u</sup>, nom. plur *cu-burā*, 9 a<sup>u</sup>, *cu-bura*, A 24, *khu-burā*, as long as, 14 b<sup>u</sup>; *ku-bura*, so great as, 9 b<sup>u</sup>, where the form is nom. sing., *kustabura*, wherever, 12 b<sup>u</sup>; *utūburā*, so much, used to translate Skr. *etāvat*, 41 a<sup>u</sup> (acc. sing.), *rara-burā*, there so far, so far, 13 a<sup>i</sup>.

*buraṣā*, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt, cf. *Zd buraṣā*, *varā* plur *buraṣāna*, A 2, *buraṣāna*, 17 a<sup>u</sup>, gen. plur. *buraṣāna*, 20 a<sup>u</sup>, 26 b<sup>u</sup>, *buraṣā*, 11 a<sup>u</sup>.

*buṣṣa*, adj., long, *buṣṣe jñāṇa* *āyamaṇa* attainment of long life, A 4.

*bvāma*, subst., knowledge, understanding, cf. *bud*, nom. sing *bvāma*, 40 a<sup>u</sup>, 41 b<sup>u</sup>, *bvāma*, 24 a<sup>u</sup>.

*braumai*, adj., possessing knowledge, wise, A 2.

*byāta*, subst., recollection, memory, Pers

*yād*; nom. sing. *byāta*, 43 a<sup>u</sup>; A 17; acc. sing. *byāta*, 4 b<sup>u</sup>; *byāta yaṇi*, I make recollection, I remember, 26 a<sup>i</sup>; 30 a<sup>u</sup>.

*byauda*, found, obtained; nom. sing *byaudā*, 17 a<sup>i</sup>, 18 b<sup>i</sup>; *byauda*, 18 a<sup>u</sup>; *byaude*, 35 b<sup>i</sup>; nom. plur *byaudī*, 34 b<sup>u</sup>; with suffixed pronoun *i*, *byaudarī*, 34 b<sup>u</sup>; 35 a<sup>u</sup>.

*byeh*, to obtain; 3rd pers. plur. present *byehīdī*, 14 a<sup>i</sup>; *byehīda*, 25 a<sup>u</sup>; A 22; 3rd pers. sing opt *byehe*, A 17, 27.

*byeha*, adv., more, 43 b<sup>u</sup>; A 3.

*byūha*, loanword, Skr. *vyūha*, exposition, explanation, loc. sing *byūha*, 3 a<sup>u</sup>; cf. *vyūha*.

*byūg*, to become light, 3rd pers. sing pres. *byūsta*, 41 b<sup>i</sup>, past part gen. sing *byūsteye* sarī, when the nights have become light, 27 b<sup>u</sup>; perhaps borrowed or adapted from Skr. *vyuṣṭa*.

## C

*Cādīpayaṇa*, nom. propr., name of a man, A 41.

*caittya*, see *cittya*.

*cakravaritta*, loanword, Skr. *cakravarita*, an emperor, nom. sing. *cakravarita*, 37 b<sup>u</sup>, gen. sing *candra* (i. e. *caktra*)-*varita*, 37 b<sup>u</sup>.

*camda*, pron., how much, Phl. *cand*, 36 b<sup>i</sup>; with suffixed *i*, *camdī*, 21 a<sup>u</sup>.

*car*, to walk, to live; 3rd pers. sing pres *cida*, A 2. The form is not certain.

*carai*, subst., apparently used to translate Skr. *dīpa*, a lamp, cf. Pers *carīy*, acc. sing *carau* *pracaṇa*, with the help of a lamp, 42 a<sup>u</sup>.

*carya*, loanword, Skr. *caryā*, wandering, life, gen. sing. *caryā* *torye*, of the lothicaryā, 2 a<sup>i</sup>.

*ce*, which, of which, see *ci*.

*cedāma*, subst., thought, way of thinking, 38 a<sup>u</sup>.

*cecharā*, unidentified word, see *karma*.

*ci*, interrogative pronoun, *Zd ci*, compare *cu*, nom. sing *ci*, what? 22 a<sup>u</sup>, gen. sing. *ci*, of which? 10 a<sup>u</sup>, 1; 29 b<sup>u</sup>; 31 b<sup>u</sup>; 32 a<sup>u</sup>, 37 a<sup>u</sup>, *ce*, 38 b<sup>u</sup>, relative pronoun, nom. sing. *ci*, 11 b<sup>i</sup>, 12 b<sup>i</sup>, 28 b<sup>u</sup>,



*cā*, A 16, gen. sing *cī*, whose, 3a<sup>u</sup>, 10b<sup>u</sup>, nom plur. *cī*, those who, 20a<sup>i</sup>; 28a<sup>u</sup>, 29b<sup>u</sup>, *cī-bura*, as many as, A 17, compare *cū*

*cī*, conj., if; cf. Skr. *ced*, 10a<sup>iv</sup>, 18a<sup>iv</sup>, 20b<sup>i</sup>, 31b<sup>iv</sup>, 33a<sup>i</sup>, *b*; 41b<sup>u</sup>, *cīya*, and if, 37b<sup>u</sup>.

*cira*, subst., shedding, cf. Skr. *kṛ*, *āskīcira*, shedding of tears, 24a<sup>u</sup>

*cittya*, loanword, Skr. *cattya*, gen. sing *cittya*, 29b<sup>i</sup>, *cittye*, 22a<sup>i</sup>, *cattya*, A 26

*cīvarā*, loanword, Skr. *cīvara*, a robe, acc. sing *cīvara*, 4a<sup>u</sup>, *cīvara*, 4b<sup>i</sup>; 5b<sup>u</sup>

*orra*, pron., of what kind, *errā mānānda*, like as, just as, 42a<sup>u</sup>, *errāmma*, as, 41b<sup>u</sup>

*cū*, interrogative relative pronoun, used as an interrogative, which, what, nom. sing *cū*, 39b<sup>u</sup>, *cū hara*, what matter? why? 12b<sup>u</sup>, 16a<sup>i</sup>, 38b<sup>i</sup> (*hera*), with *kana* added, 11b<sup>u</sup>, 16b<sup>u</sup>, *cū man*, a particle of interrogation 15b<sup>u</sup>, 16b<sup>iv</sup>, 17b<sup>i</sup>, 18a<sup>i</sup>, *cū nara rā*, what now then, used to translate *kah punar tadah* 14b<sup>u</sup>, 29a<sup>u</sup>, *cū patca*, the same, A 3, *cū rācā*, 36b<sup>u</sup>, *cūe* (*cū-e*) *santū*, what-to thee appears? what dost thou think? 11b<sup>iv</sup>, 12b<sup>u</sup>, 14a<sup>u</sup>, 15a<sup>u</sup>, 16b<sup>iv</sup>, 18a<sup>i</sup>, 19a<sup>u</sup>, 20b<sup>i</sup> (*santū*), 22b<sup>u</sup>, 23a<sup>i</sup>, 33b<sup>u</sup>, 34b<sup>i</sup>, 40a<sup>i</sup>, *cūe setta*, the same 38a<sup>iv</sup>, *cūe sat*, the same, 37a<sup>iv</sup>, used as a relative particle or pronoun, nom. sing *cū* 2b<sup>iv</sup>, 11b<sup>u</sup>, 15a<sup>u</sup>, 16a<sup>iv</sup>, 17b<sup>iv</sup>, 18a<sup>u</sup>, 19a<sup>u</sup>, 21a<sup>iv</sup>, 22b<sup>u</sup>, 23b<sup>u</sup>, 24b<sup>u</sup>, 27a<sup>iv</sup>, 28a<sup>u</sup>, 32a<sup>iv</sup>, 33a<sup>u</sup>, 34a<sup>u</sup>, 34a<sup>u</sup>, 36b<sup>iv</sup>, 38b<sup>i</sup>, 39a<sup>iv</sup>, 40b<sup>u</sup>, 43b<sup>i</sup>, A 3, 4, 6, 18, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 33, *tea*, A 17, acc. sing *cū*, 19b<sup>u</sup>, nom plur *cū*, 9b<sup>u</sup>, 13a<sup>iv</sup>, 21b<sup>u</sup>, 25a<sup>u</sup>, 30b<sup>u</sup>, 38a<sup>i</sup>, A 3, in most of these instances it is possible to explain *cū* as a conjunction, or like Skr. *yat*, English 'as regards', 28a<sup>u</sup>, in many cases *cū* is probably used as a conjunction, that, when, so that, if, because, 12b<sup>u</sup>, 14b<sup>u</sup>, 15a<sup>iv</sup>, 16a<sup>u</sup>, 19b<sup>u</sup>, 20b<sup>i</sup>, 23a<sup>iv</sup>, 25b<sup>u</sup>, 27a<sup>u</sup>, 33a<sup>iv</sup>, 38b<sup>u</sup>, 39a<sup>u</sup>, 41b<sup>u</sup>; 13a<sup>i</sup>, with enclitic

pronoun, *cūe*, when his, 33b<sup>i</sup>, when some one, 29a<sup>u</sup>, *cūai*, when now some one, 29a<sup>i</sup>, *cū-bura*, as great as, used to translate Skr. *yāvat*; nom. sing *cū-bura*, 2b<sup>u</sup>, nom plur *cū-bura*, 9a<sup>iv</sup>, acc plur *cū-bura*, A 24, *cū-tira*, how far, how much, 6a<sup>i</sup>, *cū tira*, 7b<sup>i</sup>; *cū-tira*, 6a<sup>iv</sup>

## D

*dā*, subst., law, religion, Zd *dāta*, nom. sing *dā*, 15a<sup>u</sup>, 17a<sup>u</sup>; 19a<sup>u</sup>, 21b<sup>u</sup>, 21b<sup>iv</sup>, 22a<sup>iv</sup>, 24a<sup>iv</sup>, 27b<sup>i</sup>, 39b<sup>u</sup>, 40a<sup>i</sup>, A 18, 29, acc. sing *dā*, 21b<sup>u</sup>, 28a<sup>iv</sup>, 29a<sup>iv</sup>, A 2, 3; gen. sing *dā* *brāya*, in love of the law, 3a<sup>iv</sup>, *dā vira*, in the law, 15a<sup>u</sup>, 40b<sup>iv</sup>, the fuller form *dāta* is sometimes used, nom. sing *dāta*, 2b<sup>u</sup>, 3a<sup>i</sup>, 39b<sup>iv</sup>, *dāta*, 16a<sup>u</sup>, 17b<sup>u</sup>, 19b<sup>u</sup>, 22b<sup>u</sup>; with suffixed *i*, *dāti*, 14b<sup>u</sup>, acc. sing *dāta*, 1b<sup>u</sup>.

*dadara*, see *dadira*

*daha*, subst., a man, cf. Zd *dahyu*; nom. sing *daha*, 21a<sup>u</sup>, 23b<sup>u</sup>, 28b<sup>i</sup>, gen. sing *daha*, 21a<sup>iv</sup>, cf. *hu-dihuna*

*damvau*, subst., wild animal, used to translate *mrga* A 26 (probably miswritten for *damām*, gen. plur.)

*darmaha*, see *dharmaha*.

*dasa*, subst. work treatise, used to translate *pariyāya*, A 3

*dasau*, numeral ten, loc *dasca*, 12a<sup>u</sup>, *damca*, A 33

*dasta*, subst., hand, Old Pers. *dasta*, acc. sing *dasta*, 5b<sup>u</sup>, instr. sing *dasta-na*, A 23, uncertain, *dasti*, 42b<sup>u</sup>

*dāta*, see *dā*

*dātinai*, adj., belonging to, connected with, the law, nom. sing *dātinai*, 23a<sup>iv</sup>; *dādarine* i.e. *dātinai* or *dātinai*, 38a<sup>u</sup>; nom. plur *dāti*, 35a<sup>u</sup>, 41b<sup>u</sup>

*debiā*, unidentified, A 24

*deda*, see *di*

*dharma*, loanword, Skr. *dharma*, Law, a conditioned thing, nom. sing *dharma* 32a<sup>u</sup>, 33b<sup>iv</sup>, 33a<sup>u</sup>, 33b<sup>u</sup>, *dharmā*, 17b<sup>iv</sup>, 18a<sup>u</sup>, 38b<sup>iv</sup>, 39a<sup>u</sup>, nom. plur *dharmā*, 40b<sup>i</sup>; instr. plur *dharmayau-jai*, 17b<sup>i</sup>; gen. plur *dādharmā*, 2a<sup>i</sup>; with a postposition,

*dharmam tīra*, in the dharmas, 20<sup>a</sup><sup>v</sup>, 26<sup>b</sup><sup>u</sup>, *dharmāna tīra*, 11<sup>a</sup><sup>u</sup>  
*dharmaha*, subst, loanword, Skr *dharmata*, the being law or right, nom sing *darmaha*, 38<sup>a</sup><sup>v</sup>; instr. sing *dharmake-ja*, 38<sup>a</sup><sup>u</sup>  
*ddharmakaya*, loanword, Skr *dharmalaya*, the body of the law, 2<sup>a</sup><sup>u</sup>  
*dharmaparyaya*, Skr loanword, a religious work, acc *dharmaparyaya*, 14<sup>b</sup>, gen *dharmaparyaya*, 16<sup>a</sup><sup>v</sup>  
*dharmasamāna*, loanword, Skr *dharmasamāna*, idea of dharma, 40<sup>b</sup>  
*ddharmaviga*, loanword, Skr *dharmatega*, the excitement of the law, instr sing *ddharmaviga na*, 24<sup>a</sup><sup>u</sup>  
*dhyamnye*, adj, belonging to, connected with *dhyana*, A 38  
*dī*, 2d day to see, 3rd pers sing present *datto*, 27<sup>b</sup><sup>v</sup>, 28<sup>a</sup>, 42<sup>b</sup><sup>v</sup>, *ditta*, 28<sup>a</sup><sup>u</sup>, 3rd pers plur *deda* 38<sup>a</sup><sup>u</sup>, 3rd pers plur present middle *dyare* 41<sup>b</sup><sup>v</sup>, past part pass *dyā*, 14<sup>a</sup><sup>u</sup>, 28<sup>a</sup><sup>v</sup>, future part pass *dyāna*, 28<sup>a</sup><sup>u</sup>, *dyamāna*, 12<sup>b</sup><sup>v</sup>, 13<sup>a</sup><sup>u</sup>, 23<sup>a</sup><sup>u</sup>, 27<sup>b</sup><sup>v</sup>, 37<sup>b</sup><sup>u</sup>, 38<sup>a</sup>, 40<sup>a</sup><sup>u</sup>, *dyamāna*, 38<sup>a</sup><sup>u</sup>  
*didanda*, adj such, of that kind 20<sup>b</sup>  
*didira*, adj, so much, so many, nom plur *didira*, 21<sup>a</sup><sup>u</sup>, acc plur *didira*, 28<sup>b</sup><sup>u</sup>, adverb, so much, so, *didira*, 24<sup>a</sup><sup>v</sup>, *dadira*, 10<sup>a</sup><sup>u</sup>, *dadara*, 2<sup>b</sup><sup>v</sup>  
*didrrama*, adj, such, of that kind, nom sing *didrrama* 30<sup>a</sup> (the Skr has *asubha*), *dadrrama* 29<sup>b</sup><sup>u</sup>, gen plur *didrramam*, 13<sup>a</sup><sup>v</sup> cf *utramma*  
*dys*, to keep to preserve, used to translate Skr *dhara*ya, present 1st pers middle, *dys* 22<sup>a</sup><sup>v</sup>, 39<sup>b</sup><sup>u</sup>, 3rd pers sing *dysde*, A 2, perhaps m written *dyseda* 43<sup>b</sup><sup>u</sup> with suffixed *i* *dysda* 43<sup>a</sup><sup>v</sup>, conjunctive 3rd pers sing *dysati*, 2<sup>b</sup><sup>v</sup>, 21<sup>b</sup>, *dysate*, A 3 3rd pers plur *dysadi*, 28<sup>a</sup><sup>v</sup>, 29<sup>b</sup><sup>u</sup>, 30<sup>b</sup><sup>v</sup>, *dysamde*, A 3, imper *dysa* 39<sup>b</sup><sup>v</sup>, *dys* 22<sup>b</sup>  
*Dipamkara*, n pr, the Baddha Dipamkara, gen or abl *Dipamkara* 19<sup>a</sup><sup>u</sup>, 30<sup>a</sup><sup>v</sup>, 32<sup>a</sup><sup>v</sup>, *Dipamgarā*, 19<sup>b</sup>, *Dipakara*, 19<sup>b</sup><sup>u</sup>  
*diśa*, loanword Skr *diśa*, a region, a country,

nom sing *diśa*, 22<sup>a</sup>, 29<sup>a</sup><sup>v</sup>, A 26, *diśā*, 21<sup>b</sup><sup>v</sup>, gen sing *diśa*, 12<sup>a</sup>, *diśā*, 29<sup>b</sup><sup>u</sup>, loc sing *diśāna*, 22<sup>a</sup>, *diśāna*, A 26, *diśāna*, 39<sup>a</sup><sup>v</sup>; loc. plur. *diśva*, 12<sup>a</sup><sup>u</sup>, *diśva*, A 33  
*ditta*, see *dī*  
*divina*, subst, a human being, a mortal, perhaps borrowed from Skr *dehin*, cf however Old Irish *doe*, 1 e \**dharvo*, a mortal, gen plur *divinana*, 44<sup>a</sup><sup>v</sup>  
*dysda*, *dyseda*, see *dys*  
*drara*, numeral, three 2d *θrayo*, acc *drara*, 1<sup>b</sup><sup>u</sup>, 5<sup>a</sup><sup>u</sup>, loc *drarayva*, 30<sup>a</sup>, *drada*, in (or, belonging to) the three times, 1<sup>b</sup>  
*dravya*, loanword, Skr *dravya*, substance, 43<sup>a</sup>  
*druya*, subst, lie, 2d *drūy*, nom *druya*, 13<sup>a</sup>, 27<sup>b</sup>, *drunya*, 33<sup>a</sup><sup>v</sup>  
*duskara*, adj, difficult of accomplishment marvellous, probably borrowed from Skr *duskara*, nom sing *duskara*, 5<sup>b</sup><sup>v</sup>, 25<sup>a</sup><sup>v</sup>, *duskara*, 24<sup>a</sup><sup>u</sup>, instr sing *duskare-ja*, 25<sup>a</sup><sup>u</sup>  
*dvasse*, numeral, twelve hundred, A 1 *dian* 4<sup>a</sup>  
*dvavaradissa*, numeral, thirty two, nom *dvavaradissa* 23<sup>a</sup><sup>u</sup>, *dvavaradissa*, 23<sup>b</sup>, instr *dvavaradissau* (1 e \**sau*) 23<sup>a</sup>, 40<sup>a</sup><sup>u</sup> (written *dvavaradiradissau*)  
*dya*, seen, see *dī*  
*dyamma*, subst., view belief, opinion 39<sup>a</sup><sup>u</sup>, 42<sup>b</sup>, A 23

E

*eysanna*, subst, a prince, acc sing *eysanna*, A 2, voc *eysanna*, A 3

G

*gabhira*, adj loanword, Skr *gabhira*, 1<sup>b</sup><sup>v</sup>, *gambhira* 24<sup>a</sup><sup>v</sup>  
*gaha*, subst a stanza, 2d *gaba*, acc sing *gaha*, 16<sup>b</sup>, 21<sup>b</sup>, 36<sup>b</sup><sup>v</sup>, 40<sup>b</sup><sup>v</sup>, *gaha*, 23<sup>b</sup><sup>v</sup>, acc plur *gaha*, 38<sup>a</sup>, 41<sup>a</sup><sup>v</sup>  
*Ganga*, n pr, the river Ganga, gen or loc sing *ganga*, 21<sup>a</sup>, 23<sup>b</sup><sup>u</sup>, 28<sup>b</sup><sup>u</sup>, *gaga* A 15  
*gandharva*, loanword, Skr *gandharva*, a Gandharva, gen plur *gandharva*, A 40, *ganddharam*, 44<sup>a</sup><sup>v</sup>

- ganīṣṭa**, subst, moisture, translates *sam sveda*, loc sing *ganīṣṭa*, 9 b<sup>i</sup>
- gara**, subst, mountain, *Zd gauri*; nom sing *garā*, 20 b<sup>u</sup>, *gara*, 20 b<sup>u</sup>, instr sing *garnam*, A 31, gen sing *gara*, A 21
- garkha**, unidentified word, 2 b<sup>u</sup>; perhaps an adverb altogether, *garkhusta*, 41 a<sup>v</sup>; *garkhye*, A 21
- gatti**, apparently inf of verb, perhaps corresponding to *Zd gatte*, *pari gatti*, he might cause to go [i], 27 b<sup>u</sup>
- grauna**, subst, a garland, instr plur *graunyas* (perhaps *graunyas*), A 3
- grūca**, subst, sand compare English *grits*, Lithuanian *grudas*, instr plur *grūcyas* *syē*, (like) the sands, 21 a<sup>u</sup>, 23 b<sup>u</sup>, 28 b<sup>u</sup>, *grūcesye-ja*, A 15
- guna**, subst, characteristics marks, *Zd gaona*, nom plur *guna*, 23 a<sup>u</sup>, b<sup>u</sup>, 27 a<sup>i</sup>, gen plur *guna*, 11 b<sup>i</sup>, *aguna*, non marks 23 a<sup>v</sup>, 40 a<sup>u</sup>
- gunaaparamitta**, loanword, Skr *apari mitaguna*, unmeasured virtue, gen plur *gunaaparamitta samcayd*, heap of unmeasured virtues, name of a world A 2, *gunaaparamittasamcaya*, the same A 6
- gurs**, to address, 3rd pers sing past *gurste*, A 2, *gurse* 36 a<sup>u</sup>
- gūstaiya**, adj, made of flesh, cf Phil *gost*, 34 b<sup>u</sup>, *gūstiy*, the same, 34 b<sup>i</sup>, the form is nom plur
- gva**, subst., ear, loc sing *gramā* A 26
- gvāna**, perhaps part of base corresponding to *Zd gu* that can be realized 42 a<sup>i</sup>, 44 a<sup>i</sup>, *gramā* 43 b<sup>v</sup>, cf *hugvāna*
- gyasta**, subst, a venerable one, a god, divine, *Zd yazata*, gen sing *gyasta*, 29 b<sup>i</sup>, *gyasta*, 21 b<sup>v</sup>, nom plur *gyasta* A 40, used as first part of compounds, *gyasta*, 44 a<sup>i</sup>, common in the phrase *gyastand gyastu ējast*, the venerable of venerables (the god of gods) the exalted, used to denote the Buddha, see *layst*
- gyastūmā**, adj, belonging to the gods, divine, nom plur *gyastūmā* 31 b<sup>u</sup>, 35 a<sup>i</sup>

## II

- hā**, adv, denoting the direction towards, cf. *Zd* 4, A 23, *hā nī layutta* is not

- destroyed (i), 41 a<sup>u</sup>, *hā nī kastā*, does not come up against, 37 a<sup>u</sup>, *hā mānāmā* praiseworthy, 22 a<sup>u</sup>, 39 a<sup>v</sup>, *hā rāda* 43 a<sup>v</sup>, b<sup>u</sup>, *hā yan*, to realize, effect, 24 b<sup>u</sup>, 28 b<sup>v</sup>, 41 a<sup>u</sup>, A 4
- haca**, pron, somebody, anybody, A 17
- had**, to sit, *Zd had*, 3rd pers sing present, *hista*, 38 b<sup>i</sup>
- hada**, adv, thus, so, used like Skr *eva* in order to add emphasis, 38 b<sup>u</sup>, *had*, 10 a<sup>u</sup>, 13 b<sup>u</sup>, 22 b<sup>i</sup>, 24 b<sup>i</sup>, 31 b<sup>u</sup>, 39 b<sup>v</sup>, 41 a<sup>i</sup>, b<sup>v</sup>, 44 a<sup>i</sup>, b<sup>i</sup>, A 40, *hada* 10 b<sup>u</sup>, 12 b<sup>u</sup>, 16 a<sup>i</sup>, 18 b<sup>i</sup>, *hade*, 16 b<sup>u</sup>
- hada**, subst, day, in *brū hada*, in the morning, 4 a<sup>u</sup>, 28 b<sup>u</sup>, *stahada*, at noon 28 b<sup>u</sup>
- hadaina**, wandering, see *hamysa*
- hajva**, adj, wise, knowing, instr sing *hajva hvada-na*, 3 a<sup>u</sup>, nom plur *hajva* 13 b<sup>u</sup>
- hajvattetina**, adj, consisting of knowledge, nom sing *hajvattetina*, 35 b<sup>u</sup>, obl *hajvattetiye* A 39, nom plur *hajvattetiye*, 35 a<sup>v</sup>
- halai**, subst, direction, quarter, place, acc sing *halai*, 5 a<sup>i</sup>, b<sup>u</sup>, 12 a<sup>i</sup>, 27 b<sup>i</sup>, 41 a<sup>i</sup>, A 2, acc. plur *halai*, 6 a<sup>i</sup>, *halai yasta* according to Leumann instead of *halai hasta*, in the direction, 3 b<sup>u</sup>
- hama**, adj, same, united, *Zd hama*, obl *lamye* A 7, 8, 9, 10, 11, 12, 14, 15, *hammye*, A 14
- hamada**, adv, in any way, at all times, always, 14 b<sup>u</sup>, 15 a<sup>u</sup>, A 30, 31, 32, *hamda* 13 b<sup>u</sup>
- hamanga**, adj, like equal, A 31, written *hamagi*, A 15
- hamabar**, to fill, *Zd hampar*, gerund *hambari*, 15 b<sup>i</sup> *hambara* 21 a<sup>i</sup>, 36 a<sup>v</sup>, *hambari*, 40 b<sup>u</sup>, past part. *hambari*, A 23, *hambara* 1 a<sup>u</sup> A 32
- hambis**, to put together, to compose, 3rd pers sing past *hambisti*, 2 a<sup>v</sup>
- hambisa**, subst, a heap, collection, nom sing *hambisi*, 11 b<sup>v</sup>, 12 b<sup>u</sup>, 16 a<sup>i</sup>, A 30, 31, with suffixed pronoun *hambisi*, 24 a<sup>i</sup>, 31 a<sup>u</sup>, acc. sing *hambisi* 15 b<sup>v</sup>, 29 a<sup>i</sup>, 41 a<sup>i</sup>, instr sing *hambisi-na*, 14 a<sup>u</sup>, 28 b<sup>u</sup>.

hamdar, to support, to favour, Zd *hamdar*,  
nom plur *hāmdada*, 7<sup>a</sup>, *hāmdada*,  
6<sup>a</sup>, 8<sup>a</sup>

hāmdāra, subst, favour, nom sing with  
suffixed ī, *hāmdarai*, 36<sup>b</sup>, instr sing  
*hāmdara jsa*, 6<sup>a</sup>, *hāmdara jsa*, 7<sup>b</sup>,  
*hāmdara jsa*, 8<sup>b</sup>

hāmdara, pron, another, Zd *antara*, obl  
sing *hāmdarye*, 19<sup>a</sup>, gen plur *hāmdaramna*,  
21<sup>b</sup>, *hāmdaryamna*, 41<sup>a</sup>,  
*hāmdaryam*, 16<sup>b</sup>, *hāmdarānu*, 23<sup>b</sup>,  
*hāmdara*, 29<sup>a</sup>

hamgrī, part, assembled, arrived, present,  
5<sup>b</sup>

hamgujsa, adv, anywhere, A 17

hamjsa, to go along, to set out, cf Zd *ham*  
*jam*, present 1st pers middle, *hamysye*,  
3<sup>a</sup>, present part. *hamysadai*, 1 e *ham*  
*jsamda*, 32<sup>a</sup>, instrumental, *hamjsa-*  
*mdai-na*, 9<sup>a</sup>, *hamysadai-na*, 7<sup>a</sup>, 8<sup>a</sup>,  
*haysamda-na*, 40<sup>a</sup>, *hādai-na*, 8<sup>b</sup>

hamjse, subst, exert, effort, A 4

hamkhiysa, subst, enumeration, counting,  
cf Zd *χsa*, nom sing *halhiysa* A 32, loc.  
sing *hamkhiysa ysaya*, produced in enumera-  
tion enumerated, 9<sup>a</sup>, *hamkhiysa masa*,  
as much as can be counted, 31<sup>a</sup>

hamphu, to be provided with, together  
with, 3rd pers sing past *hamphre*,  
17<sup>a</sup>, 17<sup>b</sup>, past part *hamphre*, 14<sup>a</sup>,  
25<sup>a</sup>, 28<sup>b</sup>

hamrrasta, adv, all right altogether, 3<sup>a</sup>,  
41<sup>b</sup>, 44<sup>b</sup>

hamtsa, preposition, with, together with,  
cf Zd *haca*, the governed word is put in  
the instrumental, 4<sup>a</sup>, 9<sup>b</sup>, 21<sup>b</sup>,  
29<sup>a</sup>, *hamtsā*, 9<sup>b</sup>, *hatsa* A 1

hanasa, subst, conception, idea, 25<sup>a</sup>, 42<sup>a</sup>  
har, pron, all, Pers *har*, *har-hala*, all and  
every, 10<sup>a</sup>, 30<sup>a</sup>, 40<sup>b</sup>, A 26,  
gen *harisamna*, 3<sup>b</sup>

hara, see hara

hariys, to be frightened, to tremble, cf Pers  
*hiras*, 3rd pers plur present *hariysari*,  
25<sup>a</sup>

hārū, subst, a merchant, cf *haur*, gen  
sing. *harū*, 4<sup>a</sup>, A 1

haskama, subst, a collection heap, acc  
sing *Isakamā*, 36<sup>b</sup>

hasta, num, eight, A 3, 4, 6, loc *hastra*,  
A 17.

hasta, num, eighty, Zd *aštanti*, 30<sup>b</sup>, A 8,  
18

hastama, adj, best, excellent, Zd *hastama*,  
nom sing *hastama*, 22<sup>a</sup>, written, *ham-*  
*astamma*, 39<sup>b</sup>

hasta, adv, there, in that place, 5<sup>a</sup>, 6<sup>a</sup>,  
cf Zd *arāḍa*.

hatsañaka, part, subduing, overpowering,  
A 2

hatha, adj, true, Zd *haiṭhya*, 27<sup>a</sup>, 33<sup>a</sup>

haua, num, seven, Zd *hapta*, instr abl  
plur *hauḍyau*, 15<sup>b</sup>, 21<sup>a</sup>, 36<sup>a</sup>,  
40<sup>b</sup>, A 28, 30 (miswritten *hauḍyam*)

hauparahaua, num, seventy seven, A 9

haur, to give, 3rd pers sing pre ent *hada*,  
28<sup>a</sup>, *hidi*, 11<sup>b</sup>, 36<sup>b</sup>, 40<sup>b</sup>, *hida*,  
12<sup>b</sup>, 15<sup>b</sup>, 16<sup>a</sup>, 21<sup>a</sup>, 28<sup>b</sup>,  
*heda*, A 31, 3rd pers sing opt. *hauri*,  
A 28, pres part *haurala*, 11<sup>b</sup>, past  
part *hauḍi*, 6<sup>b</sup>, *hauḍā*, 7<sup>b</sup>, 8<sup>b</sup>,  
A 28, fut participle pres *haurāṇa*,  
11<sup>a</sup>, *hauramāṇa*, 11<sup>a</sup>, 12<sup>b</sup>,  
20<sup>b</sup>, 27<sup>a</sup>

haura, subst, a gift, nom. sing *haura*,  
11<sup>a</sup>, 11<sup>b</sup>, 27<sup>a</sup>, A 28, *haura*,  
12<sup>b</sup>, 20<sup>a</sup>, acc sing *haura*, 11<sup>b</sup>,  
12<sup>b</sup>, 21<sup>a</sup>, 28<sup>a</sup>, 40<sup>b</sup>, A 28, *hauram*,  
15<sup>b</sup>, 16<sup>a</sup>, 36<sup>b</sup>, 40<sup>b</sup>, with suffixed  
i, *hauri*, A 31

hauramma, subst, giving, bestowing, instr  
abl sing *haurammajsa*, 6<sup>b</sup>, 7<sup>b</sup>, 8<sup>b</sup>

hautta, unidentified, perhaps 3rd pers. sing  
pres, keeps has, 43<sup>a</sup>, cf Zd *hap*

hauva, subst, influence, power, conse-  
quence, instr sing *hauri jsa*, A 34, 35,  
36, 37, 39, *hauva jsa*, A 34, 36, 38,  
39, miswritten *hauri jsa*, A 38, gen  
sing. *hauri*, A 36, 37, 39, *hauva*,  
A 34, 38, *hauri jsa*, A 35

hauyuda, that can easily be done, 11<sup>b</sup>,  
see *huyuli*

hāva, subst, excellency, *hara-anusamisa*,  
used to translate *gunanūsamsa* A 1

hayaramdai, part., reposing dwelling, liv-  
ing, nom plur *hayaramda*, A 34, 36, 37,  
39, *hayaramda*, A 38, *hayaramda*, A 35

haysnā, to wash, 3rd pers sing past  
haysmata, 4<sup>bu</sup>

herstaya, unidentified word, perhaps 'at  
all', 38<sup>au</sup>

hi, emphatic particle, 11<sup>bi</sup>

hama, to become, to be, cf Zd ham-i,

Waxī humuin, 3rd pers sing present  
middle hamata, 10<sup>bu</sup>, hamete 38<sup>bu</sup>,  
3rd pers plur hamare, A 4, 17, 24,  
26, hamari, 41<sup>bu</sup>, hamari, 3<sup>au</sup>, 13<sup>bi</sup>,  
14<sup>au</sup>, 11<sup>bu</sup>, 21<sup>au</sup>, 1<sup>iv</sup>, 2<sup>iv</sup>, 28<sup>av</sup>, 1<sup>iv</sup>, 29<sup>bu</sup>,  
hramari, 25<sup>au</sup>, 2nd pers sing conjunc-  
tive hama, 33<sup>au</sup> (used with the meaning  
of a future), 3rd pers sing himate, A 3,  
20, 21, 22, 24, 27, 29, miswritten  
hihamate, A 28, and mate A 23, hamate,  
A 6, 18, 25, hamave, A 16, hamave,  
A 17, hamata, 10<sup>av</sup>, hamati 10<sup>au</sup>,  
14<sup>bu</sup>, 31<sup>bu</sup>, 32<sup>au</sup>, 3rd pers sing opt.  
hime, A 26, 29, 30, hime A 28, hama  
10<sup>av</sup>, 14<sup>bu</sup>, 19<sup>av</sup>, 21<sup>bu</sup>, 25<sup>bi</sup>,  
31<sup>bu</sup>, 37<sup>au</sup>, 43<sup>au</sup>, lama 14<sup>bu</sup>, 1<sup>iv</sup>,  
17<sup>bu</sup>, 19<sup>bu</sup>, 22<sup>au</sup>, 27<sup>bu</sup>, 29<sup>av</sup>, 43<sup>au</sup>,  
hume, 10<sup>bu</sup>, 17<sup>au</sup>, hame, 24<sup>au</sup>, A 17,  
31, 32, hama, 18<sup>bi</sup> hama, 18<sup>av</sup>,  
hamiya 26<sup>au</sup>, 37<sup>bu</sup>, 3rd pers sing past  
hamye, 4<sup>bu</sup>, 44<sup>au</sup> hamyeta, 4<sup>bi</sup>, 3rd  
pers plur hamya, 5<sup>au</sup>

harā, hirā, subst, thing matter, object  
nom sing hara 7<sup>au</sup>, 12<sup>bi</sup> 16<sup>au</sup>,  
hira, 8<sup>av</sup>, 12<sup>bi</sup>, cu hara what matter?  
why? 12<sup>bu</sup>, 16<sup>au</sup>, cu hera 38<sup>bu</sup>, cu  
hira kidna 11<sup>bu</sup>, cu hara kina 16<sup>bu</sup>,  
ci hara kidna 10<sup>av</sup> 1<sup>iv</sup>, 29<sup>bu</sup>, 31<sup>bu</sup>  
(kina), ce Peru kina 38<sup>bu</sup>, acc sing  
hara, 27<sup>bi</sup>, gen sing hara, 41<sup>bu</sup>  
hard vira, in an object, 28<sup>au</sup>, nom plur  
hara, 34<sup>av</sup>, gen plur haramna 6<sup>bi</sup>,  
7<sup>bu</sup>, aharina devoid of objects used  
to translate Skr anupadhiśesa 10<sup>au</sup>,  
31<sup>bu</sup>, A 29

hina, subst, armr, A 22

his, to be sounded to be heard, 3rd pers  
sing opt hisi, A 26

hivi, adj, connected with, belonging to,  
nom sing hiyai, A 30, fem hivyā, 25<sup>bi</sup>,  
acc sing hivi, A 40, nom plur hiva,  
44<sup>bi</sup>, acc plur hiva, A 3, 4, 6, gen  
plur hivyām A 32

hiyauscā, unidentified word, 2<sup>au</sup>

hiyaustyai, subst, perhaps meaning 'at-  
tachment', nom sing hiyaustyai 15<sup>au</sup>

hudihuna, adj belonging to good men,  
used to translate Skr mahapurusa cf  
daha, hudihuna, 23<sup>au</sup>, hudihūna,  
23<sup>bi</sup>

hugvana, perhaps, that can be easily  
realized, 41<sup>bu</sup>, see grana

huysada, adj, western, 12<sup>au</sup> (uncertain  
perhaps nihysada)

huna, subst, a dream, Zd x<sup>af</sup>na, Pali  
supina, acc sing huna, 42<sup>bu</sup>

hus, to sleep, Zd x<sup>af</sup>s, pres part hūsam  
da, 42<sup>bu</sup>

husa, unidentified word, 3<sup>au</sup>, perhaps hu,  
well, and sa for eg be

huyuda, that can easily be done, 11<sup>bu</sup>,  
huyudi, 12<sup>au</sup>, 1<sup>iv</sup>, cf lauyudi

hvada, past part of verb corresponding to  
Zd x<sup>ar</sup> to eat, hvada kha<sup>ra</sup>, after the  
food had been eaten 4<sup>bi</sup>

hvaḍāna, see hie

hvamari, they are, see hama

hvamdā, see hie

hvan, to say, to speak, cf Zd x<sup>an</sup>, 1st  
pers sing present act hvanima, 8<sup>bu</sup>,  
3rd pers sing present passive hvada,  
17<sup>av</sup>, hvadi 41<sup>av</sup>, hvade 38<sup>bu</sup>, 3rd  
pers plur hvānari 3<sup>au</sup>, 23<sup>bi</sup>, 41<sup>bu</sup>,  
3rd pers sing opt hvanī 39<sup>au</sup> mis-  
written hvānī 19<sup>bu</sup>, hvāne 20<sup>au</sup>, 27<sup>au</sup>,  
hvāna 27<sup>au</sup>, hvāniye 38<sup>bi</sup>, 2nd pers  
sing imper hvā<sup>na</sup> 13<sup>bi</sup> 3rd pers sing  
past /ve 5<sup>bu</sup>, 7<sup>au</sup>, 8<sup>au</sup>, 9<sup>au</sup>, 12<sup>au</sup>,  
11<sup>iv</sup>, 13<sup>au</sup> 1<sup>iv</sup>, 14<sup>bi</sup>, 15<sup>bi</sup>, 1<sup>iv</sup>, 21<sup>au</sup>,  
17<sup>au</sup>, 18<sup>au</sup>, 19<sup>au</sup>, 19<sup>av</sup>, 21<sup>au</sup>,  
22<sup>au</sup>, 23<sup>au</sup>, 21<sup>au</sup>, 25<sup>au</sup>, 31<sup>av</sup>,  
1<sup>iv</sup>, 32<sup>bu</sup>, 33<sup>bu</sup>, 34<sup>bu</sup>, 35<sup>au</sup>,  
1<sup>iv</sup>, 1<sup>iv</sup>, 36<sup>au</sup>, 1<sup>iv</sup>, 37<sup>av</sup>, 38<sup>au</sup>,  
39<sup>bu</sup>, 40<sup>av</sup>, 41<sup>av</sup>, 44<sup>au</sup>, 3rd  
pers plur hvamda, A 7, 8, 9, 10, 11,  
12, hvamda A 14, hvāni 25<sup>au</sup>, hvā,  
hvada A 15, perf part pass hva, 3<sup>bi</sup>,  
15<sup>av</sup>, 22<sup>bu</sup>, 23<sup>au</sup>, 27<sup>bi</sup>, 34<sup>av</sup>,  
A 40, hvata 15<sup>au</sup>, 16<sup>au</sup>, 18<sup>au</sup>, 20<sup>au</sup>,  
22<sup>bi</sup>, 23<sup>av</sup>, 33<sup>bu</sup>, 39<sup>au</sup>, 11<sup>iv</sup>,  
40<sup>av</sup>, gen hvaye 7<sup>au</sup>, 8<sup>au</sup>, 13<sup>au</sup>,  
22<sup>au</sup>, 32<sup>bi</sup>, 39<sup>bi</sup>, hvayai, 22<sup>av</sup>.

25<sup>a</sup>, fut part pasc *hvaṇai*, 10<sup>b</sup> <sup>v</sup>; 32<sup>a</sup> <sup>v</sup>, 34<sup>am</sup>  
*hvanai*, subst., saying, words, acc sing *hvanai*, A 40, gen sing *hvanai*, 7<sup>am</sup>, 8<sup>am</sup>, 13<sup>am</sup>, 22<sup>am</sup> <sup>v</sup>, <sup>b</sup>, 25<sup>a</sup>, 32<sup>b</sup> <sup>v</sup>, 39<sup>b</sup>  
*hvaṇāka*, part, preaching, *Itahirau hvaṇāka na*, by the *tathagata*, 6<sup>a</sup>, cf *hvan* and *Itahara*  
*hvaṇāmma*, 'subst., saying words, gen sing *hvaṇāmma*, 38<sup>b</sup>  
*hvaram*, right, *hvarameciṇa*, to the right, 5<sup>am</sup>, *hvarameciṇa*, 29<sup>b</sup>, *hvaramda*, adj, right 5<sup>b</sup>  
*hvaṣṭa*, adj, probably identical with *Zd. hvaṣṭa*, well established, peaceful, 1<sup>b</sup>  
*hve*, 'subst., a man, nom sing *hve*, 14<sup>am</sup>, 20<sup>b</sup>, 27<sup>b</sup> <sup>v</sup>, 33<sup>b</sup>, 41<sup>am</sup>, instr sing *hvaṇa-na* 3<sup>am</sup>, gen sing *hvaṇda*, 21<sup>b</sup>, 29<sup>b</sup>, nom plur *hvanā*, A 40, gen plur *hvaṇanna*, A 37, 38, 39, *hvaṇdamna* A 35, *hvaṇdamna*, A 34, 36

I

*i*, an enclitic pronoun, usually with the meaning of an accus or gen of the demonstrative pronoun. It coalesces with a preceding *a* or *e* to *ai* and with *a* to *i*, compare *aysdai* A 24, *aysdamjrai*, A 33, *layai*, 9<sup>am</sup>, 12<sup>am</sup> <sup>v</sup>, 13<sup>b</sup>, 14<sup>b</sup>, 15<sup>b</sup>, 17<sup>b</sup>, 20<sup>b</sup>, 21<sup>a</sup>, 23<sup>a</sup>, 31<sup>b</sup>, 39<sup>am</sup>, 40<sup>a</sup>, *bifi*, 3<sup>a</sup>, A 3, 21 *budari*, 24<sup>a</sup>, *byaudai*, 34<sup>b</sup> <sup>v</sup>, 35<sup>am</sup> <sup>v</sup>, *buna* *spvau-jrai*, 30<sup>b</sup>, *byupvau-jrai*, 37<sup>a</sup>, *cūai* 29<sup>a</sup>, *dai* 14<sup>b</sup>, *hamdarai*, 36<sup>am</sup>, *hauri* *y*, A 31, *lūai*, 8<sup>b</sup>, *lūai* 22<sup>a</sup>, *khrai*, 3<sup>b</sup>, 7<sup>a</sup>, 8<sup>a</sup>, 39<sup>am</sup>, A 21, *maranaḥaḥi*, A 23, *nammai*, A 3, *pastai*, 36<sup>am</sup>, *pridai* 29<sup>a</sup>, *pracinaai*, 21<sup>b</sup>, *rayai*, 2<sup>am</sup>, *samḥalunvau-jrai*, A 3, *stammai*, A 23, *Sulḥūai*, 15<sup>b</sup>, 17<sup>am</sup>, 23<sup>am</sup>, 33<sup>b</sup> <sup>v</sup>, *Subhūai* 17<sup>b</sup>, 18<sup>am</sup>, 19<sup>a</sup>, *ūi*, 22<sup>am</sup>, 34<sup>b</sup>, 40<sup>a</sup>, *ūai*, 41<sup>b</sup>, A 2, 4, *ūatṭai*, 22<sup>b</sup>, 39<sup>b</sup>, *ūṭṭai*, 3<sup>am</sup>, *yārai*, A 23, *yudai*, 5<sup>b</sup>  
*i*, 3rd pers. sing opt of verb subst, see *ah*.  
*idā*, 3rd pers plur present of verb subst, see *ah*.

*iṇā*, postposition, from, by means of, 42<sup>a</sup>.  
*iṇāka*, form with, 19<sup>am</sup>, 32<sup>a</sup>, *iṇāka*, 19<sup>b</sup>  
*indri*, loanword, Skr *indriya*, organ of sense, 41<sup>b</sup>  
*Armayaṣṭa*, n pr, Skr *Amitabha*, A 25

J

*jada*, loanword, Skr *jada*, a fool, nom plur *jada*, 38<sup>am</sup>, instr plur *jadyau*, 39<sup>am</sup>, *jadau*, 38<sup>b</sup>, gen plur *jadamna*, 42<sup>a</sup>  
*Jambviya*, loanword, Skr *Jambudvīpa*, name of a continent A 3 (loc)  
*jan*, to slay, to hurt to injure, 3rd pers plur pres *janā*, A 24  
*jasmara*, loanword, Skr *jatiemara*, remembering one's previous births, A 17  
*jasta*, see *gyasta*  
*jauni*, 'subst, overpowering, defeat, nom *jauni*, 18<sup>b</sup>, acc *jauni*, 19<sup>a</sup>  
*ja*, indefinite particle, *Zd ciθ*, 41<sup>b</sup> <sup>v</sup>, cf *lamu ja*, *kuṭaya*, *nāmu-ja*, used as an indefinite pronoun 23<sup>am</sup>, *ca ja hre*, if any man 20<sup>b</sup>, 33<sup>b</sup>, *ja-rae*, adds emphasis and perhaps contains the particle *ra*, 4<sup>b</sup>, cf *-ji* in *subyā*, 8<sup>am</sup>  
*ji*, to decay, to disappear, *Zd jya*, pres 3rd pers plur *jari*, they disappear, 30<sup>am</sup>, past part *jya*, A 6, *ja*, A 3, 16  
*Jivā*, n pr, *Jeta*, gen sing *Jeta*, 3<sup>b</sup>, A 1  
*jiva-nasama*, subst, conception of a living being, 18<sup>b</sup>, see *nasāma*  
*jivasamāṇa*, loanword, Skr *jīvasamāṇa* the idea of a living being, 14<sup>a</sup>, 25<sup>b</sup>, 26<sup>am</sup>, 32<sup>a</sup> (*samāṇa*)  
*jṣa*, a suffix of uncertain meaning, added to nouns and pronouns in order to form an instrumental or ablative. The noun is used in the singular oblique form in 1<sup>b</sup>, 3<sup>a</sup> <sup>v</sup>, 5<sup>am</sup>, 6<sup>a</sup>, 8<sup>am</sup>, 7<sup>b</sup> <sup>v</sup>, 8<sup>b</sup> <sup>v</sup>, 9<sup>a</sup>, *ūai* <sup>v</sup>, 12<sup>b</sup>, 18<sup>am</sup>, 25<sup>am</sup>, *ūi*, 37<sup>b</sup> <sup>v</sup>, 38<sup>am</sup>, A 15, 32, 34, 35, 36, 38, 39, it is put in the instr plur in 4<sup>am</sup>, 15<sup>a</sup>, *ūi*, 17<sup>a</sup>, *ūi*, 21<sup>am</sup>, 23<sup>a</sup> <sup>v</sup>, 26<sup>b</sup>, 27<sup>b</sup>, 36<sup>a</sup>, 38<sup>a</sup>, *ūi*, 39<sup>a</sup>, 40<sup>am</sup>, *ūi*, A 1, 3, 15, 20, it is put in the gen plur 28<sup>a</sup>, with

pronouns we find *ku jsa*, wherefrom, 24 a<sup>v</sup>, 40 a<sup>v</sup>, *mukhyasa* by me 10 a<sup>i</sup>, 17 a<sup>i</sup>, b<sup>i</sup>, 18 a<sup>v</sup>, 19 a<sup>v</sup>, 24 a<sup>v</sup>, 30 b<sup>u</sup>, *mulum jsa* A 1, *ukhu jsa*, by thee, 6 a<sup>u</sup> (*ahu jsa*), b<sup>u</sup>, 7 b<sup>u</sup>, when followed by the enclitic pronoun: the suffix becomes *jsar* 30 b<sup>v</sup>, 37 a<sup>i</sup>, A 3, 32  
*jsa*, to go *Zd jam*, conj 3rd pers sing *jsati* 3 a<sup>i</sup>, *jsare* 38 b<sup>u</sup>  
*jsa*, apparently a copulative particle cf Old Pers *ca*, A 6 *jsam*, A 3, 23  
*jsina*, subst life, nom *jsina* A 3, 6, 16, acc *jsina* A 2 6, 23, 25, gen *jsini* A 4  
*jsus*(?), to delight in, 3rd pers sing pres *jsusta*, 43 b<sup>u</sup>  
*jsvaka*, unidentified participle 2 a<sup>u</sup> cf *grana*  
*juna*, subst turn, time fold acc plur *juna* A 3 4 (miswritten *ju*) 6, should probably be written *juna*  
*jvaka*, subst life a living being cf *Zd ja*, *jaka* i<sup>v</sup> about a living being 24 b<sup>u</sup>, *jaka i<sup>v</sup>ra* 10 b<sup>u</sup>  
*jyajsini*, adj, w<sup>i</sup> ose life is exhausted nom plur *jyajsinya* A 3, cf *jī*

## K

*ka*, conjunction, when if 3 a<sup>v</sup> A 3  
*kalārri*, subst, Skr *kaliraya*, the kaliking 25 b<sup>u</sup>  
*kalpā* loanword Skr *kalpa* a period, acc plur *kalpa* 28 b<sup>u</sup>, gen plur *kalpamna*, 30 a<sup>v</sup>  
*kama*, unidentified word perhaps borrowed from Skr *kama* 2 a<sup>u</sup>  
*kāmma*, pronominal adj which *Zd latama*, *kamma* 5 b<sup>u</sup>, 17 b<sup>u</sup>, A 3 6 22, 27, 28, 29, 33, *kamma* 5 a<sup>i</sup>, A 16 mis written *kauma* A 17, *kamā* 26 a<sup>u</sup>, *kama* 17 a<sup>u</sup>, 25 b<sup>u</sup>, *kam* A 18, 20, 21, 23, 24 25, gen sing *kamye* 21 b<sup>u</sup>, perhaps miswritten *nāmye* 28 a<sup>u</sup>, loc sing *ka manā* 39 a<sup>v</sup>, *kamīa* 21 b<sup>v</sup>, *kūa* A 26  
*kāmu jā*, pronoun any, 10 a<sup>u</sup>, 13 a<sup>u</sup>, 17 b<sup>v</sup>, 19 b<sup>u</sup>, 27 b<sup>u</sup> (written *nāmya*), 31 b<sup>u</sup>, 32 a<sup>u</sup>, 33 a<sup>u</sup>, *kāmmu jā*, 21 a<sup>u</sup>, 32 b<sup>u</sup> i<sup>v</sup>, 31 a<sup>i</sup>

*kana*, subst a drop, gen plur *kanam* A 32  
*Kanakamuna*, n pr Skr *Kanakamuni* name of a buddha A 30  
*kantha*, subst, a town, loc sing *kitha*, 4 a<sup>u</sup> i<sup>v</sup>, with suffixed *hasta* *kithasta* into the town, A 34, 35, 36, 37, 38, 39  
*kara*, according to Leumann a particle, compare Skr *kila*, 2 a<sup>i</sup>, *kara* 38 a<sup>v</sup>  
*karma*, loanword Skr *karma*, work action nom plur *karma*, 30 a<sup>u</sup>, in 2 b<sup>i</sup> we read *karma cchaisa* which I cannot explain  
*karmaya*, loanword Skr *karmata* activity 30 a<sup>i</sup>  
*Kaśava*, n pr, Skr *Kaśapa* name of a buddha A 30  
*kaśa*, loanword, Skr *kaca* cataract, nom *kaśa*, 41 b<sup>v</sup>, gen *kaśa* 42 a<sup>i</sup>  
*kaśte*, 3rd pers sing present middle of a verb used to translate Skr *ksamate* 31 a<sup>u</sup>, *kaśta* 37 a<sup>u</sup>  
*kaulopamma*, loanword Skr *kolopama* like a raft, 14 b<sup>i</sup>  
*khaysa*, subst food of Skr *khād*, *hradā* *khaysa* after he had eaten his food after the meal 4 b<sup>i</sup>, *khaysna kira* eating business 4 b<sup>i</sup>  
*khaysmulai*, subst bubble(?), lit belong ing to the root of the water(?) nom plur *klaysmula* 42 b<sup>i</sup>  
*khu*, adv how, *Zd kaṭha* Skr *katham* 6 b<sup>u</sup> 8 a<sup>v</sup>, with suffixed pronoun: *khūi* 8 b<sup>v</sup> with *iā* and the pronoun i added *khūi*, 22 a<sup>v</sup>, or *khūi* 7 a<sup>i</sup>, 8 a<sup>u</sup>, 39 b<sup>u</sup>, used as a particle of comparison as like 2 a<sup>i</sup>, 16 a<sup>u</sup>, 20 b<sup>u</sup> i<sup>v</sup>, 42 b<sup>u</sup> i<sup>v</sup>, in subordinate sentences low 8 b<sup>u</sup>, so that 3 b<sup>i</sup>, 11 b<sup>v</sup>, 27 a<sup>i</sup>, 40 b<sup>i</sup>, 41 a<sup>i</sup>, 43 b<sup>i</sup>, with *ia* and *i* *khūi* 3 b<sup>u</sup> as so as 14 b<sup>i</sup>, 22 b<sup>u</sup> 41 a<sup>v</sup> 43 a<sup>u</sup>, as when, if w<sup>i</sup>en 14 b<sup>v</sup>, 27 b<sup>u</sup> i<sup>v</sup>, A 6 23, 25, 26 30, 31, 32, 40, with *ra* and *i* *khūi* A 21 *khūi* *burā* as long as 14 b<sup>u</sup>  
*kida*, past part pass of *kar* to do, instr sing *kid-na* for the sake of 10 a<sup>v</sup> b<sup>i</sup> 11 b<sup>u</sup>, 29 b<sup>v</sup>, 37 a<sup>v</sup>, written *kina* 16 a<sup>u</sup>, b<sup>u</sup>, 20 a<sup>u</sup>, 26 a<sup>v</sup>, 27 a<sup>i</sup>, 31 b<sup>v</sup>, 32 a<sup>u</sup>, 39 a<sup>i</sup>  
*kira*, subst, work business *Zd kairya* 4 b<sup>i</sup>, 14 b<sup>u</sup>, nom plur *kira* A 20

*kātha*, see *kantha*

*klaiṣṇai*, adj., connected with, consisting in the *kleśas*, acc sing *klaiṣṇai* 19<sup>a</sup>, acc plur *klaiṣṇa*, 18<sup>a</sup>, gen plur *klaiṣṇamna* 6<sup>b</sup>, 7<sup>b</sup> *klaiṣṇa*, 18<sup>b</sup>

*kleśa*, Skr loanword defilement, evil passion gen plur *kleśam* A 2

*Kṛrakusada*, n pr, Skr *Kṛakucchanda*, name of a buddha, A 30

*kṣam*, to wish, 3rd pers sing opt *kṣamī*, A 4

*kṣamantitija* adj. consisting in forbearance, cf Zd *ṣāmanā* and suffixes *rat* and *tat*, literally therefore 'belonging to the state of one who is in possession of forbearance', 20<sup>b</sup>, *kṣamautterye*, A 36, *kṣamautterye* A 36

*kṣamna*, loanword, Skr *kṣana* a moment, acc sing *kṣamna* 14<sup>a</sup>

*Kṣantavada*, n pr Skr *Kṣantiradin*, 26<sup>a</sup>

*ksira* subst, town of Zd *sōtra*, the form is loc sing 3<sup>b</sup>, 44<sup>b</sup>

*ku*, adv when Zd *kuda*, 10<sup>a</sup>, 14<sup>b</sup> 15<sup>a</sup>, with copulative or emphatic *u* *ku* the same 4<sup>a</sup>, 5<sup>a</sup>, *kubura* how far, as far as 9<sup>b</sup> *ku-ya* wherever 24<sup>a</sup>, 40<sup>a</sup>, *kusta*, where A 24, *kusta* where 2<sup>a</sup>, 29<sup>a</sup>, *kusta* *burā* wherever, so far as 12<sup>b</sup>, *kusta* *ja*, anywhere, 11<sup>a</sup>, *kustat-ja* 26<sup>b</sup>

*kulā*, numeral, a hundred millions of Skr *loti* 28<sup>b</sup>, 30<sup>b</sup>, ord nal *kulana* the hundred millionth 31<sup>a</sup>

*kura*, adj, wrong fal e, 13<sup>a</sup>, 20<sup>a</sup>, 38<sup>a</sup>, 40<sup>a</sup>, *kura*, the same 42<sup>a</sup>, cf Skr *kara*

*kusāla*, loanword Skr *kusāla* blis, gen sing *kusāla* 21<sup>a</sup>, 40<sup>a</sup>, 36<sup>b</sup>, it is possible that *kusālamula* should be considered as one word, cf *mu'a*

## L

*laka*, loanword Skr *laka*, hundred thousand 44<sup>b</sup>

*lakṣamna*, loanword Skr *lakṣana* a mark, a characteristic sign 13<sup>a</sup>

*lakṣanyā*, adj, consisting of marks, intr sing fem *lakṣanyā* 12<sup>b</sup>, 37<sup>b</sup>, *lak*

*sanja*, 37<sup>b</sup>, *lakṣanī*, 37<sup>b</sup>, *lakṣanī*, 37<sup>b</sup>

*lokapāla*, Skr loanword a class of gods, nom plur *lokapāla* A 24

*lovadata*, loanword, Skr *lokadhātu* a world, nom *lovadata* 21<sup>a</sup>, *lovadava* A 2, *lovada* A 28, acc *lovadata*, 15<sup>b</sup>, 16<sup>a</sup>, 40<sup>b</sup>, *lovadata*, 36<sup>a</sup>, loc *lovadeta* A 6, 20, *lovadava* A 2

*lova*, loanword, derived from Skr *loka* belonging to the world, the word is nom sing fem, 44<sup>a</sup>, A 40

## M

*ma*, prohibitive particle not do not, 13<sup>b</sup>

*ma*, pron, me, 3<sup>a</sup>, 38<sup>a</sup>, gen sing *mamma* 3<sup>b</sup>, 20<sup>b</sup>, 26<sup>a</sup>, *mam* 24<sup>a</sup>, 25<sup>b</sup>, 26<sup>a</sup>, 38<sup>b</sup>, 40<sup>a</sup> cf *ma*

*mahairdi*, loanword, Skr *mahārdhika* posse sing magical power, gen plur *mahārdyam* A 22

*mahapurasalaksana*, loanword Skr *mahapurusalaksana* the marks of a mahā puruṣa intr plur *mahapurusalaksanyau* 23<sup>a</sup>, 40<sup>a</sup>

*mahasahasri*, loanword cf Pali *mahasaḥṣi* name of a world gen sing *maha sahasre* 16<sup>a</sup> *mahasahasrye* A 28, *mahasal asrye* 15<sup>b</sup> *mahasahasrya*, 36<sup>a</sup>

*mahasamudra*, Skr loanword great ocean nom plur *mahasamudra* A 32

*mahayama*, loanword Skr *mahayana* the great Vehicle, loc sing *mahayamā*, 8<sup>a</sup>, 8<sup>b</sup>, 27<sup>a</sup> *mahayama* 7<sup>a</sup>, *mahayana* 31<sup>b</sup>

*Mamjusi*, nom propr Skr *Mamjusi* name of a bodhisattva, acc *Mamjusi* A 2, voc *Mamjusiya* A 2, *Mamjusiya* A 3, *Mamjusiya* A 3 *Mamjusiya*, A 4

*mamāmdā*, part I ke as, Pāṇi *manand* 22<sup>a</sup>, 27<sup>b</sup>, 33<sup>b</sup>, 43<sup>a</sup>, *mamāmdā* 42<sup>a</sup>, *māmdā* 2<sup>b</sup>, 23<sup>b</sup>, 28<sup>b</sup>, 29<sup>b</sup>, *mamāmdā*, 20<sup>b</sup>, *mamāmdā* A 26

*mamā*, unidentified perhaps meaning 'notion' 43<sup>b</sup>, gen plur *mamā*, 43<sup>a</sup>

*man*, to consider, with *ha* prai e worship Zd *man*, 3rd pers plur present, *maṇare*,



38 a<sup>h</sup>, fut part pass *mañāmñā*, 22 a<sup>i</sup>, 39 a<sup>v</sup>

*mañāñ*, see *manñā*

*māṇavai*, loanword, Skr *manavaka*, a young man, voc sing *manava*, 33 a<sup>u</sup>

*mani*, a particle, now, indeed, 15 b<sup>u</sup>, 16 b<sup>v</sup>, 17 b<sup>i</sup>, 18 a<sup>i</sup>.

*mara*, adj, here, 7 a<sup>i</sup>, 8 a<sup>u</sup>, b<sup>v</sup>, 9 a<sup>u</sup>, 31 b<sup>i</sup>, 43 a<sup>u</sup>, b<sup>u</sup>, A 6, *mara*, 31 a<sup>v</sup>

*Mara*, Skr loanword, the Evil One, nom *Mara*, A 22

*marīñā*, adj, belonging to *Mara*, A 22.

*maranakala*, Skr loanword, the time of death, acc with suffixed *z*, *maranakali*, A 23

*masi*, subst, quantity, Zd *masah*, used in compounds like Skr *matra* with the meaning 'so much as', *gara mase*, big as a mountain, A 21, *hamkhayasa-masa*, so much as can be counted, 31 a<sup>u</sup>, *tanka masi*, so much as a farthing A 28, *uśmamna masi*, so much as a *uśmamna*, 31 a<sup>u</sup>, 37 a<sup>u</sup>

*mañi*, unidentified, perhaps 'behind him', A 24

*mata*, probably past part of the base *man* considered, 10 a<sup>i</sup>

*mata*, subst, mother, Zd *mata* 1 b<sup>v</sup>

*mā*, pron my, me, 18 b<sup>u</sup>, 41 b<sup>u</sup> (*mī*), 44 a<sup>i</sup>, cf *ma*

*mī*, a particle which seems to add emphasis probably connected with Zd *ma*, *śau hatai mī* in one place, 5 a<sup>v</sup>, *iti mī*, then, 24 a<sup>u</sup>, *aśla mī* tears, 24 a<sup>u</sup>, cf further A 2, 3, 4 23, 30

*midāna*, adj, merciful, voc sing *midana*, 18 a<sup>u</sup>, *midamna*, 5 b<sup>v</sup>, 6 b<sup>v</sup>, 15 b<sup>v</sup>, 16 a<sup>i</sup>, 17 a<sup>u</sup> b<sup>v</sup>, 19 a<sup>v</sup>, b<sup>u</sup>, 20 b<sup>u</sup>, 22 b<sup>u</sup>, 23 a<sup>u</sup>, 24 a<sup>u</sup>, 31 a<sup>v</sup>, 37 b<sup>u</sup>, *midamna* 33 b<sup>u</sup> iv, 36 b<sup>u</sup>, 40 a<sup>u</sup>, *madamna*, 32 b<sup>u</sup>

*mista*, adj, great, Zd *masita*, nom sing *mistā*, 20 b<sup>u</sup> b<sup>u</sup>, 26 a<sup>v</sup>, 33 b<sup>i</sup>, A 33, instr sing *mistā*, 31 b<sup>i</sup>, *mistā-na*, 4 a<sup>i</sup>, loc. sing *mistā*, 4 a<sup>v</sup>, *mista*, 4 a<sup>u</sup>, nom plur *mistā*, 3 a<sup>u</sup>; 6 a<sup>u</sup>, b<sup>u</sup>, 7 b<sup>u</sup>, inst plur *mistayau*, A 1

*muhu*, pron, me, Zd *mañyā*, 18 b<sup>v</sup>, 33 a<sup>u</sup>, 38 a<sup>u</sup>, *muhu* *ja*, 1 y me, 10 a<sup>i</sup>, 17 a<sup>i</sup>, b<sup>u</sup>,

18 a<sup>i</sup> iv, 19 a<sup>u</sup>, 24 a<sup>v</sup>, 30 b<sup>u</sup>, *mukum* *ja*, A 1

*mukha*, loanword, Skr *mūrkhā*, a fool, instr plur *mūkhau-ja*, 38 b<sup>v</sup>.

*mula*, loanword, Skr *mūla*, a root, nom plur *kūśaḥ mula*, or *kūśalamula*, roots of bliss, 21 a<sup>v</sup>, b<sup>u</sup>, acc plur *k mūla*, 13 b<sup>v</sup>, 36 b<sup>i</sup>, gen plur *k mulam*, 36 b<sup>u</sup>

*mura*, subst, a bird, gen plur *muram*, A 26

*muñā*, unidentified, perhaps 'afterwards', 42 b<sup>u</sup>, cf *mañi*

*mušta*, subst, death, destruction, cf Zd *mar*, instr sing *mušta* *ja*, 25 b<sup>v</sup>

## N

(1) *na, na, ni*, negative particle Zd *na*, *na* 2 a<sup>u</sup>, 10 a<sup>u</sup>, 11 a<sup>u</sup>, b<sup>v</sup>, 12 b<sup>u</sup> iv, 13 b<sup>u</sup> 14 a<sup>v</sup>, b<sup>v</sup>, 17 b<sup>i</sup>, 18 a<sup>u</sup>, 19 b<sup>u</sup> u, 20 a<sup>v</sup>, 23 a<sup>u</sup>, 24 b<sup>i</sup> iv, 25 b<sup>u</sup>, 26 b<sup>u</sup>, 27 a<sup>u</sup>, 33 a<sup>v</sup>, 34 a<sup>u</sup>, 37 b<sup>u</sup>, 38 a<sup>u</sup>, b<sup>u</sup>, 40 a<sup>u</sup>, b<sup>i</sup>, 41 b<sup>v</sup>, 43 b<sup>u</sup>, A 17, 22, 34, 37 b<sup>u</sup>, *na* 11 a<sup>u</sup> u, 12 a<sup>u</sup>, 26 a<sup>u</sup>, 41 b<sup>u</sup>, 43 a<sup>i</sup> A 17, *ni* 9 b<sup>u</sup>, 10 b<sup>i</sup> iv, 11 a<sup>u</sup> u, b<sup>i</sup>, 12 a<sup>v</sup> 13 b<sup>u</sup>, 14 a<sup>u</sup> iv, b<sup>u</sup>, 15 a<sup>i</sup>, 17 a<sup>i</sup> u iv, b<sup>i</sup> u iv, 18 b<sup>v</sup>, 19 a<sup>v</sup>, 20 a<sup>u</sup> iv, 24 a<sup>v</sup> b<sup>u</sup> iv, 25 a<sup>u</sup>, b<sup>u</sup> iv, 26 a<sup>u</sup> iv b<sup>u</sup> u, 27 a<sup>i</sup> u iv, b<sup>i</sup> u iv, 28 a<sup>u</sup>, 30 b<sup>u</sup>, 31 b<sup>u</sup>, 32 a<sup>i</sup> u, 33 a<sup>u</sup>, b<sup>v</sup>, 37 a<sup>u</sup> iv 41 a<sup>u</sup> 42 a<sup>u</sup>, 43 a<sup>i</sup>, 44 a<sup>i</sup>, A 17, 22, 27, 30, 31, 35, 36, 39, *ne*, A 32, *nai* (not it) 28 b<sup>v</sup>, *naye* and not, 38 a<sup>v</sup>, *na-na* 24 b<sup>v</sup>, *na-ni*, 25 b<sup>i</sup>, 31 a<sup>u</sup>, *ni* *ni*, 24 b<sup>i</sup>, *nai-na*, 14 b<sup>v</sup>, 15 a<sup>i</sup>, A 17

(2) *na, na, ni*, adv or particle now, namely especially in queries, *na* 6 a<sup>u</sup>, 7 a<sup>v</sup>, b<sup>u</sup>, 20 b<sup>u</sup> u, *na ti*, 11 b<sup>v</sup>, *na tā* 12 a<sup>i</sup>, *na* 17 a<sup>i</sup>, 18 a<sup>i</sup>, 27 a<sup>i</sup>, *ne*, 12 b<sup>v</sup>, *ni*, 2 a<sup>i</sup>, 13 a<sup>u</sup>, 34 b<sup>i</sup>, 37 b<sup>u</sup>, A 24, *ni tā*, 12 a<sup>v</sup>, cf *man*, and 7d *na, na*

(3) *na*, particle, perhaps connected with (2) *na*, commonly with the meaning of an instrumental, 4 a<sup>i</sup>, b<sup>u</sup>, 6 a<sup>i</sup> iv, b<sup>i</sup> iv, 7 a<sup>i</sup> iv, b<sup>i</sup> iv, 8 a<sup>i</sup> iv, b<sup>i</sup> iv, 9 a<sup>i</sup> iv, b<sup>i</sup> iv, 10 a<sup>v</sup>, b<sup>i</sup> iv, 11 a<sup>i</sup> iv, b<sup>i</sup> iv, 14 a<sup>u</sup>, 15 a<sup>u</sup>, 16 a<sup>u</sup>, b<sup>i</sup> iv, 17 a<sup>i</sup> iv, b<sup>i</sup> iv, 20 a<sup>u</sup>, b<sup>v</sup>, 21 b<sup>i</sup> iv, 22 b<sup>u</sup> u, 23 a<sup>v</sup>, b<sup>v</sup>, 24 a<sup>u</sup>, 25 b<sup>i</sup>, 26 a<sup>v</sup>, b<sup>v</sup>, 27 a<sup>i</sup>, b<sup>u</sup>, 28 b<sup>u</sup> u,

29<sup>a</sup>, 6<sup>u</sup>, 30<sup>a</sup>, 31<sup>u</sup>, 32<sup>a</sup>, 33<sup>a</sup>, 37<sup>a</sup>, 38<sup>a</sup> (-ne), 38<sup>a</sup> (-na), 39<sup>a</sup>, 40<sup>a</sup>, 41<sup>a</sup>, 42<sup>u</sup>, 43<sup>a</sup>, 44<sup>a</sup>, A 7, 8, 9, 10, 11, 12, 14, 15, 23, 31, it is used with the sense of an abl in 5<sup>u</sup>, 19<sup>u</sup>  
 na, to take, 3rd pers sing past *nati*, 4<sup>u</sup>, 3rd pers plur *namdā*, A 40, past part. *na*, 19<sup>a</sup>, 31<sup>a</sup>, 41<sup>a</sup>  
*nabusa*, unidentified word 2<sup>u</sup>, probably 3rd pers sing pres of a verb meaning 'to sweep away', cf *Zd būy baōša*  
*nai*, particle, now related to (2) *na* and perhabs derived from *na ti* used in queries 15<sup>a</sup>, 19<sup>a</sup>, 22<sup>u</sup>, 23<sup>a</sup>, 32<sup>a</sup>, 33<sup>u</sup>, 37<sup>u</sup>, 40<sup>a</sup>  
*nama*, loanword, Skr *nama*, name, acc *nama* 22<sup>a</sup>, 39<sup>u</sup>, A 3, *namma*, A 6, *nammam* A 3, *nauma* A 4, with suffixed *i*, *nammai*, A 3, often used adverbially, by name, namely, 2<sup>u</sup>, 18<sup>a</sup>, 22<sup>a</sup>, 26<sup>u</sup>, 33<sup>a</sup>, 34<sup>a</sup>, *namma*, 39<sup>u</sup>, A 2  
*namas*, loanword, Skr *namasya*, to bow down to, 1st pers sing pres *nama summa*, 1<sup>u</sup>, 3rd pers plur past *namasyada*, 5<sup>a</sup>  
*namaysa*, subst, perhaps borrowed from Skr *namasya* reverence, worship, instr *namajsa na*, 17<sup>a</sup>  
*nāma*, pron, any one, gen sing *namye*, 28<sup>a</sup>, with the indefinite *ja* in *namya*, any 27<sup>u</sup>, perhaps miswritten for *lama*  
*ñap*, loanword, Skr *jñāpya*, to be made known, 3rd pers sing opt middle *ñapiya*, 10<sup>a</sup>, pres part *ñapamda* A 23, 26, 40, nom. plur *ñapamda* 15<sup>a</sup>  
*nara*, adv again, now 14<sup>u</sup>, 15<sup>a</sup>, 16<sup>a</sup>, 29<sup>a</sup>, 41<sup>u</sup>, A 22  
*naram*, to go out, to emanate from, past part. *naramda*, 16<sup>u</sup>  
*naryajsa*, loanword Skr *narajati*, rebirth in hell, loc *naryajsa*, A 17  
*nas*, to seize, to receive, to conceive to overpower, 3rd pers sing conj *nasati*, 16<sup>u</sup>, 41<sup>a</sup>, 3rd pers plur pres. middle, *nasare*, 38<sup>u</sup>, pres part. *nasakā*, 11<sup>u</sup>, 24<sup>u</sup>, future part *nasasā*, 8<sup>u</sup>, 9<sup>a</sup>, with emphatic particle *ye*, *nasāna ye* 30<sup>a</sup>

*nāsama*, subst. seizing, comprehension, conception, 18<sup>u</sup>, instr *nasamejsa*, 9<sup>a</sup>  
*nasta*, adv, down, below, 12<sup>a</sup> (uncertain)  
*nastā*, past part of verb corresponding to *Zd nī ah*, to sit down, used as a past tense, 3rd pers sing *nasta*, 4<sup>u</sup>, 5<sup>u</sup>, 3rd pers plur *nasta*, 5<sup>a</sup>  
*nau*, num, nine, 43<sup>u</sup>, *navarāna*, ninety nine, A 7, 23  
*nauhya*, unidentified word, 42<sup>u</sup>  
*navaysa*, loanword, Skr *nayas*, to put on the under garment, 3rd pers sing past, *navaysye*, 4<sup>a</sup>  
*ñaya*, see *nyaya*  
*naysa*, numeral, translates Skr *nyuta*, 30<sup>u</sup>  
*nayutta*, loanword, Skr *nyuta*, a myriad, A 7, 8, 9, 11, 12, 14, 15, 23, *nyuta* A 10  
*nihysada*, see *hysada*, 13  
*nyan* (i), to destroy, to subdue, 3rd pers sing opt *nyija*, 43<sup>u</sup>  
*nija*, loanword Skr *nija*, own (i), 41<sup>u</sup>, 43<sup>a</sup>  
*nyasan*, to bestow, to grant 3rd pers plur pres *nyasamhāre*, A 23  
*najsas*, to explain cf *Zd cas*, the past part *nysada*, explained said is used in the idiom *ttu naysada*, that said, so which translates Skr *iti*, 9<sup>a</sup>, *ttu naysada*, 13<sup>a</sup>, 27<sup>u</sup>, 28<sup>a</sup>, *ttu nysada* 34<sup>a</sup>  
*nirvāna*, loanword, Skr *nirvana*, loc sing *nirraña*, 10<sup>a</sup>, 44<sup>a</sup>  
*nasphan*, to produce 1st pers sing opt *nasphanu*, 20<sup>a</sup>, 3rd pers sing *nasphañe*, 34<sup>a</sup>  
*nistā*, is not, see *ah*  
*nistuja*, adj, derived from *nista*, cf Skr *nastika* not being, not real, 39<sup>a</sup>  
*nyāpamda*, probably pres part. of *nyap*, to be made known, see *ñap*  
*nyāsa*, loanword, Skr *nadi*, a river, gen sing *nyaja*, 21<sup>a</sup>, 23<sup>u</sup>, 28<sup>u</sup>, *ñaya*, A 15  
*nyuvijsa*, adj, north, 12<sup>a</sup> (uncertain).

o

o, conj, and, or, 9<sup>u</sup>, 10<sup>u</sup>, 14<sup>a</sup>, 18<sup>u</sup>, 28<sup>a</sup>, 30<sup>u</sup>, 32<sup>a</sup>, 36<sup>u</sup>, 41<sup>a</sup>, o ca and also, or, 11<sup>u</sup>,

15 <sup>liu</sup>, 16 <sup>li</sup>, 21 <sup>av</sup>, 28 <sup>li</sup>, 29 <sup>aii</sup>, <sup>lu</sup>,  
32 <sup>ai</sup>, cf *au*, 38 <sup>lii</sup>, *o ia*, A 2, *a ia*,  
21 <sup>aii</sup>, *au vā*, 38 <sup>li</sup>  
*o*, pron, that yonder, instr *ona*, in that  
way, thus, A 2, 26, 28, loc *oña*, yonder,  
41 <sup>li</sup>  
*orga*, subst, obeisance worship 3 <sup>li</sup>, A 33  
*oskā*, adv, always, 2 <sup>ai</sup>, cf *auskaujst*

## P

*pā*, subst, foot, acc plur *pā* 5 <sup>aii</sup>, *pā* 4 <sup>lii</sup>  
*pacadana*, subst, used to translate Skr  
*paryayena*, in the way, in the manner,  
28 <sup>lii</sup>  
*pachis*, to be completed, 3rd pers sing  
pres *ida pachisye*, is completely written,  
A 18, *siya pachisye*, is completely  
known, 3 <sup>ai</sup>  
*padam*, to build up, to accumulate, 3rd  
pers sing opt *padime*, A 31  
*padamja*, adj or postposition, perhaps  
meaning 'connected with', or 'on account  
of', 20 <sup>ai</sup>  
*padamjsya*, adj, bygone gen plur *pa  
damjsyāmnā*, 26 <sup>ai</sup>, 30 <sup>ai</sup>, *padamjsyam*  
44 <sup>lii</sup>  
*padauysa*, ordinal first 2 <sup>ai</sup>  
*padī*, subst, way, manner (?), cf *Zd panti*,  
*pada* (?), acc sing *tu padī* that way, so,  
1 <sup>li</sup>, 41 <sup>lii</sup>, 42 <sup>ai</sup>, 43 <sup>lii</sup>, acc. plu  
*dras padya* in three ways, threefold,  
1 <sup>li</sup>, *nau padya* in nine ways 43 <sup>lii</sup>  
*pahausta*, part, 18 <sup>lii</sup>, perhaps was  
dressed in, 'versed in', cf *prahausti*  
*pajsa*, see *pamjsa*  
*pajsam*, to worship to honour, past part  
*pajsameye*, A 29, fut part pass *pajsa  
marja* 21 <sup>lii</sup>, 29 <sup>av</sup>  
*pajsama*, *pajsam* loanword Skr *pūja* with  
indigenous suffix, worship, honour, nom  
sing *pajsam*, 29 <sup>lii</sup>, A 33, acc sing  
*pajsama* 30 <sup>lii</sup>, *pajsam*, 31 <sup>ai</sup>, 37 <sup>ai</sup>,  
A 3, 29; *pamjsa*, A 30, *pajsa*, A 33,  
gen plur *pajsamānā*, 6 <sup>ai</sup>  
*pajsiyi* (?), translates Skr *pratisamyā*,  
putting back, 4 <sup>lii</sup>, the form is the 3rd  
pers sing past of an unidentified verb  
*palangā*, loanword, Skr *paryanka*, squat  
ting, 4 <sup>lii</sup>

*pamaka*, part, measurable, commensurable,  
cf *Zd framā*, 11 <sup>lii</sup>, 12 <sup>ai</sup>, <sup>lu</sup>, 25 <sup>lii</sup>,  
A 30, 31, 32

*pamcāsa*, subst, a period of five hundred  
years, probably borrowed from Skr *pañca  
śatī*, gen sing *pamcāsa*, 13 <sup>lii</sup>, 30 <sup>lii</sup>  
*pamjsa*, num, five A 20, *pajsa se* five  
hundred, 26 <sup>ai</sup>

*pamjsasa*, num, fifty, *Zd pañcasatam*,  
instr plur *pamjsasau*, 4 <sup>ai</sup>, A 1

*pamsti*, see *par*

*pamtsāmūa*, that should be placed in front  
that should be viewed (?) 43 <sup>lii</sup>, cf  
*pyamtsa*

*pana*, adv, before in front 4 <sup>aii</sup>, 41 <sup>lii</sup>  
*par*, to make over to another, to abandon  
give away, to utter, with the infinitive  
of other verbs it forms a kind of causals,  
3rd pers plur pres *paridi pidi* they  
give to write they cause to be written  
30 <sup>lii</sup>, 3rd pers sing opt *pari* he would  
give away, 27 <sup>lii</sup>, 28 <sup>aii</sup> *pari gti* one  
might leave to go (?) 27 <sup>lii</sup>, *pari ide*  
he would give to write A 3, 4, 6, 27;  
*pida pari* 3 <sup>ai</sup>, 3rd pers sing past *pasti*  
he uttered, A 2, *pamste* he gave away,  
28 <sup>lii</sup>, *pasti* the same 23 <sup>lii</sup>, *pamsti*  
the same 28 <sup>lii</sup> *pasti ide* he give to  
write A 41, with suffixed *pastai*, he  
said to him 36 <sup>aii</sup> past part *parai  
pasta* caused to be attached attached  
27 <sup>lii</sup> The explanation of some of these  
forms is uncertain

*parabhutta*, loanword Skr *paribhūta*  
overcome 29 <sup>lii</sup>

*pārah*, to become attached, infinitive (?)  
*parahi pasta* caused to be attached, 27 <sup>lii</sup>,  
used to translate Skr *astupatīa*, 3rd  
pers sing opt *parahi* 27 <sup>ai</sup>, 40 <sup>lii</sup>, 3rd  
pers sing past *parautti*, 5 <sup>lii</sup>, past part  
*parautti* used to translate Skr *prasthita*  
nom sing *parautti* 20 <sup>aii</sup>, *pārautti*,  
26 <sup>lii</sup>, 28 <sup>aii</sup>, *arautti*, 20 <sup>aii</sup>, *atā  
rautti* (?), 44 <sup>ai</sup>, instr sing *parautti na*  
10 <sup>lii</sup>, 11 <sup>ai</sup>, *parautti* 11 <sup>aii</sup>, *aru  
rautti*, 26 <sup>lii</sup>

*parāhinai*, adj connected with morality,  
obl *parāhiye*, A 35  
*parām*, used to translate Skr *paryap* to

get at to grasp, 3rd pers plur pres  
parammid: 29b<sup>u</sup>  
paramartha, loanword, Skr paramartha,  
the highest truth, the es-ence, 2a<sup>u</sup>  
paramma, loanword, Skr paramita with  
indigenous suffix, nom sing paramma  
25a<sup>v</sup>, parama 25b<sup>i</sup>, acc. sing paramma  
25a<sup>v</sup>, gen plur parammani 1b<sup>v</sup>  
paranirva, loanword, Skr paranirvap, to  
save to deliver, 3rd pers. sing perf conj  
paranirraye hamati 10a<sup>u</sup>, 3rd pers sing  
perf opt paranirraye hama, 10a<sup>u</sup>, future  
part pas paranirvaṇa, 10a<sup>i</sup>, 31b<sup>u</sup>,  
paranirrayami a 31b<sup>u</sup>  
parasa, adj, pleasant, probably borrowed  
from Skr prasada, nom sing fem  
parasa 2a<sup>i</sup>, parsa 2b<sup>v</sup>, parga, 22a<sup>i</sup>  
parautta, see parah  
paraysda, unidentified, 3rd pers sing  
present leads to (i) 16a<sup>u</sup>  
parruska, unidentified 2a<sup>u</sup>  
parā, to show obedience to, 3rd pers plur  
past parāda 13b<sup>u</sup>  
parga, loanword Skr parisa, parsad as  
sembly audience, nom sing parga 44a<sup>v</sup>,  
parga, A 40, loc sing pargaṇa 5a<sup>v</sup>  
pārsa, pleasant 2b<sup>v</sup>, 22a<sup>i</sup> (parga), see  
parasa  
paryeta, part returned, 4b<sup>u</sup>  
paś, to give up to leave, 3rd pers plur  
present paśida A 3, 3rd pers sing opt  
pase 14b<sup>v</sup>, A 6 23 25, future part  
pase paśamma 14b<sup>u</sup>  
pāra, subst, night evening (i) acc sing  
pāra at night 28b<sup>u</sup>  
paskāta, unidentified word 42b<sup>u</sup>, prob-  
ably perf part pas risen rising  
paskyasta, adv afterwards A 3, 6 pas  
kyāta h yē  
paste, past of verbal base cut off chopped  
off (older texts patāta), 25b<sup>u</sup>  
pasti, see par  
patata, part, risen, arisen 5b<sup>i</sup>, 24a<sup>v</sup>,  
40a<sup>u</sup>  
patca, adv, again moreover, A 3, 8, 9,  
10, 11, 12, 26, 27, 28, 33, patca,  
A 14, 15 patca 5a<sup>v</sup>, 36b<sup>u</sup>, patca  
10b<sup>u</sup>, 12b<sup>u</sup>, 16a<sup>v</sup>  
pāti, hears, 23b<sup>v</sup>, 28b<sup>v</sup>, see pu

pattarā, loanword, Skr patra an alms  
bowl, acc sing pātara 4a<sup>u</sup>, pātara,  
4b<sup>u</sup>  
paysan, to know, to acknowledge, Zd pati  
an, 1st pers sing pres middle payani  
26a<sup>i</sup>, past part pas paysanda 14a<sup>i</sup>,  
28a<sup>v</sup>  
phsa, adj much many, 36b<sup>i</sup>, phara  
the same, 5a<sup>i</sup>, 15b<sup>u</sup>, 21b<sup>u</sup>, A 3,  
instr pharaṇa, A 1 (written pharaṇ  
ya)  
pharra, subst, fruit result 17a<sup>i</sup>, b<sup>u</sup>  
phisaṇā, fut participle pas, that should  
be brought away from 26b<sup>i</sup>  
pichasta, adj, manifest, A 23  
pinda, loanword, Skr pindaya, in order  
to collect alms 4a<sup>v</sup>  
pinva, the same, 4a<sup>u</sup>  
pir, to write, infinitive pīde, A 3, 4 6,  
27 41, pīda 3a<sup>i</sup>, pīdi, 30b<sup>v</sup>, 3rd pers  
plur pres pīde A 26 with suffixed:  
pīdāt write it, 29a<sup>u</sup>, 3rd pers sing  
conj pīra i e probably pirati 24b<sup>u</sup>,  
3rd pers sing opt pīri 37a<sup>i</sup>, A 3 4  
6, 16, 18, 20, 22 23, 24, 33 pīre  
A 21 2a, pīye A 17, past part pīda  
A 18  
pīran, to cause to grow, to plant 3rd pers.  
plur past pīradanda 13b<sup>v</sup>  
pīrmattama, adj highest best, nom sing  
pīrmattama 22a<sup>u</sup> 39b<sup>i</sup> pīrmattama  
2a, bīpīrmattama 18b<sup>u</sup>, acc sing  
pīrmattama A 26 bīsa pīrmattama 30a<sup>u</sup>,  
32b<sup>u</sup>, 33b<sup>v</sup>, bīpīrmattama 32a<sup>v</sup>,  
instr sing pīrmattama 2a<sup>u</sup>, bīpīr  
mattama 8b<sup>u</sup>, bīsa pīrmattamye 6a<sup>u</sup>,  
bīsa (bīsa), 7a<sup>v</sup>, b<sup>v</sup>, gen sing bīsa-pīr  
mattamye 26b<sup>u</sup>, adv pīrmattama 25a<sup>v</sup>,  
used as a post position pīrmattama  
beyond, 30b<sup>i</sup>  
pīruya, adj, previous preceding former,  
A 17  
pīsa, subst, a teacher master, 22a<sup>u</sup>,  
39b<sup>i</sup>  
pīskala, subst placing apart distribu-  
tion display, section division, gen  
sing pīskala vira in a section (of the  
earth) 21b<sup>u</sup>, acc plur pīskala 20a<sup>i</sup>,  
cf avīskasta not displayed 20a<sup>u</sup>

**pittā**, according to Leumann, 3rd pers. sing. pres of *pat*, to fall, 42 b<sup>i</sup>.

**prabhāva**, loanword, Skr *prabhāva*, power, influence; instr. sing. *prabhāva-na*, 43 a<sup>v</sup>, 4<sup>u</sup>, *prabhāva-na*, 30 a<sup>u</sup>.

**pracaī**, loanword, Skr *pratyaya*; used in the instrumental, *kāśā pracaīna*, in consequence of the cataract, 42 a<sup>i</sup>, *carau pracaīna*, by means of a lamp, 42 a<sup>u</sup>; *ūye pracaīna*, in consequence of that for him, 21 b<sup>u</sup>, 29 a<sup>i</sup>.

**prahagīsaī**, unidentified loanword, 42 b<sup>i</sup>.

**prahajana**, loanword, Skr *prahajana*, common, ignorant, people, instr plur *prahajanaīna*, 38 b<sup>v</sup>; *prahajanaīna-jsa*, 39 a<sup>u</sup>.

**prahaṣṭi**, 3rd pers. sing. past of a verb meaning to put on clothes, 5 b<sup>u</sup>, cf *pahaṣṭa*.

**prajñai**, adj, derived from Skr. *prajña*, knowing, wise, 27 a<sup>u</sup>.

**prajñāpārāmā**, loanword, Skr *prajñāpārāmā*, transcendental wisdom, nom sing *prajñāpārāmā*, 22 b<sup>i</sup>, *prajñāpārāmā*, 39 b<sup>u</sup>, *prajñāpārāmā*, 39 b<sup>v</sup>, acc sing *prajñāpārāmā*, 1 b<sup>u</sup>, 2 a<sup>v</sup>, 44 b<sup>i</sup>, gen *prajñāpārāmā*, 21 b<sup>i</sup>, *prajñāpārāmā*, 40 b<sup>v</sup>.

**prañavāñā**, loanword, Skr *prañāpyamāna* with indigenous suffix, that can be known, nom sing fem *prañavāñā*, 9 b<sup>v</sup>.

**prañavyi**, loanword, Skr *prañāpta*, ordered, arranged, gen sing *prañavyi*, 4 b<sup>u</sup>.

**prattikāra**, loanword, Skr *pratikāra*, reward, gen. sing. *prattikāra*, 11 a<sup>i</sup>, *prattakāra*, 26 b<sup>v</sup>.

**prayauga**, loanword, Skr *prayoga*, instr sing *prayauga-na*, by means of practice, 44 a<sup>i</sup>.

**praksiv**, loanword, Skr *pratīkṣ*, to reject, 3rd pers sing. opt *praksiv*, 28 b<sup>v</sup>.

**pravartt**, loanword, Skr *pravart*, to occur; 3rd pers. sing. opt *pravartta*, 24 b<sup>u</sup>, *pravartta*, 14 a<sup>u</sup> iv.

**pritta**, loanword, Skr *preta*, a ghost, A 22, loc. plur *brīyā*, A 17.

**pudgalā**, loanword, Skr. *pudgala*, a person, nom sing. (*ārya*) *pudgala*, 15 a<sup>v</sup>; *cina pudgalā*, without personality, 34 a<sup>i</sup>, *pudgalā cira*, 10 b<sup>u</sup>; 24 b<sup>v</sup> (r).

**pudgalanāsāma**, subst, conception of a pudgala, 18 b<sup>u</sup>; see *nāsāma*.

**pudgalasamñā**, loanword, Skr. *pudgalasamñā*, the idea of a pudgala, 14 a<sup>v</sup>, 25 b<sup>u</sup>; 26 a<sup>v</sup>, 32 a<sup>i</sup>.

**pūjā**, loanword, Skr. *pūjā*, worship; nom sing. *pūjā*, A 33; acc sing *pūjā*, 31 a<sup>i</sup>.

**puñā**, loanword, Skr. *punya*, lucky, meritorious, merit; instr sing *puñā na*, 16 b<sup>u</sup>; nom. plur. *puñā*, 3 a<sup>u</sup>; 21 a<sup>v</sup>, b<sup>u</sup>, acc plur. *puñā*, 13 b<sup>v</sup>, 15 b<sup>u</sup>; 16 b<sup>u</sup>, 36 b<sup>i</sup>; gen plur. *puñā*, 36 b<sup>u</sup>.

**puñīnai**, adj, consisting of merit, 11 b<sup>u</sup>, 12 b<sup>u</sup>; 14 a<sup>u</sup>; 15 b<sup>v</sup>, 16 a<sup>u</sup>; 24 a<sup>i</sup>, 28 b<sup>i</sup>, 29 a<sup>u</sup>, 31 a<sup>i</sup>, 37 a<sup>b</sup>, 41 a<sup>i</sup>, A 30, 31.

**pūrāma**, subst, the womb, derived from *pūra*, son, loc sing. *pūrāma*, 9 b<sup>i</sup>.

**puṣa**, unidentified, 14 b<sup>v</sup>.

**pustai**, loanword, Skr *pustala*, a book; loc sing *pustya*, A 3.

**puysga-jāni**, adj, shortlived, having a short span of life, nom plur *puysga-jāniya*, A 3.

**pvai**, to fear, to tremble, 3rd pers plur pres *pvai*, 25 a<sup>u</sup>, cf *Zd b*.

**pvāma**, subst, hearing, acc *pvāma*, A 34, *pvāma*, A 36, 38, 39, *pvāma*, A 35, 37.

**pyāla**, subst, fulfilment, attainment, possession, instr. sing *pyālye-jsa*, 12 b<sup>v</sup>, 37 b<sup>i</sup> u u iv.

**pyamtsā**, adj, in front, cf *Zd. pantank*, 4 b<sup>v</sup>, with *hāsta* added, *pyatsāsta*, in future, A 27.

**pyaura**, unidentified, 43 a<sup>u</sup>, *pyaura*, 43 b<sup>u</sup>, *pyaura*, 43 a<sup>v</sup>.

**pyū**, to hear, 3rd pers sing present *pyū*, A 35, 37, 39, *pyū*, A 34, *pyū*, A 36; 38; 3rd pers. sing conj *pyū*, 23 b<sup>v</sup>, 28 b<sup>v</sup>, *pvate*, A 3, 4, 3rd pers plur *pyū*, A 3, 3rd pers sing past *pyū*'e, 9 a<sup>u</sup>, imper 2nd pers sing. *pyū*, 8 b<sup>u</sup>; *pyū*, A 3, past part. *pyūsta*, 3 b<sup>u</sup>, 24 b<sup>i</sup>; A 1.

## R

**ra**, copulative adv or particle, 2 b<sup>i</sup>, 5 a<sup>v</sup>; 14 b<sup>u</sup>; 17 a<sup>i</sup>, b<sup>u</sup>, 25 b<sup>v</sup>; 27 a<sup>v</sup>; 33 a<sup>v</sup>; 43 a<sup>u</sup>, A 2; 17; *rā*, 24 a<sup>v</sup>, *rī*, 3 a<sup>u</sup>.

raksaysa, loanword, Skr *raḥṣaṣa*, a demon, A 22.

ramba, loanword, Skr *ratna*, a gem, treasure, instr plur *ramnyau*, A 28, *ramnyau-ja*, 15<sup>bu</sup>, 21<sup>au</sup>, 36<sup>av</sup>, A 30, *ramnyau-ja*, 40<sup>bu</sup>

ramnina, adj, consisting of gems, treasures, A 31

raśā, probably loanword, Skr *raja*, king, 43<sup>bu</sup>

rasiya, loanword, Skr *ra*, a rishi, nom sing *rasiya* 26<sup>au</sup>

raysa, unidentified word perhaps Zd *ra an*, with suffixed *i*, *raysi*, 2<sup>au</sup>

rrasta, adj, right, straight, Zd *rasta*, nom sing *rrasta*, 41<sup>bu</sup>, obl sing *rrasta*, 4<sup>bu</sup>, used as an adv *rrasta*, 27<sup>au</sup>, 38<sup>av</sup>, A 2, *rrasta*, 6<sup>au</sup>, A 2, cf. *hamrrasta*

rravyipatani, adj, south, 12<sup>au</sup> (uncertain)

rrī, subst, a king, nom. sing *rrī*, 25<sup>bu</sup> (*lalarrī*), 37<sup>bu</sup>, gen sing *rrumda*, 37<sup>bu</sup>

rrispuṛā, subst., the son of a king, a prince, gen sing *rrispuṛa*, 3<sup>bu</sup>, *rrispuṛa*, A 1

rupakaya, loanword, Skr *rupakaya* 23<sup>bu</sup>

rura, loanword, Skr *rupa*, form, object, instr sing *rura na*, *ruci-na rura na*, 9<sup>bu</sup>, *rura-ne*, 38<sup>av</sup>, nom plur *rura*, 42<sup>av</sup>, acc plur *rura*, 28<sup>av</sup>, 41<sup>bu</sup>, instr plur *ruryau-ja* 17<sup>av</sup>, gen plur *rura*, 11<sup>au</sup>, 20<sup>au</sup>, *ruram* 26<sup>bu</sup>

rvāda, unidentified, perhaps 3rd pers plur pres 43<sup>av</sup>, *bu*

8

sa, particle, see *sa*

sa, numeral, hundred, Zd *satm* 30<sup>bi</sup>, *ssa*, A 3, 4, 6, 16, miswritten *sa* A 16, *pajsa se* five hundred, 26<sup>au</sup>

sa, this that, see *sa*

sabhauga, loanword, Skr *sambhogila*, belonging to enjoyment 20<sup>bu</sup>

sada, loanword, Skr *śraddhā*, acc sing *sada*, 28<sup>bu</sup>, instr sing *sadi-ja* 1<sup>bu</sup>, *sada-ja* 3<sup>av</sup>

sadah, loanword, Skr *śraddha*, to believe, 3rd pers plur pres *sadaḥ idā*, 24<sup>bu</sup>

saddham, loanword, Skr *siddham*, hail, 1<sup>bu</sup>, 3<sup>bu</sup>, 44<sup>bu</sup>, A 1

saddharma, Skr loanword, the true religion, 13<sup>bu</sup>

śadyi, śadyi, see *śamda*

sahānya, adj, full of faith, virtuous, 13<sup>bu</sup>

sai, to appear, to shine, Zd *sad*, 3rd pers sing pres *saitta*, 11<sup>bu</sup>; 12<sup>bu</sup>, 14<sup>au</sup>, *bi*, 15<sup>au</sup>, *bu*, 16<sup>bu</sup>, 18<sup>av</sup>, 19<sup>au</sup>, 22<sup>bu</sup>, 23<sup>av</sup>, 33<sup>bu</sup>, 34<sup>bu</sup>, 40<sup>av</sup>, mis written *sai*, 37<sup>av</sup>, *suaitta*, 20<sup>bu</sup>, *setta* 38<sup>av</sup>, 3rd pers plur *saida*, 42<sup>av</sup>, past part. *saye* 28<sup>av</sup>

sai, particle, even, also, 10<sup>au</sup>, 17<sup>bu</sup>, 25<sup>bu</sup>, A 21, 26, *sa* (i), 10<sup>bu</sup>, *si* 16<sup>bu</sup>, cf however, 15<sup>bu</sup>

sai, subst, a noble, fem *sai a*, see *bisūrra-sai*

sāj, to learn, 3rd pers sing opt *saji*, 2<sup>bu</sup>, 21<sup>bu</sup>, 41<sup>av</sup>, *saji*, 29<sup>au</sup>, *sajya*, 16<sup>bi</sup>, 23<sup>bu</sup>, 37<sup>av</sup>, past part *sija* 3<sup>av</sup>

sakṛttagama, loanword Skr *sakṛdagamin*, nom sing *sakṛttagama*, 17<sup>bu</sup>, *sakṛtta gamma*, 17<sup>bu</sup>, gen sing *sakṛttagama*, 17<sup>bu</sup>, gen plur *sakṛttagama*, 17<sup>bu</sup>

śakyamuna, loanword, Skr *Sakyamuni*, a name of the buddha 33<sup>au</sup>, A 30

salava, loanword Skr *samlapa*, word, instr plur *salayau-ja* 38<sup>au</sup>

sali subst year, *ssa sali*, a hundred years a century A 3, 6, *sa sali* A 16

śalo, loanword, Skr *śloka* a verse, acc. sing *śalo*, 31<sup>av</sup>

sam, see *samu*

samahana, subst., borrowed from Skr *śamadhana* profound meditation, loc sing *samahana*, 19<sup>av</sup>

samas, to complete, to compile, 3rd pers sing past *samasye* 44<sup>bu</sup>, A 40

samcaya, Skr loanword, heap, collection A 2

śamda, subst, the earth, gen sing *śadyi*, 21<sup>bu</sup>, loc sing *śadya*, 5<sup>bu</sup>, cf *ysama śamda*

samkhaluna, subst, aromatic powder, instr plur *samkhalunyau-ja* (*lutuyau* !), A 3

samkhyarma, loanword, Skr *samghāraṃ*,

monastery, loc sing *samkhyerma*, 4<sup>a</sup>, A 1

*samna*, loanword, Skr *samena*, exactly, precisely, 6<sup>b</sup>, 7<sup>b</sup>

*samñā*, loanword, Skr *samñā*, idea, notion, nom sing *samñā*, 10<sup>aiv</sup>, 1<sup>u</sup>, 24<sup>b</sup> in iv, 25<sup>b</sup>, 26<sup>a</sup>, 27<sup>a</sup>, acc sing *samñā*, 13<sup>aiv</sup>, gen *samñā vira*, 11<sup>b</sup>, instr-abl plur *samñāu jsa*, 26<sup>b</sup>, *asamñā*, a non-idea, 25<sup>biv</sup>

*samsāra*, loanword Skr *samsara* the world 43<sup>biv</sup>, loc sing *samsāra*, 43<sup>biv</sup>

*samtāna*, loanword, Skr *samtana* contemplation, loc sing *samtāna*, 19<sup>a</sup>

*samu*, loanword, Skr *samam*, in like manner, 43<sup>a</sup> u, *sam* 42<sup>a</sup>, *sam khu*, in like manner as, just as 42<sup>b</sup> u iv

*sana*, subst, an enemy, host, acc plur *sana*, 18<sup>a</sup>, gen plur *sanamna*, 6<sup>b</sup>, 7<sup>b</sup>, *sanam*, 18<sup>b</sup>

*sarau*, subst a lion, nom plur *saraua* A 34, 35, 36, 37, 38, 39

*sarb*, to rise, used of the sun, 3rd pers sing opt *sarba*, 41<sup>b</sup>, pres part *sar bāmda* rising eastern 12<sup>a</sup>, A 2

*sarvamañña*, loanword, Skr *sarvajña*, omniscient 2<sup>aiv</sup>

*śāṣam*, loanword Skr *śasana*, teaching 24<sup>b</sup>

*śāstara*, subst teacher master, the Lord Zd *śastar* or borrowed from Skr *śastar*, nom *śāstara* 39<sup>b</sup> *śāstara*, 22<sup>a</sup>

*satamna*, ordinal, the hundredth, 31<sup>a</sup>, 37<sup>a</sup>, cf *sa*

*satva* loanword Skr *satva* a being, nom sing *satva*, 13<sup>aiv</sup>, 31<sup>b</sup>, acc sing *satva* 10<sup>a</sup>, gen sing *satva* 10<sup>b</sup>, 34<sup>a</sup>, *satva*, 24<sup>b</sup>, nom plur *satva*, 9<sup>aiv</sup>, 1<sup>u</sup>, 10<sup>a</sup>, 31<sup>b</sup>, A 3, 22 acc plur *satva*, 10<sup>a</sup>, gen plur *satvand* 27<sup>a</sup>, *satvanna*, 30<sup>a</sup>, *satvam* 9<sup>aiv</sup>, A 2

*satvadata*, loanword Skr *satvadhātū*, the world of beings, 9<sup>biv</sup>, the word is feminine *satva nāsama*, subst, conception of a being, 18<sup>b</sup>, see *nāsama*

*satvasamñña*, loanword, Skr *satvasamñña*, the idea of a being, 14<sup>aiv</sup>, 25<sup>b</sup> u, 26<sup>a</sup>, 31<sup>b</sup>

*śau*, num, one, nom *śau*, 44<sup>b</sup>, acc *śau*,

5<sup>a</sup>, 1<sup>u</sup>, 10<sup>a</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 16<sup>b</sup>, 21<sup>b</sup>, 31<sup>a</sup>, 36<sup>biv</sup>, 40<sup>biv</sup>, gen. *śe* 3<sup>b</sup>, 1<sup>u</sup>, 13<sup>b</sup>, loc *śāna*, 44<sup>b</sup>, A 1

*Śaukkrāsisa*, nom propr, name of a man or, disciple of Sankra A 41

*sauna*, subst, the Lord the Compassionate One, gen sing *sauna* A 34, 35, 36, 38, miswritten *sañña*, A 37, *sauna*, A 39 The base is perhaps *saun*

*sava*, subst, night, gen sing *savi* 41<sup>b</sup>, *savi* (?), 28<sup>a</sup>

*see*, see *etye*

*śi*, num, second another, 16<sup>aiv</sup>, 23<sup>b</sup> u

*śā*, *śi*, dem pron, this, that, Zd *ha aśā se*, nom, sing masc *śā* 10<sup>b</sup>, 32<sup>b</sup>, 37<sup>b</sup>, *śā* 32<sup>a</sup>, 38<sup>aiv</sup>, *śi*, A 3, 16, 17, *śi*, 7<sup>a</sup>, 8<sup>a</sup>, 10<sup>b</sup>, 11<sup>b</sup>, 12<sup>b</sup>, 14<sup>b</sup> u, 15<sup>a</sup>, *śi* (cf however 16<sup>biv</sup>), 16<sup>b</sup>, 17<sup>biv</sup>, 18<sup>a</sup>, *śi*, 19<sup>a</sup>, *śi*, 20<sup>a</sup>, *śi*, 21<sup>b</sup> iv, 22<sup>aiv</sup>, *śi* u iv, 24<sup>aiv</sup>, 27<sup>aiv</sup>, *śi*, 32<sup>a</sup> u, *śi*, 33<sup>a</sup> iv, *śi* u, 34<sup>a</sup> u iv, 36<sup>b</sup>, 37<sup>aiv</sup>, 38<sup>b</sup>, 39<sup>a</sup>, *śi* iv, 40<sup>a</sup> *śi*, 41<sup>a</sup>, 43<sup>b</sup>, 44<sup>a</sup>, A 3, 6, 18, 20, 21, 23, 24, 25, 26, 27, 28, 29, 30, 33, *śe* A 3, 22, 25, 27, nom sing fem *śā*, 18<sup>b</sup>, 22<sup>a</sup>, 24<sup>b</sup> u, 25<sup>aiv</sup>, 27<sup>a</sup>, 29<sup>aiv</sup>, 39<sup>a</sup>, 43<sup>b</sup>

*śā*, a particle of affirmation 5<sup>biv</sup>, 11<sup>b</sup>, 16<sup>a</sup>, 17<sup>a</sup> u, *śi* u 18<sup>a</sup>, 19<sup>aiv</sup>, *śi*, 22<sup>a</sup> u 31<sup>a</sup> 32<sup>b</sup>, 37<sup>a</sup> iv, 39<sup>b</sup>, *śā* 17<sup>a</sup> u, 19<sup>biv</sup>, 37<sup>aiv</sup>, A 2, *śi* 18<sup>a</sup>, *śe*, 38<sup>b</sup>

*śi*, see *sa*

*Śikha*, n propr Skr *Śikhi*, name of a buddha, A 30

*śiñña*, see *śau*

*śinuhya*, subst doubt, A 23, lit second mind cf *śi*

*śirā*, subst, well being, luck, cf Skr *śira* German *heuer*, instr sing *śira jsa* 3<sup>a</sup>, gen sing *śiri*, 27<sup>a</sup>, gen plur *śira butti*, realizes good things, 15<sup>a</sup>, *śaśara* *śamatta* does reflect about un-auspicious things, 15<sup>a</sup> (i), often used as an exclamation or as an adverb well, good, *śira*, 7<sup>a</sup>, 8<sup>aiv</sup>, 9<sup>a</sup>, 29<sup>biv</sup>, *śiri*, 8<sup>b</sup>

*śira*, adj, pleased, nom sing *śiri*, 44<sup>a</sup>

siya, see sâj

skajsiḥka, unidentified, perhaps used to translate Skr *samskara* cf *skauya*, gen plur *skajsiḥkana* 21<sup>a</sup> We should perhaps read *anauskajsiḥkana*, cf *auskajsi*

skandha, loanword, Skr *skandha*, gen plur *skandha* A 18, loc plur *skaddha*, among the *skandhas* 27<sup>a</sup>

skauya, unidentified subst, perhaps used to translate Skr *samskara*, nom sing *skauya* 43<sup>a</sup>, 6<sup>u</sup>, gen sing *skauya* 43<sup>b</sup> *skaumata*, subst or adj things that can be touched, used to translate Skr *spragṭavya*, instr plur *skaumayau*, 17<sup>b</sup>, gen plur *skaumataṃ* 11<sup>a</sup>, *skaumata*, 20<sup>a</sup>, *skamatam*, 26<sup>u</sup>

sparaksasta, num, sixty six A 10

sparapamjsasa, num fifty six, A 11

sparatcahausa, num, forty six A 12

sparabaista, num, twenty six, A 14

śravakayana, loanword, Skr *śravakayana* the vehicle of a *śravaka*, loc sing *śraiva layaṇa* 27<sup>a</sup>

Śravasta, name of a town, Skr *Śrāvastī*, gen sing *Śrāvastā* 3<sup>b</sup>, 4<sup>a</sup>, A 1, *Śrāvastā*, 4<sup>a</sup>

srtauttavana, loanword Skr *srtaopanna* nom sing *srtauttaramna* 17<sup>a</sup> gen sing *srtauttarava* 16<sup>b</sup>, gen plur *srtauttaramna* 17<sup>a</sup>

ssa, hundred see sa

sta, to stand Zd *ṣta*, 3rd pers plur present *stare*, A 32, present part middle, *stana*, standing, being 11<sup>b</sup>, 12<sup>b</sup>, 28<sup>a</sup>, A 35, *stanna* A 3, 6, 16, 34, 36, 37 38, 39, *stam* A 34, 35, 36, 37, 38 *sta* 38<sup>u</sup>, 44<sup>u</sup>, A 39, with suffixed *stamanna* A 23, past part pass *sta* (ps) *stanna* g, 38<sup>b</sup>

staiṇa, adj, female, A 27, cf *striya*

ṣṭaka, part that should be produced 3<sup>b</sup>, 20<sup>a</sup>, used to translate *utpadyatavya*

starai, subst, star, nom plur *stara* 41<sup>b</sup>

stye, subst, time, gen sing *stye*, 3<sup>u</sup>, 25<sup>u</sup>, see, 4<sup>u</sup>, 5<sup>a</sup>

striya, subst, a woman, Zd *stri*, nom sing *striya* 21<sup>a</sup>, 23<sup>u</sup>, 28<sup>b</sup>, gen sing *striya* 21<sup>a</sup>

Subhuta, n pr., Skr *Subhūti*, nom. Su-

*bhuta*, 5<sup>a</sup>, 6<sup>u</sup>, 8<sup>a</sup>, 9<sup>a</sup>, 12<sup>a</sup>, 15<sup>b</sup>, 13<sup>a</sup>, 22<sup>a</sup> (*Subhuta*), 24<sup>a</sup>, 32<sup>b</sup>, 34<sup>u</sup>, 35<sup>a</sup>, 35<sup>a</sup>, 35<sup>a</sup>, 37<sup>b</sup>, 39<sup>u</sup>, 44<sup>a</sup>, *Subhuta* 12<sup>a</sup>, 31<sup>a</sup>, 32<sup>b</sup>, 36<sup>u</sup>, (with suffixed *st*), *Subhūti*, 15<sup>u</sup>, 17<sup>a</sup>, 23<sup>a</sup>, 33<sup>b</sup>, *Subhuta*, 17<sup>u</sup>, 18<sup>a</sup>, 19<sup>a</sup>, 22<sup>u</sup>, 34<sup>b</sup>, 40<sup>a</sup>, acc *Subhūta*, 25<sup>a</sup>, 35<sup>a</sup>, 6<sup>u</sup>, 36<sup>a</sup>, 37<sup>a</sup>, *Subhuta*, 32<sup>b</sup>, *Subhuta*, 7<sup>a</sup>, 36<sup>a</sup> (*Subhuta*), voc *Subhuta*, 7<sup>a</sup>, 8<sup>a</sup>, 10<sup>a</sup>, 10<sup>a</sup>, 11<sup>a</sup>, 11<sup>a</sup>, 11<sup>a</sup>, 12<sup>u</sup>, 13<sup>a</sup>, 14<sup>b</sup>, 15<sup>a</sup>, 16<sup>u</sup>, 20<sup>a</sup>, 21<sup>u</sup>, 33<sup>u</sup>, 36<sup>a</sup>, 37<sup>a</sup>, 39<sup>a</sup>, 40<sup>a</sup>, *Subhuta*, 7<sup>a</sup>, 9<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 18<sup>a</sup>, 19<sup>a</sup>, 20<sup>b</sup>, 22<sup>u</sup>, 23<sup>a</sup>, 24<sup>u</sup> (*Subhuta*), 26<sup>a</sup>, 27<sup>a</sup>, 28<sup>a</sup> (*Subhuta*), 30<sup>a</sup>, 31<sup>b</sup>, 32<sup>a</sup>, 33<sup>a</sup>, 34<sup>b</sup>, 38<sup>a</sup> (*Subhuta*), 6<sup>u</sup>

subij, adv, good, well, 8<sup>u</sup>

suhadūkha, loanword Skr *sukhaduḥkha*, luck and misery, 42<sup>u</sup>

Suhava, loanword, Skr *Suhavati* the world of bliss, A 25

Sumira, loanword, Skr *Sumeru* name of a mountain, 20<sup>u</sup>, A 21, 31

sutrā, loanword Skr *sutra* a sutra, acc sing *sutrā*, 1<sup>u</sup>, 28<sup>u</sup>, 29<sup>u</sup>, *sutra* 39<sup>a</sup>, *sutrā*, A 3, 40, instr sing *sutra*, 3<sup>a</sup>, gen sing *sutra*, 23<sup>u</sup>, 25<sup>a</sup>, 30<sup>u</sup>, loc sing *sutra*, 2<sup>u</sup>, nom plur *sutra* 3<sup>a</sup>, gen plur *sutram*, 13<sup>a</sup>, 15<sup>b</sup>

śvabhāda, adv at noon, 28<sup>u</sup>

sve, subst, shoulder, Zd *supti*, the form is acc sing, 5<sup>u</sup>

syāma, subst, conception, consciousness cf *sai*, instr sing *syame jsa* 9<sup>u</sup>, *syam-jsa*, 9<sup>b</sup>

syē, vi, infinitum meaning in *grūciyau syē*, which see

# T

ta, thus, 8<sup>u</sup>, see *tā*

tanka, subst, a small coin, a farthing, *tanka man*, as much as a farthing A 28

taramdara, see *taramdara*

tathāgata, loanword, Skr *tathagata* a denomination of the Buddha, 38<sup>u</sup>



*tca*, conjunction, and, 24 <sup>b</sup>, 25 <sup>b</sup>; *tca*, A 17; cf *al-o cu*.

*tcahaura*, numeral, four, Zd *cahvārō*, nom. *tcahaura*, A 24 (*tca*), 32, *tcahaura-hasfa*, eighty four, 30 <sup>b</sup>, *tcahaurahasta*, A 18, *tcahaurahastā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 <sup>b</sup>, *tcūrapati*, the same, 23 <sup>b</sup>, 36 <sup>b</sup>, *tcūrampati*, the same, 21 <sup>b</sup>, *tcūrampata*, the same, 16 <sup>b</sup>.

*tcaina*, subst., eye, Zd. *caśman*, nom sing *tcema*, 35 <sup>b</sup>, 41 <sup>b</sup>, loc sing *tcaina*, 41 <sup>b</sup>, nom plur. *tcainamā*, 34 <sup>b</sup> u iv, 35 <sup>a</sup> u w, <sup>b</sup>, 36 <sup>a</sup>, *tcainamāmmā*, i e *tcainamā*, 36 <sup>a</sup>, *tcainamā*, 35 <sup>b</sup> u iv.

*tcaimauda*, adj., posse'ssing eyes, 27 <sup>b</sup>.

*tcairai*, probably corresponding to Skr *kārya*, that should be made, *tcairai*, 15 <sup>a</sup>, *tcaira*, 3 <sup>a</sup>, *tcera*, 29 <sup>b</sup>, *tcera*, A 23.

*tcaimma*, abl instr of a relative-interrogative base, wherewith, wherefrom, 30 <sup>a</sup>, because, if, 17 <sup>a</sup>, <sup>b</sup>, 18 <sup>a</sup>.

*tcaram*, sulst, means, contrivance (?) of Zd *cara*, instr abl sing *tcaramna*, 38 <sup>a</sup>.

*tcarimai*, adj., uncertain, perhaps Skr *carama*, last, least, 24 <sup>b</sup>.

*tcera*, see *tcairai*.

*tcira*, subst., turn, time, acc plur *drrai*, *tcira*, three times, 5 <sup>a</sup>.

*tha*, unidentified, 2 <sup>a</sup>.

*thu*, pronoun, thou, 13 <sup>b</sup>, 19 <sup>b</sup> u i, 33 <sup>a</sup>.

*thyau*, adv., quickly (Professor Leumann), 30 <sup>a</sup>, A 40.

*tā*, suffix or postposition, used to form a kind of locative, *stye ta*, at one time, 3 <sup>b</sup>, *tā ta*, and then 4 <sup>b</sup>, perhaps connected with *ta*, 11 <sup>b</sup>, 12 <sup>a</sup> iv.

*tivāci*, unidentified used to translate Skr *nyasya*, *laying put down*, A 3.

*tram*, to go, 3rd pers. sing past *tranda*, 14 <sup>b</sup> u i, *tranda*, 4 <sup>a</sup>, past part gen sing *trandy*, A 34 35, 36, 38, 39, *tradye* A 37, cf *extram*.

*trāysā*, loanword, Skr *trasa*, trembling, fear, acc sing *trāyst*, 25 <sup>a</sup>.

*trisahasri*, loanword, cf Pali *tisahassī*, a certain *lokadhuta*, gen sing *trisahasrya*, 15 <sup>b</sup>, *trisahasre*, 16 <sup>a</sup>, *trisahasrya*, A 28; *trisahasrya* 36 <sup>a</sup>.

*triyāśūna*, adj., derived from Skr *triyā-*

*gyonika*, an animal, loc sing *triyāśūna*, A 17, gen. plur *triyāśūnām*, A 26.

*tsu*, to go, Zd. *tsu*; 3rd pers. sing opt *tsā*, A 24; 3rd pers. sing. past *tsula*, 4 <sup>b</sup>, 3rd pers plur. *tsuamda*, 5 <sup>a</sup> u, pres part *tsuammada* (1), A 24, *tsūla*, wandering, in *rrasta tsuka*, right wandering Skr. *sugata*, A 2; *ttaharau tsūka-na*, by the tathāgata, 7 <sup>b</sup>, *ttaharā tsūka-na*, the same, 6 <sup>a</sup>, future part pres *tsūnat*, 29 <sup>b</sup>.

(1) *tta*, adv., thus, so, then, cf Skr *tat*, 2 <sup>a</sup>, 3 <sup>b</sup>, 5 <sup>b</sup>, 6 <sup>b</sup>, 7 <sup>a</sup>, 8 <sup>a</sup>, 9 <sup>a</sup>, 10 <sup>a</sup>, <sup>b</sup>, 11 <sup>b</sup> u iv, 12 <sup>a</sup> u iv, <sup>b</sup> u iv, 13 <sup>a</sup>, <sup>b</sup>, 14 <sup>a</sup>, <sup>b</sup>, 15 <sup>a</sup>, <sup>b</sup> u iv, 16 <sup>a</sup>, <sup>b</sup> u iv, 17 <sup>a</sup> u, <sup>b</sup> u, 18 <sup>a</sup> u iv, 19 <sup>a</sup> u iv, <sup>b</sup> u iv, 20 <sup>b</sup> u, 21 <sup>a</sup>, 22 <sup>a</sup> u iv, <sup>b</sup> u, 23 <sup>a</sup> u, 24 <sup>a</sup>, 25 <sup>a</sup>, 29 <sup>b</sup>; 31 <sup>a</sup>, <sup>b</sup> u iv, 32 <sup>a</sup>, <sup>b</sup> u iv, 33 <sup>b</sup> u iv, 34 <sup>b</sup> u u iv, 35 <sup>a</sup> u iv, <sup>b</sup> u iv, 36 <sup>a</sup> u, <sup>b</sup> u, 37 <sup>a</sup> u iv, <sup>b</sup>, 38 <sup>a</sup>, <sup>b</sup> u iv, 39 <sup>a</sup>, <sup>b</sup> u, 40 <sup>a</sup> u iv, 44 <sup>b</sup>, A 40, *ta* 8 <sup>b</sup>, with *i* suffixed *ttai*, 41 <sup>b</sup>, A 2, 3, 4, *tta-tta*, thus, so 2 <sup>a</sup>, 3 <sup>b</sup>, 7 <sup>a</sup>, 8 <sup>a</sup>, 9 <sup>a</sup> u iv, 11 <sup>a</sup>, 12 <sup>a</sup> u iv, <sup>b</sup>, 13 <sup>b</sup>, 15 <sup>a</sup>, 21 <sup>a</sup>, 22 <sup>a</sup>, 25 <sup>a</sup>, 31 <sup>b</sup>, 32 <sup>b</sup>, 39 <sup>a</sup>, 40 <sup>a</sup>, 41 <sup>a</sup> u iv, 42 <sup>b</sup> u, 43 <sup>b</sup>, 44 <sup>a</sup>, A 1, 3, 4, 23, 30, 31, 32, with *i* suffixed *tta ttai*, 22 <sup>b</sup>, 39 <sup>b</sup>, *tta eā* and so, likewise, 2 <sup>a</sup>, 3 <sup>a</sup>, 42 <sup>b</sup>.

(2) *tta*, oblique base of the demonstrative pronoun *ta*, thus that, acc sing *ttu*, A 7, 8, 9, 10, 11, 12, 18, 20, 21, 22, 23, 24, 25, 26, 27, 40, 41, *ttū*, 1 <sup>b</sup>; 9 <sup>a</sup>, 13 <sup>a</sup>, 24 <sup>b</sup>, 25 <sup>b</sup>, 27 <sup>b</sup>, 28 <sup>a</sup> u, <sup>b</sup>, 29 <sup>a</sup>, 31 <sup>a</sup>, 39 <sup>a</sup>, 41 <sup>b</sup>, 42 <sup>a</sup> u iv, 43 <sup>a</sup> u iv, <sup>b</sup> u, 44 <sup>a</sup>, A 11, 15, 16, 17, *tea*, 2 <sup>a</sup> u iv, 25 <sup>a</sup> u iv, 30 <sup>b</sup>, 36 <sup>a</sup>, A 3, *tra* 36 <sup>b</sup>, in tr sing *ttana* *ty* that therefore, 3 <sup>a</sup>, 17 <sup>b</sup>, 19 <sup>b</sup>, 20 <sup>b</sup>, 23 <sup>a</sup>, 25 <sup>b</sup>, 27 <sup>a</sup>, 28 <sup>b</sup>, 33 <sup>a</sup>, 37 <sup>b</sup>, apparently miswritten *tta* 17 <sup>a</sup>, *ttina*, *ty* that, therefore, 2 <sup>b</sup> u iv, 3 <sup>a</sup>, 8 <sup>b</sup>, 15 <sup>a</sup>, 16 <sup>b</sup>, 17 <sup>a</sup>, <sup>b</sup>, 23 <sup>b</sup>, 39 <sup>a</sup> u, with *i* suffixed *ttat* 3 <sup>a</sup>, gen sing *ttye*, 5 <sup>a</sup>, 11 <sup>b</sup>, 12 <sup>b</sup>, 16 <sup>a</sup>, 20 <sup>b</sup>, 21 <sup>b</sup>, 22 <sup>b</sup>, 25 <sup>a</sup>, <sup>b</sup>, 26 <sup>a</sup>, 27 <sup>a</sup>, <sup>b</sup>, 30 <sup>a</sup>, 31 <sup>a</sup>, 37 <sup>a</sup>, 41 <sup>a</sup>; A 3, 1; 6, 16; 18; 20; 21.

22, 23, 24; 28; 29, 30, 31; 32, 33, *ttie hraye* (or *hrayai*) *hrana*i, when that word had been said, 7 <sup>au</sup>, 8 <sup>au</sup>, 13 <sup>au</sup>; 22 <sup>au</sup> <sup>iv</sup>, 25 <sup>ai</sup>, 32 <sup>bu</sup> <sup>iv</sup>, 39 <sup>bi</sup>, followed by the post-position *tira*, 2 <sup>bu</sup>, 21 <sup>av</sup>; 23 <sup>bu</sup>, 40 <sup>bu</sup>, loc. sing *ttāna*, 2 <sup>bu</sup>, 5 <sup>av</sup>, A 2, '7, 8, 9, 10, 11, 12; 23; nom plur. *tti*, 9 <sup>bu</sup>, 10 <sup>ai</sup>, 13 <sup>bu</sup>, 29 <sup>bu</sup> <sup>iv</sup>, 30 <sup>au</sup>, <sup>bu</sup>; 43 <sup>ai</sup>, A 3; 26, *tti*, 38 <sup>ai</sup>, acc plur *tti*, 41 <sup>av</sup>, *tti*, 38 <sup>ai</sup>, gen. plur *ttiyamnā*, 24 <sup>bi</sup> <sup>iv</sup>, 30 <sup>ai</sup>, *ttiyamna*, 38 <sup>ai</sup>; *ttiyam*, 13 <sup>av</sup>, <sup>bi</sup> <sup>iv</sup>, 24 <sup>bu</sup>, 38 <sup>ai</sup>, A 3, 32.

*ttā*, adv, then, now, 3 <sup>ai</sup>, A 3

*ttādi*, unidentified word, perhaps verse, passage, 44 <sup>bi</sup>.

*ttadiyu*, probably borrowed from Skr *tadiya*, his, their, A 3

*ttaharai*, uncertain word, seems to translate Skr *Tathagata*, a designation of the Buddha, instr sing *ttaharai*, 34 <sup>av</sup>, gen plur *ttahara*, 27 <sup>av</sup>, fuller forms are *ttaharau* *hrāṇaka-na* 6 <sup>ai</sup> (instr sing), *ttaharau* *tsūka-na*, 7 <sup>bi</sup>, and *ttahara* *tsūka na*, 6 <sup>av</sup> (instr sing) The forms *hrāṇaka* and *tsūka* are participles of *hvan* and *tsu*, respectively, cf *hāra*

*ttaja*, unidentified, 14 <sup>bu</sup>

*ttara*, adv, so far, there, 22 <sup>ai</sup>, 39 <sup>bi</sup>, *cu ttara*, *cu ttira*, *cu ttira*, see *cu*

*ttara*, subst, darkness, Zd *tāra*, Pehl *tar*, acc sing *ttara*, 27 <sup>bu</sup>

*ttaratcaca*, unidentified, 14 <sup>bu</sup>

*ttaramdara*, subst, body, nom sing *ttaramdara*, 20 <sup>bu</sup> <sup>iv</sup>, 23 <sup>bi</sup>, 33 <sup>bi</sup> <sup>iv</sup>, 42 <sup>bu</sup>, *taramdara*, 38 <sup>au</sup>, instr sing *ttaramdara* <sup>na</sup>, 4 <sup>bu</sup>, acc plur *ttaramdara*, 28 <sup>bu</sup>, *ttaramdarā* 23 <sup>bu</sup>, 28 <sup>bu</sup>, *ttaradara*, 25 <sup>av</sup>, A 27

*ttatta*, see (1) *tti*

*ttattika*, adv, therefrom, thence, used to translate Skr *atah* 16 <sup>bu</sup>

*ttatva*, loanword, Skr *taltra*, true state or condition nom plur *ttatra*, 41 <sup>bi</sup> <sup>iv</sup>

*tti*, see (2) *tti*

*tti*, adv, then, and so, 4 <sup>au</sup> <sup>iv</sup>, <sup>bi</sup> <sup>iv</sup>, 5 <sup>bi</sup>, 26 <sup>au</sup>, 37 <sup>au</sup>, 38 <sup>ai</sup>, 43 <sup>au</sup> <sup>iv</sup>, <sup>bu</sup> <sup>iv</sup>, *tti*, 10 <sup>bu</sup>, A 26, *tti m*, 24 <sup>ai</sup>, *tti ra*, 31 <sup>au</sup>, 34 <sup>bu</sup>, 35 <sup>ai</sup> <sup>iv</sup>, <sup>bu</sup> <sup>iv</sup>, 36 <sup>au</sup> <sup>iv</sup>,

41 <sup>av</sup>, A 7, 8, 9, 10, 11, 12, 14, 15, *tti ra*, 1 <sup>bu</sup>

*ttina*, see (2) *tti*

*ttika*, see (2) *tti*

*ttinka*, adj, small, insignificant, 17 <sup>au</sup> (uncertain, cf *tanika*)

*ttira*, subst, head, instr sing *ttira-ja* 5 <sup>au</sup>

*ttiraśuṇa*, see *triyasūṇa*

*ttiramdye*, see *tram*

*ttamma*, adj, such, so much, 2 <sup>bu</sup>, 43 <sup>ai</sup>, *ttāma* *mamāmda*, such like just as, 27 <sup>bi</sup> <sup>iv</sup>, 33 <sup>bi</sup>, *tramma* *mamāmda*, 43 <sup>au</sup>, *tramma* *mamāam*, 20 <sup>bi</sup>

*ttiraśaya*, loanword Skr *trīśatika* a book consisting of three hundred granthas, acc sing *ttiraśaya*, 2 <sup>av</sup>, *ttiraśaya*, 44 <sup>bi</sup>

*ttiraśasri*, see *trīśasri*

*ttiyamni*, loanword, Skr *trīyanika*, consisting of three vehicles, acc sing *ttiyamni* 1 <sup>bu</sup>

*ttu*, see (2) *tti*

*ttusa*, see *tvsa*

*ttuśatta*, subst., Skr *tucchata*, emptiness, nom sing *ttuśatta*, 33 <sup>av</sup> gen sing *ttuśatte*, 4 <sup>bi</sup> <sup>iv</sup>

*ttiyam*, *ttiyamnā*, *ttie*, see (2) *tti*

*tva*, see (2) *tti*

*tvaharai*, see *ttaharai*

*tvān*, to praise, to do homage to, cf Zd *van*, inf *teana*, 5 <sup>au</sup>, *tvamdana*, 29 <sup>bi</sup>

*tvāra*, unidentified, 1 <sup>bi</sup>, perhaps connected with *tran*

*tvāsa*, subst, power, strength Zd *tvāsi*, *tvāsa* *yanaka-na* by him who overpowers, 6 <sup>bi</sup>, 7 <sup>bu</sup>, *tvāsa* *yanūma*, I overpower 18 <sup>au</sup>

## U

*u*, conj, and 2 <sup>bi</sup> <sup>iv</sup>, 3 <sup>bu</sup>, 5 <sup>au</sup>, <sup>bi</sup> <sup>iv</sup>, 7 <sup>ai</sup>, 8 <sup>au</sup> <sup>iv</sup>, 9 <sup>bi</sup>, 21 <sup>bi</sup> <sup>iv</sup>, 22 <sup>au</sup> <sup>iv</sup>, 25 <sup>bi</sup> <sup>iv</sup>, 26 <sup>bi</sup>, 27 <sup>bi</sup>, 30 <sup>bu</sup>, 31 <sup>ai</sup>, 39 <sup>bi</sup> <sup>iv</sup>, 42 <sup>bi</sup> A 1, 2, 3, 31, 33, 40

*uddiśaya*, loanword, Skr *uddiśya*, with reference to A 28

*uḥu*, pronoun, thee, instr sing *uḥu-ja* 6 <sup>bi</sup>, 7 <sup>bu</sup>, apparently written *aku-ja*, 6 <sup>au</sup>

*ukhaysde*, see *ukhays*

**upekṣa**, loanword, Skr. *upekṣa*, indifference, 42 b<sup>v</sup>.

**upev**, loanword, Skr. *utpada*, to produce, 3rd pers plur pres *upevāri*, 13 a<sup>v</sup>, future part pass *upevāmiṇa*, 9 a<sup>v</sup>, 26 b<sup>iv</sup>, *upevāṇa*, 31 b<sup>ii</sup>

**urmaysda**, subst, corresponding to Zd *ahuramazdah*, it is used to translate Skr *aditya*, the sun, nom. sing *urmaysde*, 41 b<sup>i</sup>, gen *urmaysdam*, 28 a<sup>i</sup>

**uskhays**, to rise, to increase, 3rd pers sing pres. *uskhaysde*, A 3, 6, *uskhaysde*, A 3, *ukhaysde* A 16

**sakṛjasta**, adv, up above, 12 a<sup>iii</sup>

**uśmamna**, unidentified word apparently a pres part middle or a gen plur, seems to translate Skr *upanisad* in its proverbial sense, *uśmamna masi*, so much as an *uśmamna*, 31 a<sup>iii</sup>, 37 a<sup>iii</sup>

**usta**, subst existence, birth (!), acc plur *usta*, A 17

**ustama**, adj last least Zd *ustema*, gen sing *ustamye*, 13 b<sup>i</sup> *ustamata*, in the least, even, 31 a<sup>i</sup>, 36 b<sup>iv</sup>, 40 b<sup>v</sup>

**ustamajsi**, adj, last, acc sing *ustamajsi*, 13 a<sup>iii</sup>, b<sup>i</sup>, 30 b<sup>iii</sup>, 33 a<sup>iii</sup>, gen sing *ustamajsyē*, 43 b<sup>i</sup>, *ustamajsyē*, A 17, *ustamajsyē*, 30 b<sup>iii</sup>

**ustar**, to wipe off, base *tars* 3rd pers sing past, *ustadi*, 24 a<sup>iii</sup>

**utca**, subst, water, instr sing *uca-ja* A 32, gen sing *uci*, A 32, *uca*, 42 b<sup>ii</sup>

**uvara**, loanword Skr *udara*, exalted 2 a<sup>i</sup>, b<sup>v</sup>

**uvava**, loanword Skr *aupapaduka* self produced, nom plur *uvava* 9 b<sup>ii</sup>

**uvaysai**, loanword, Skr *upasaka* a lay worshipper, nom plur *uvaysa*, 44 a<sup>iii</sup>

**uysāmna**, subst, self reality, gen sing *uysamīne*, 24 b<sup>ii</sup>, 34 a<sup>iv</sup> *uysamīni*, 39 a<sup>i</sup>, gen plur *uysamna*, 39 a<sup>ii</sup>

**uysāñanāsāma**, subst, conception of a self 18 b<sup>i</sup>, see *nasama*

**uysdiś**, to explain, Zd *uz-das*, 3rd pers sing opt *uysdiṣiya*, 21 b<sup>i</sup>, *uysdiṣiya*, 41 a<sup>i</sup>, *uysdiṣe*, 29 a<sup>iii</sup>, A 2

**uysmaura**, subst, a being, nom sing *uysmaura*, 42 b<sup>v</sup>, nom plur *uysmaura*, 42 a<sup>ii</sup>, gen plur *uysmaurana*, 41 a<sup>iii</sup>

**uysya**, loanword, Skr *upāsikā*, a female lay worshipper; nom plur *ūysye*, 44 a<sup>iii</sup>

## V

**va**, a particle adding emphasis or implying an assertion Zd *va*, used to add emphasis 2 b<sup>ii</sup>, 4 b<sup>i</sup>, 17 a<sup>i</sup>, b<sup>ii</sup>, 23 b<sup>ii</sup>, a *ia* or, 21 a<sup>ii</sup>, 23 b<sup>ii</sup>, *au ia* the same, 38 b<sup>i</sup>, *cu ia*, and who 9 b<sup>ii</sup>, 23 b<sup>ii</sup>, 30 b<sup>ii</sup>, 40 b<sup>ii</sup>, *cu nara ia* what now, what should we say, 14 b<sup>ii</sup>, 29 a<sup>iii</sup>, *ja iae* 4 b<sup>v</sup>, *lhu ia*, how, 6 b<sup>iv</sup>, 31 a<sup>v</sup>, 42 b<sup>v</sup>, o *ra* and also, or, 11 b<sup>iii</sup>, 15 b<sup>ii</sup>, 16 b<sup>i</sup>, 21 a<sup>v</sup>, 28 b<sup>i</sup>, 29 a<sup>iii</sup>, b<sup>ii</sup>, 32 a<sup>i</sup>, o *ia* A 2, *ti ra* and so, 2 a<sup>iii</sup>, 3 a<sup>ii</sup>, 42 b<sup>v</sup>, *tti ra*, and so 1 b<sup>ii</sup>, *tti ia* the same, 31 a<sup>iii</sup>, 34 b<sup>ii</sup>, 35 a<sup>ii</sup>, b<sup>iv</sup>, 36 a<sup>iii</sup>, 41 a<sup>v</sup>, A 7, 8, 9, 10, 11, 12, 14, 15

**vajis**, to see, to perceive cf Zd *caś*, 3rd pers sing pres *vajisdi*, 27 b<sup>ii</sup>, *vajisde* 41 b<sup>v</sup>

**Vajrrachedaka**, loanword Skr *Vajracchedika* the name of a text, nom *Vajrrachedaka* 2 b<sup>ii</sup>, acc *Vajrrachedaka* 44 b<sup>i</sup>, *Vajrrachedaka* 2 b<sup>i</sup>, gen *Vajrrachedakyn* 2 b<sup>ii</sup>, 21 a<sup>ii</sup>, 40 b<sup>v</sup>, *Vajrrachedakyn*, 44 b<sup>ii</sup> *Vajrrachedakasutra*, 30 b<sup>iii</sup>, 36 b<sup>v</sup>

**vamas**, to reflect upon, cf Skr *avamśi*, 3rd pers sing pres *vamaśia* 15 a, instr sing of pres part *vamasaka na*, 6 b 7 b<sup>iii</sup>

**vamnaviya**, loanword, Skr *vandanīya* that should be saluted, 29 b<sup>i</sup>

**vamniha**, subst, opportunity (!) A 22 **vañā**, adv, here, 3 a<sup>v</sup> A 3, *vañā* A 38 probably also continued in *vañāra-ja* 14 b<sup>v</sup> *vañāsara*, 15 a<sup>i</sup>, cf *vayñā*

**vara**, adv there, then, 5 a<sup>iv</sup>, 27 b<sup>i</sup>, 33 a<sup>v</sup>, 43 a<sup>i</sup>, 44 a<sup>i</sup>, A 2, *vara* A 17 *vara bura* so far, 13 a<sup>i</sup>

**varaśama**, subst, obtainment 42 b<sup>i</sup>

**vaśarā**, subst, a thunderbolt Zd *vazra* 2 b<sup>ii</sup>

**vaś**, to recite, read Zd *rac*, 3rd pers sing pres *vaśdi* 2 b<sup>ii</sup>, A 39, *vaśa* A 36

*vastari* A 34, 35, 37, 38, 3rd pers plur *vaśida*, 28 a<sup>v</sup>, *vaśi* h, 29 b<sup>ii</sup>, 30 b<sup>v</sup>, 3rd pers sing opt *vaśi* 3 a<sup>i</sup>, A 3, *vaśiyi* 21 b<sup>i</sup>, 37 a<sup>i</sup>

**vasiyāmna**, unidentified, 42 a<sup>v</sup>

**vaski**, postpos, for, towards, A 22  
**vastā**, loanword, Skr. *vasu*, a thing; gen sing *vasu*, 10 b<sup>iv</sup>  
**vasta**, according to Professor Leumann, post position, extending over, during, for, 28 b<sup>iv</sup>  
**vaśu**, adj, evil, bad, A 22, *vaśu debhi*, evil doers (I), A 24  
**vasus**, to become purified, cleansed, 3rd pers plur pres *vasusuda*, A 20, 21  
**vasve**, part, purified, clean, 14 a<sup>i</sup>, 43 b<sup>iii</sup>, perhaps borrowed from Skr *vasuddha*  
**vatca**, see *patca*  
**vaysñam**, adv, here A 34, 35, 36, 37, 39, cf *vañā*  
**vi**, postposition added to the genitive in order to form a kind of locative, 24 b<sup>iii</sup> iv, A 40, cf *vira*  
**vicitra**, loanword, Skr *vicitra*, manifold, nom plur *vicitra*, 42 a<sup>i</sup>  
**vys**, to wander, to move (I) cf Zd *varj* (I), 3rd pers plur pres *vysyari*, 42 a<sup>iv</sup>  
**vina**, loanword, Skr *vina*, without, used with a genitive, 34 a<sup>ii</sup> iv, 42 a<sup>ii</sup>  
**vipakaja**, loanword, Skr *vipakaja* result ing from the ripening (of actions) 43 b<sup>i</sup>  
**Vipaśa**, nom propr Skr *Vipaśin*, name of a buddha A 30  
**vira**, postposition, in, on, forms a kind of locative from *vi* or perhaps connected with Zd *vairi*, where the case of the preceding noun can be identified, it is put in the gen, see *rutam tira* 26 b<sup>ii</sup>, compare 2 b<sup>iv</sup>, 4 b<sup>iii</sup>, 10 b<sup>iii</sup> iii iv, 11 a<sup>i</sup> ii iv, b<sup>i</sup>, 13 a<sup>iv</sup>, b<sup>iv</sup>, 15 a<sup>ii</sup>, 20 a<sup>iii</sup> iv, 21 b<sup>iii</sup>, 23 b<sup>iv</sup>, 24 b<sup>i</sup> iv, 26 b<sup>iv</sup>, 27 a<sup>i</sup>, 28 a<sup>ii</sup>, 39 a<sup>i</sup>, 40 b<sup>i</sup> iv, A 23  
**virahya**, loanword, Skr *viragata*, or *vira-dhuta*, displeased, 30 b<sup>i</sup>  
**virāya**, adj, connected with energy (Skr *virya*), obl *virāye*, A 37  
**vistarna**, loanword, Skr *vistarena*, in full 21 b<sup>ii</sup>, 23 b<sup>iv</sup>  
**vista**, to place cf Skr *avasthapaya*, 3rd pers sing past *vistata*, 4 b<sup>iv</sup>  
**vistā**, to stand, future part. pass *vistañā*, 7 a<sup>i</sup>, 8 b<sup>iv</sup>, *vistañā*, 8 a<sup>ii</sup>  
**Viśvambha**, nom. propr Skr *Viśvabhu* name of a buddha, A 30

**vitram**, to enter, 3rd pers sing past, *vitramda*, 27 b<sup>ii</sup>, cf *tram*  
**vuyasai**, sub<sup>t</sup>, a being commonly in the phrase *bhāyissimā rūysai*, a bodhisattva, nom sing *vuyasai* 15 a<sup>i</sup>, 26 b<sup>i</sup>, 28 a<sup>i</sup>, 40 b<sup>ii</sup>, instr sing *rūysai-na*, 6 b<sup>iv</sup>, 7 b<sup>iii</sup>, 8 b<sup>iii</sup>, 9 a<sup>iii</sup>; 31 b<sup>ii</sup>, 40 b<sup>i</sup>, nom plur *vuyasa*, 6 a<sup>iii</sup>, b<sup>ii</sup>, instr plur *vuyasyau-ja*, A 1  
**vyi**, I was, *rya*, *rye*, *vyeta*, *rynta*, was, *rya*, might be, see *bi*  
**vyach**, to view, grasp understand 3rd pers sing opt *vyachi*, 34 a<sup>iii</sup> iv, fut part pass. *vyachamñā*, 40 b<sup>i</sup>  
**vyarana**, loanword Skr *vyalarana*, explanation preaching, 27 a<sup>iv</sup>, with *i* suffixed, *vyaranai* his preaching, 27 a<sup>iii</sup>  
**vyirasa**, loanword, Skr *vyakarsyat*, he would have prophesied, 33 a<sup>iii</sup>  
**vyuha**, loanword Skr. *vyūha*, distribution, arrangement, 34 a<sup>iii</sup>, cf *buddhaśāstra vyūha*, and *byūha*

Y

**yan**, to do, 1st pers sing present act *yanūma*, 18 a<sup>ii</sup>, *yanūm*, 3 b<sup>i</sup>, 3rd pers plur present act *yanidi*, 30 b<sup>iv</sup>, 3rd pers sing opt act *yanī* [29 a<sup>i</sup>], 31 a<sup>i</sup>, A 3, 29, 30, 33, 3rd pers sing past, *yude*, 4 b<sup>i</sup>, 24 a<sup>ii</sup>, A 40, with *i* suffixed, *yudai*, 5 b<sup>iv</sup>, 3rd pers plur *yudamda*, A 40, 2nd pers sing imper *yam* 8 b<sup>iii</sup>, 1st pers sing present middle, *yamī* 26 a<sup>i</sup>, 30 a<sup>iii</sup>, 3rd pers sing *yamdi* 44 a<sup>i</sup>, 3rd pers plur *yanare*, A 24, *yanari* 41 a<sup>ii</sup>, 3rd pers sing conj middle, *yanare*, A 4, *yanati*, 24 b<sup>ii</sup>, 3rd pers plur *yanamde* 3 b<sup>i</sup>, instr sing of present part *yanaka na* 6 b<sup>i</sup>, 7 b<sup>ii</sup>, past part *yuda*, 4 b<sup>i</sup>, A 31, *yudi*, A 30, *yude* A 33  
**yastā**, see *lasta*  
**yauga**, probably loanword, Skr *yoga*, loc sing *yaugi* 2 a<sup>ii</sup>  
**ye**, enclitic pronoun, some one, one, 14 b<sup>i</sup>, 43 a<sup>ii</sup>, A 31  
**ye**, enclitic particle, seems to add emphasis in *ya-ra e*, 4 b<sup>iv</sup>, *nañā ye*, 30 a<sup>ii</sup>, *nañ ye* 38 a<sup>iv</sup>

**ya**, enclitic conjunction, *cī-ya*, and when, 37 <sup>b</sup><sub>u</sub>, cf *ta* in *tī-ta*, 4 <sup>b</sup><sub>v</sub>

**ysā**, to be born, cf. *Zd. zan*; 3rd pers sing present *ysāte*, A 17; past part. *ysā*, born, 9 <sup>b</sup><sub>i</sub>, *ysāta*, 9 <sup>b</sup><sub>i</sub>, *ysāya*, 9 <sup>b</sup><sub>i</sub>.

**ysama**, according to Professor Leumann, the earth, *Zd zem*; *ysama-šamdaina*, by the earth-ground, by the world, 21 <sup>b</sup><sub>v</sub>; 29 <sup>b</sup><sub>i</sub>.

**ysāmpū**, subst, a knee; cf. *Zd. zānū*, 5 <sup>b</sup><sub>u</sub>.

**ysamtha**, subst, birth, existence, *Zd zantu*; acc. sing. *ysamtha*, 30 <sup>a</sup><sub>u</sub>, A 17, *ysatha*, A 6; 25, nom. plur. *ysamtha*, A 17; acc plur. *ysatha*, 26 <sup>a</sup><sub>u</sub>, loc plur. *ysamthā*, 30 <sup>a</sup><sub>i</sub>

**ysāra**, numeral, thousand, cf *Zd. hazanra*, A 18; *ysara*, 30 <sup>b</sup><sub>i</sub>; with suffixed *ī*, *ysārī*, A 23, *ysāramna*, a thousandth, 31 <sup>a</sup><sub>u</sub>, 37 <sup>a</sup><sub>u</sub>

**ysinī**, *ysinīya*, subst, gratification, occurs

in compounds with the past participle of *haur*, to give, and with the subst *haurāmma*, gift; thus *ysinīya-hauda*, favoured, gratified, 7 <sup>b</sup><sub>v</sub>; *ysinīya haudi*, 6 <sup>b</sup><sub>u</sub>; *ysinīhaua*, 8 <sup>b</sup><sub>i</sub>, *ysinīya haurāmmesja*, with a gratification, 6 <sup>b</sup><sub>u</sub>, *ysinīya hauramme-sja*, 7 <sup>b</sup><sub>v</sub>; *ysinī-haurāmmesja*, 8 <sup>b</sup><sub>u</sub>

**ysura**, subst, used to translate Skr *ātman*, self, *ysurasamñā*, the notion of an ego, 25 <sup>b</sup><sub>v</sub>

**ysvamñā**, loanword, Skr. *śadaniya*, that can be tasted; gen plur *ysvamñām*, 26 <sup>b</sup><sub>u</sub>; *ysvamñā*, 11 <sup>a</sup><sub>u</sub>, 20 <sup>a</sup><sub>v</sub>.

**ysvīše**, unidentified and uncertain, 27 <sup>a</sup><sub>v</sub>.

**ysyān**, to produce, *Zd. zan*; 3rd pers. sing opt *ysyāmñe*, 15 <sup>b</sup><sub>u</sub>, 16 <sup>a</sup><sub>i</sub>, 29 <sup>a</sup><sub>i</sub>, 36 <sup>b</sup><sub>u</sub>; 41 <sup>a</sup><sub>u</sub>; *ysyāñe*, 16 <sup>b</sup><sub>u</sub>, 29 <sup>a</sup><sub>u</sub>

**yuda**, see *yan*

## KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been 'found at Jigdalik and Kava, near Kuchar,' by a man of Kuchar, called Sahib Ali. From Sahib Ali's report it appears that Jigdalik lies one day's march from Bai, and that the manuscript fragments were dug out by him from what he calls 'a house', situated in 'the hills' near Jigdalik. The term 'house' is applied by the natives of Eastern Turkestan to what we call a *stupa*, or shrine, see Sir Aurel Stein's *Ancient Khotan*, vol. 1, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleasters. The material of the fragments is stiffish, whitish paper.—R. H.]

### 1 PRĀTIMOKSA<sup>1</sup>

Hoernle MS, No 149; (Plate XI, No 2)

*Provenance* — O N O de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions* — 295 x 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancrure au bas. Le trou pour la ficelle est percé à 7 cm du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

*Sujet* — Fragment du Prātimoksa de l'école Sarvastivādin, section des fautes *payti* (correspondant au *pacittiya* pali), commence à la fin du *payti* 70 s'arrête au milieu du *payti* 85.

À la suite du texte Koutcheen et de la traduction de chacun des articles, j'ai donné

1° [Sv P] Le texte correspondant du *Che-soung(-lin) pi-k'iu po-lo-l' mou tch'a*

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<sup>1</sup> Ce fragment a déjà paru dans le *Journal of the Royal Asiatic Society*, January, 1913, pp. 109-20, on a introduit ici quelques corrections qu'il est inutile de signaler en détail. — On a remplacé la transcription *dh*, antérieurement adoptée, par un *t* dans les mots koutcheens par symétrie avec les transcriptions *l m, n*, etc., on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *t* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutchea.

*liat pen*, version chinoise du Pratimoksa des Sarvastivadin due à Kumarajiva vers  
A D 404 (Nanjo 1160 ed Tokyo xvi 7, p 43 sq)

2° La traduction du chinois

3° [PAC] L'article correspondant du Pacittiya pali

4° La traduction du pali

5° [Mvy] L'article correspondant du Pratimoksa des Mula Sarvastivadin  
tel qu'il est donné dans la Mahavyutpatti éd Minayev Mironov § 261

### *Recto*

- 1 70 se samane lykawarsem mpa plaki sa ynari yam payti 71 se samane  
menki ikampikwalamfie pi onolmettse wasampat yamassam payti  
su ma wasampam tak[am]
- 2 samani kšalyi<sup>1</sup> 72 se samane safi sar sa kem rapanam rapatsi wa t  
wat<sup>2</sup>assam payti 73 stwei meñtsa postafñie,s samñettse  
pudgalyi,k kako wa<sup>2</sup>
- 3 nalle tumem olya warpata,r payti 74 se samane pratimok<sup>3</sup>sasutar  
weskemane mamt wessam ma fi,ś vesa,ñi aknatsam,s reki sa  
yamas/ au
- 4 preku se suta,r winai abhidha,r<sup>4</sup>m alykemane takam payti 75 se  
samane silnantam (w)e<sup>5</sup>xxxx samanem,ts klauca pilsa kaltr payti  
76 se samane

### *Verso*

- 1 sankattse pelaiyknešse wattare wātko takam amplakante parna  
tsenketa,r payti 77 se sama<sup>6</sup>ne pññāktettse massa,t yamassam  
payti 78 se sa<sup>7</sup>mane
- 2 mo,t mala trikelye sa sakse vokam payti 79 se samane<sup>8</sup> katkos  
preke amplakante kwasu ne vitmassam payti 80 se samine nru,s  
tsan/ a<sup>9</sup> e<sup>4</sup>
- 3 sa postam sitmalñie sa sa,n<sup>10</sup>k miyissam payti 81 se samine yaka  
y<sup>11</sup>si<sup>6</sup> sa lante kercen ne vam parna tuyknesa sarma mem payti 82  
kusc samane pra<sup>12</sup>ti

<sup>1</sup> L'erreur haplographique corr *nalsal*n

<sup>2</sup> Corr *se rpanalle* Le scrible a omis l'aksara *rpa* en passant à la ligne

<sup>3</sup> Sic MS Lire *šamane*

<sup>4</sup> La syllabe *r* est restituée d'après un fragment de la collection Tullot

<sup>5</sup> La syllabe *ya* d'abord omise a été rétablie d'après coup au dessous de la ligne.

4 mo, ls po aūm sa ma klyausam payti 83 se samane ayaſse kemesse  
 sucika, r yamasta, r payti 84 se samane pir mañca, l yamaska  
 yarm tsa vamasalle pa ssx

## TRADUCTION

- 71 Le bhikṣu qui fait route par entente avec des voleurs des brigands payti  
 72 Le bhikṣu qui fait l'opasampad d'une personne qui a moins de vingt  
 ans il est payti. Celle-ci n'est pas upasampanna les bhikṣus sont à blâmer  
 73 Le bhikṣu qui de sa propre main creuse la terre ou qui la fait creuser  
 payti  
 74 L'invitation personnelle d'un bhikṣu pour la conclusion des quatre mois  
 doit être acceptée s'il accepte en surplus de cela pāyti  
 75 Le bhikṣu qui en recitant le Pratimokṣa sūtra parle ainsi Ce n'est pas  
 clair pour moi ! J'agis sur le dire des ignorants Je veux interroger quelqu'un qui  
 sait le Sūtra le Vinaya l'Abhidharma payti  
 76 Le bhikṣu qui se tient à portée d'oreille des bhikṣus tandis qu'ils profèrent  
 (?) (w) e[skemanents] ) des propos violents payti  
 77 Le bhikṣu qui quand une affaire de loi du saṃgha est en train d'être  
 réglée sans autorisation se lève sans rien dire payti  
 78 Le bhikṣu qui fait mépris du Bouddha payti  
 79 Le bhikṣu qui boit de l'alcool des spiritueux du vin (?) payti  
 80 Le bhikṣu qui le temps en étant pa-se sans autorisation entre dans un  
 village payti.  
 81 Le bhikṣu qui en se levant d'avance ou par infraction après fait tort au  
 saṃgha payti  
 82 Le bhikṣu qui en mendiant la nuit va dans le palais du roi en dehors  
 d'un motif conforme payti  
 83 Le bhikṣu qui n'écoute pas le Pratimokṣa de tout son cœur payti  
 84 Le bhikṣu qui se fait un etui à aiguilles en os ou en corne payti  
 85 Le bhikṣu qui se fait un lit ou un siège il faut le faire à la mesure

## LES PARALLÈLES

71 SvP 若比丘 與賊衆議共道行 乃至到一聚落  
 波夜提

Si un bhikṣu de propos délibéré fait route avec une troupe de brigands et  
 qu'il va jusqu'à un village il est po ye t'



= Pāc 66 *Yo pana bhikkhu janari theyyasatthena saddhima samudhaya eka idhanamaggam patipajjeyya antamaso gamantaram pi pacittiyam*

Si un bhikṣu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fut-ce qu'au prochain village pacittiya

(Cf MvY 261 75 [71° sīkṣapada] *steyasārtthagamanam*)

72 Sv P 若比丘不滿二十歲人與受具足戒 波夜提 是人不得戒 諸比丘亦可呵 是事法爾

Si un bhikṣu à un homme qui n'a pas vingt ans accomplis donne intégralement les Défenses, il est *po ye t'i* Cet homme n'a pas reçu les Défenses et les bhikṣus sont à blâmer Telle est la règle du cas

= PAC 65 *Yo pana bhikkhu janari unariṣaṭṭarassari puggalari pasampadejja so ca puggalo anupasaṃpanno te ca bhikkhu garayha idam tasmā pacittiyam*

Si un bhikṣu en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnée, et les bhikṣus sont à blâmer Tel est dans ce cas le pacittiya

(Cf MvY 261 76 [72° sīkṣapada] *unariṣaṭṭarassariṇi padanam*)

73 Sv P 若比丘自手掘地 若使人掘 若指示言掘 是皮夜提

Si un bhikṣu de sa propre main, creuse la terre s'il la fait creuser par quelqu'un si en l'indiquant de la main il dit de la creuser il est *po ye t'i*

= PAC 10 *Yo pana bhikkhu patlari khaṇeyya va khaṇeyya va pacittiya*

Si un bhikṣu creuse la terre ou la fait creuser pacittiya

(Cf MvY 261 77 [73° sīkṣapada] *khananam*)

74 Sv P 若比丘受四月自恣請 若過是受者 波夜提 除常自恣請 除數數自恣請 除獨自恣請

Si un bhikṣu accepte une invitation de pleine liberté (= *pravarana*) pour quatre mois et qu'il accepte encore au delà il est *po ye t'i* sauf invitation de pleine-liberté permanente sauf invitation de pleine liberté répétée, sauf invitation de pleine-liberté spéciale

= PAC 47 *Iḍḍinena bhikkhuna cūḷamasapaccayaparana sīḷabba aññāsa paṇapararanaya a nātra nīcāpararanaya tato ce ullari saḷeyya pacittiyam*

Un bhikṣu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois en dehors d'une invitation répétée en dehors d'une invitation permanente Si il accepte en surplus pacittiya

(Cf MvY 261 78 [74° sīkṣapada] *pravaritarthāḍḍesa*)

75 SvP 若比丘說戒時如是言 我今未學是戒 先當問諸比丘誦修多羅毗尼阿毗曇者 波夜提 若比丘欲得法利 是戒中應學 亦應問諸比丘誦修多羅毗尼阿毗曇者 應如是言 大德 是語有何義 是事法爾

Si un bhikṣu, au moment de dire une Défense, parle ainsi : *Moi, je n'apprends pas encore cette Défense, je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, il est po-ye t!* Si un bhikṣu desire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : *Bhādantas! cette expression quel sens a-t-elle? Telle est la règle du cas.*

= Pac 71 *lo pana bhikkhū bhikkhū sahadhammikaṃ tuccamaṃ etarū vadeyya na tarahāṃ avuso etasmīṃ sikkhapade sikkhissamī yava na aññarū bhikkhūṃ byattam vinayadhammaṃ paripucchamīti pacittiyaṃ sikkhāmanena bhikkhāre bhikkhū na anna-tāḍhaṃ paripucchitāḍhaṃ paripankūḍham ayaṃ tathā samīti*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : *Je ne m'instruirai pas — longue vie! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya! — pacittiya* Un bhikṣu, o bhikṣus! qui s'instruit doit apprendre doit questionner, doit se demander : C'est la la norme

(Cf Mvy 261 80 [76° sīkṣapada] *Śīkṣopasaṃkharapratikṣepah*)

76 SvP 若比丘諸比丘鬪亂諍訟時 屏處默然立聽作是念 諸比丘所說 我當憶持 波夜提

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : *Les bhikṣus ce qu'ils disent je veux me le rappeler, il est po-ye t!*

= Pac 78 *lo pana bhikkhū bhikkhūnaṃ bhandanajānaṃ khalakajātānaṃ vṇadappannānaṃ upasutvā tittheyya yaṃ ime bhanissanti taṃ soṇassamīti etad eva paccayaṃ karitva anaññarū pacittiyaṃ*

Un bhikṣu qui tandis que les bhikṣus sont en discussion, sont en querelle tombent en désaccord se tient à portée d'oreille en pensant : *Ce qu'ils diront je l'entendrai! avec ce motif, et sans autre motif, pacittiya*

(Cf Mvy 261 79 [75° sīkṣapada] *upāśraraḡalam*)

77 SvP 若比丘僧斷事時默然起去 波夜提

Si un bhikṣu, quand le saṃgha tranche une affaire en gardant le silence se lève et part, il est po-ye t!

= PAC 80 *Yo pana bhikkhu sarighe vimicchayakathaya vartamanaya chandam adatra utthayasana pakkameyya pacittiya*

Le bhiksu qui, alors qu'une affaire à décider est en cours devant le sangha, sans donner son consentement préalable, se lève de son siège et s'en va, pacittiya  
(Cf MvY 261 81 [77° siksapada] *tusnimviprakramanam*)

### 78 Sv P 若比丘輕他比丘波夜提

S<sub>1</sub> un bhiksu manque de respect à un autre bhiksu, il est *po ye-t*

= PAC 54 *anadariye pacittiyam*

En cas de manque de respect, pacittiya

(Cf MvY 261 82 [78° siksapada] *anadaravittam*)

### 79 Sv P 若比丘飲酒波夜提

S<sub>1</sub> un bhiksu boit de l'alcool, il est *po ye t'*

= PAC 51 *saramerayapane pacittiya*

S<sub>1</sub> on boit des liqueurs alcooliques ou fermentées, pacittiya.

(Cf MvY 261 83 [79° siksapada] *saramareyamadyapanam*)

### 80 Sv P 若比丘非時入聚落不白善比丘波夜提 除因緣

S<sub>1</sub> un bhiksu hors temps entre dans un village sans informer un bon bhiksu il est *po ye t* : sauf raison

= PAC 85 *Yo pana bhikkhu santarī bhikkhuno anapucchā vīkale gamarī pariseyya anūtra tatharūpa accayika karaniya pacittiya*

Le bhiksu qui sans demander l'autorisation à un bon bhiksu entre hors temps dans un village, à moins d'affaire urgente conforme pacittiya

(Cf MvY 261 84 [80° siksapada] *akalacaryu*)

### 81 Sv P 若比丘請食食前食後行至僧家波夜提

S<sub>1</sub> un bhiksu invite à un repas avant le repas ou après le repas, va en tournée dans d'autres maisons il est *po ye t*

= PAC 46 *Yo pana bhikkhu nimanāto sabhāto samano santarī bhikkhūna anupucchā purebhātarī va paccebhātarī va kulesu carittarī pajjeyya anūtra samaya pacittiya* : *tathā ya* : *samayo cīvaradunāsamayo cīvarakarasamayo ayam tathā samayo*

Le bhiksu qui étant invité déjà pourvu d'un repas sans demander (l'autorisation) à un bon bhiksu soit avant le repas soit après le repas se met à faire une tournée dans les familles — sauf le temps légal — pacittiya. Le temps légal,

c'est le temps ou on donne la veture le temps ou on fait la veture C'est là le temps legal

(Cf Mvy 261 80 [81° siksapada] *l lacary* )

82 Sv P 若比丘 刹帝利王水澆頂 夜未曉未藏寶  
若過門闕 波夜提 除因緣

Si un bhikṣu chez un roi kṣatriya qui a reçu l'onction du sacre quand la nuit ne s'eclaircit pas encore quand on n'a pas encore serre les joyaux depasse le seuil de la porte il est *po ye-ti* sauf raisons

= PAC 83 *Yo pana bhikkhū ranno khattijassa muddharasitassa anikkantar jake aniggataratanake pubbe appatissarīti lito m lakkhīti atikkhīti eyja pacittiyam*

Le bhikṣu qui chez un roi kṣatriya qui a reçu l'onction royale quand le roi n'est pas sorti quand les joyaux [le comm explique la reine] ne sont pas sortis sans s'être annonce au préalable depasse le seuil pacittiya

(Cf Mvy 261 86 [82° siksapada] *royakularatricarya* Mais nous possedons ici le texte meme de la prescription du Mula Sarvāstivāda Vinaya conservée avec son commentaire dans le Makandikā du Dhyaavad na p 543 sq

*Yah punar bhikṣur anigatayati rajanyam anudgate rone a nirrtayati rat esu ratna samatase tu rajnah kṣatriyasja muddharasitasya i lakkhīti i a indrakilasamanta i tu samatikrameḍ anyatra ta trupat pratyaḡat i a i ti ka*

Le bhikṣu qui, quand la nuit n'est pas encore pas ee quand l'aurore n'est pas levee quand ne sont pas encore retires les joyaux *o i a e* qu'on tient pour des joyaux chez un roi kṣatriya qui a reçu l'onction royale depasse le seuil de la porte ou les alentours du seuil sauf motif conforme payantika

La tradition variant donc entre *r jake* le roi et *raja* i la nuit )

83 Sv P 若比丘 說戒時如是言 我今始知是法說  
戒經中半月半月戒經中說 諸比丘知是比丘乃至  
若二若三說戒中坐 何況多是比丘不以不知故得  
脫 隨所犯罪如法治 應呵令馱 汝大德 汝失無利  
汝不善 汝說戒時不敬戒 不作是念實有是事 不貴重  
不著心中 不一心念 不攝耳聽法 從彼事 波夜提

Si un bhikṣu au moment de reciter les Defenses parle ainsi C'est maintenant que j'apprends pour la première fois que cette Loi est enoncee dans le Livre des Defenses est recitee tous les deux mois dans le Livre des Defenses Les bhikṣus savent que ce bhikṣu a siege déjà deux fois trois fois à plus forte rai-on davantage pendant qu'on recitait les Defenses ce bhikṣu ne peut pas a cause de son ignorance

obtenir d'être excusé Selon sa faute, de la manière que la loi prescrit, il faut le traiter Toi, bhadanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien, quand on récite les Défenses, tu n'honores pas les Défenses, tu ne penses pas que en vérité il en est ainsi, tu ne les vénères pas, tu n'y appliques pas ton cœur, tu n'y penses pas en concentrant ton esprit, tu n'écoutes pas et tu ne suis pas la Loi Par conséquent *po ye tī*

= PAC 73 *lo pana bhikkhu anraddhamasari patimokkhe uddissamane evaṃ vadeyya idan eva kho aham janāmi ayam pi kira dhammo suttagato suttapariyapanno anraddhamasari uddesam agacchatīti tañ ce bhikkhum aññe bhikkhu janyeyyūṃ nissinna jubbāṃ imina bhikkhuna dvitikkhattūṃ patimokkhe uddissamane lo pana vado bhiggyo na ca tassa bhikkhuno aññatalena mutti atthi yañ ca tattha apattim apanno tañ ca yathadhammo karetabbo uttari cassa moho aropetabbo tassa te avuso alabha tassa te dulladdharā yaṃ tvaṃ patimokkhe uddissamane na sadhukarā atthikatteva manasikarosi idāṃ tasmim mohanake pacittiyam*

Le bhikṣu qui, à la lecture du Pratimokṣa tous les demi-mois vient à parler ainsi C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sūtra, qui est recueillie dans le Sūtra, qui revient en recitation tous les demi-mois si les autres bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la recitation du Pratimokṣa, ce bhikṣu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie Voilà ce que tu as manqué à gagner, voilà un fâcheux profit pour toi, parce que pendant la recitation du Pratimokṣa tu ne te recueilles pas bien, tu ne t'appliques pas C'est là le pacittiya en cas d'égarement

(Cf Mv 261 87 [83° sikkapada] *sikkapadadrāyaturiyavaciraḥ*)

84 S. P 若比丘 若骨若齒若角作針筒 波夜提

Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye tī*

= PAC 86 *lo pana bhikkhu atthimayaṃ va dantamayāṃ va tisanāyayaṃ va sūcigharaṃ karaṇeyya l'edanakam pacittiyam*

Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne j'acittiya d'infraction

(Cf Mv 261 88 [84° sikkapada] *sūcighraḥaṇa pudanāṃ*)

85 S. P 若比丘 欲作坐牀臥牀 足應高八指 除入  
陸 若過作 波夜提

Si un bhikṣu veut se faire un siège ou un lit la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre Si il dépasse cette mesure, il est *po-ye-tī*

= Pāc. 87 *navam pana bhikkhuna mañcam vā pīṭham vā kārayamānena atṭhangulapadalaṃ kāretabbam sugatāngulena aññatra heṭṭhimaya ataniyā tam atikkāmayato chedanalam pācittiyam.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pācittiya de coupure.

(Cf Mv 261. 89 [85° āśāpāda] *padakasampādanam*)

## 2 PRĀYASCITTIKA ET PRATIDEŚANĪYA

Hoernle MSS, Nos 149i et 149j (Plate XIX, Nos 2, 3)

Les deux feuillets qui portent dans la collection de M Hoernle les cotes 149i et 149j mesurent 350 mm x 77 mm, le trou destiné au passage de la ficelle qui reliait tout l'ouvrage est à 78 mm du bord gauche; la hauteur des caractères sans prolongement (*pa, ya*, etc.) est d'environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d'une sorte de commentaire historique sur le Prātimokṣa, analogue au Sutta-vibhaṅga paḷi et qui racontait, à propos de chaque prescription, l'épisode qui en avait provoqué l'origine. L'ouvrage se rattache certainement au Vinaya des Sarvāstivādins, j'ai eu l'occasion de le démontrer en détail dans le *Journal Asiatique* (janv.-févr 1912, pp 101 sqq), je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pācittiyas paḷis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89<sup>e</sup> prescription, un second épisode vient, dès la seconde ligne, se greffer sur le récit initial, ce nouvel épisode a pour scène Sravastī, pour personnages le Bouddha (pañākte) et Kāḍvakeya. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Panyatrāta, datée de A D 404, rapporte deux épisodes à propos du 89<sup>e</sup> *po-ye-ti*. Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte koutchéen, je donnerai la traduction intégrale du second, que nous avons tout entier en koutchéen.

Sv V — *Po-ye-ti* 89 (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêture, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu'on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l'assemblée des bhikṣus. Il leur dit ce qu'il a vu

dans sa tournée en ville et condamne cette pratique inconvenante Il enonce les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= Anguttara Nikaya pañcaka CCX) Puis il autorise l'emploi du nisidana sans fixer de dimensions Les bhiksus abusent de cette imprecision pour se faire des nisidanas longs et larges Le Bouddha les réunit les tance encore et fixe les dimensions permises

(b) Le Bouddha est à *Che wei* (Śrāvastī) En ce temps là le Bouddha avant midi passe sa voiture prend son vase entre dans *Che wei* pour y mendier sa nourriture Après manger il entre dans le bois *An-t'o* sous un arbre il étend son *ni-chi-tan* et s'assoit Layusmat *Kia lou to-yi* aussi entre dans le bois *An-t'o* A l'écart de Bhagavat non loin, il se met sous un arbre étend son *ni-chi-tan* et s'assoit Or Layusmat avait le corps très long ses deux genoux touchaient la terre et ses deux mains tenaient le tissu Il forma ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* long d'un empan de Bouddha! Comme cela ce serait suffisant! Et alors Bhagavat se leva de sa méditation pour cette affaire il réunit l'assemblée des bhiksus, et il dit aux bhiksus Aujourd'hui à l'heure du repas j'ai mis ma voiture j'ai pris mon vase et je suis entre dans la ville pour y mendier la nourriture puis après manger je suis entre dans le bois *An-t'o* sous un arbre j'y étendis mon *ni-chi-tan* et m'assis *Kia lou to-yi* après avoir mendié sa nourriture vint au si sous un arbre et il fit cette réflexion En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie Et j'étais alors entre dans le bois *An-t'o* sous un arbre j'y avais étendu un *ni-chi-tan* Et *Kia lou to-yi* fit de même Or cet homme a le corps grand ses deux genoux touchaient le sol Et il fit ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* d'un empan du Bouddha? Comme cela ce serait suffisant! Le Bouddha dit aux bhiksus À partir de aujourd'hui ceci est la règle et il faut enoncer ainsi Si un bhiksu veut faire un *ni-chi-tan* il doit le faire à la mesure La mesure est en longueur deux coudées de Bouddha en largeur une coudée et demie la mesure une coudée en plus Passé cette mesure c'est *po ye ti*

## TEXT KUCHEAN

## Feuille 108 Recto

- 1 (1) *ikauw i* ~ *ś-suwer* j *stam* paññkte *su* *kraupite* ~ *ce* *u* *witare*  
*nakate* ~ *su* *kikriktsi* *sa* *sam[a]* *nettsa* ~ *cñatket* *e* *ni* *ceppille*  
 - *ma* *wasasalle* ~ *j* *rastram* *vitka* *yamtsi* ~ *n* *paññkte* Śrāvastī *ne* *mas-*  
*kitr* ~ *tsouhark* j *itru* *wastsi* *kam* *ite* Śrāvastī *ne* *piatw* *i* *jo* *pa* ~

<sup>1</sup> Les syllabes *et* *lle* ont été soignées par le fragment Hoernle MS No 222

- 3 6eśuwer postam ~ nīśidam kamate andhaxe wārtto ne masa ompals-  
 • loññīe lamatsī ~ śaulassu Kālodaye paññakte o
- 4 mpostam masa ~ paññakte alyeḥa kea stam ñor nīśidam raksane  
 lyama ~ Kālodaye rano alyeḥa kea stam ñor oppilam
- 5 tsa nīśidam raksane lyama ~ su no orotse hekt'en tsa ~ annapī kenī<sup>1</sup> sa  
 kem teksa ~ tumem weñawa ~ watkassī pī paññakte nīśidam
- 6 ñire<sup>2</sup> mem kalymī raso tsamtsī ~ 11 lamalle<sup>3</sup> sa samanett'a yamaskemane  
 sa ~ yārmam'su yamasalle ~ omne se yarmā parkarñīe

## Verso

- 1 sa wirsoñcā ~ paññaktettse raso sa ~ plante sa sle ywārca ~ ñire, ts raso ~  
 tumem omsap yamtr ~ 12a. passeñica 11 paññakte Kapilava
- 2 stu ne maskitr ~ paññaktettse proce, r Nande<sup>4</sup> ñe, m ~ krūi san ne yapī  
 eklokacci samani ywarcā maskiyentr ~ paññakte wat yopar
- 3 Nande<sup>4</sup> wāt ~ wilaksanāñcā<sup>5</sup> ~ paññakte mem Nandettse men  
 kisaī ~ śtvara prarom paññakte mem menkisaī ~ paññaktettse wastsī
- 4 mpa sa, m ~ wastsī yamassitr ~ paññakte klyausa san kraupate ~ ce  
 śiksapa, t śanmya ~ 11 maksu no samane ~ paññaktettse
- 5 wastsittse 11 arm tsa wastsī yamatr ~ omssap wāt paññaktaññīe wastsī  
 mem ~ 12a. passeñica ~ omne ce paññaktettse wastsittse yarmā ~
- 6 parkarññīe sa ñiu rsonta ~ paññaktaññīe raso sa ~ plante sa ska, s ~ te  
 om[n]e paññaktettse wastsit[ts]e yarma<sup>6</sup> ~ 90 11 weweñxwa ñia(sa)

## Feuillet 109 Recto

- 1 saulassoñca ñumka ~ 12a. passeñicana pelakñenta ~ om ne ñia, s ~ makte  
 nau(s) 11 11 cai no saula ssoñca stw[a]ra wrattsai aksass<sup>xxx</sup>
- 2 laikñenta artsa ywārca me, ñā pratimoksasse pī sutaritse aksaññīe ne  
 ecce katmaskem ~ 11 pa(ñia)kte Śrāvastī ne maskitr ~ omne k<sup>xxe</sup>
- 3 statse prekesai ~ Uppalavarna, ñi aśiyattse ~ yarke peti maka spor  
 ttitr ~ maka swatsanmī kalpasai ~ tu sīma

<sup>1</sup> Le fragment  $\frac{149}{84}$  porte *Lenine sa*<sup>2</sup> 1 rem  $\frac{149}{84}$ <sup>3</sup> *lamalja*  $\frac{149}{84}$ <sup>4</sup> Sic MS Lire *nande*<sup>5</sup> Sic MS Lire *°ksa°*

<sup>6</sup> J'ai déjà publié l'épisode de Nanda (109 B-VI) avec une traduction et les textes parallèles dans le Journal Asiatique 1912 I 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.



- 4 ne,ts past aissi šwātsi ~ tāy no trite kaumsai ~ ešuwacca maskitr ~  
tumem leswi ensanta ne ~ yaka ynemane nauttai ne klāya ~  
5 karyorttau ksa lyakāte ~ ista klautka ~ šno yaksa ~ tumem sã,u še,m  
kauc ersate ne ~ oskai wayate ne ~ šwātsi wānksāte ne ~ pañākte  
6 klyausa nāksate maksu no samāne mā alāsmo enenka os ne pim  
twāta,ščā ynemane ~ aletsai ašiyai mem ~ sa,ñā sar sa trāsxa

## Verso

- 1 lye ~ tsālnalye eñcitr ~ ce,u samānettsa ~ samānetts-āksasalle ~ nah  
salye sa šaulassoñci kekatkau nesau ~ mā ayato a-  
2 ksassalye ~ cew ike aksaskau ~ se pelaikne wrattsai aksassalle ~  
~ pañākte Śrāvasti ne maskitr ~ tanāpate ksa samā-  
3 nem ašiyana spa šwātšs kakāte ~ tumem Sthulanānda ce,u tanāpitem  
šursāssi ~ samp arāññe ste cwim nausa pete ~  
4 caim no agamadharī skente ~ sam no abhidharmike ste ~ sam winasāre ~  
tusa tanapate krasiyate ~ xwa pitkawe (m)a  
5 mlama,m ~ pañākte klyausa nāksate ~ samāni no masar ostuwaiwenta  
ne kakākas takau šwātsišco ~ omne krū ašiya šar(s)e-  
6 maneñña stmausa tāko,yā ~ tane klu pete ~ tane smaññe pete ~ tane  
(s)pa,k pete ~ sāwaxx samāne,ts mantrā a tālo(ya) <sup>2x2</sup>

TRADUCTION<sup>1</sup>

*Payl* 89 [Fol 108 a, l 1] après manger, le Bouddha réunit le sangha, il blâme cette affaire, par le fait de d un bhikkhu [l 2] il ne faut pas demeurer (avec) qui s'occupe de faire étalage au grand air (*prastarana*)

Le Bouddha est à Sravasti Le matin il prend son vêtement, et il entra dans Śrāvasti pour mendier la nourriture [l 3] Après le repas il prend un nidān et il resta dans le bois Andha pour s'asseoir en méditation L'ajumāt Kālodiye y fut après le Bouddha [l 4] Le Bouddha sous un arbre quelconque étendant le nidān s'assit Kālodaye aussi sous un arbre quelconque à l'écart [l 5] étendant le nidān s'assit Mais il avait le corps grand, des deux genoux il touchait le sol Alors il dit Puisse le Bouddha autoriser [l 6] à ajouter au nidān une coudée à partir de la frange Le bhikkhu qui se fait de quoi s'asseoir, il doit le faire

<sup>1</sup> La traduction en koutel éen, sans se piquer d'une fidélité littérale, a résumé le récit avec goût

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des franges, une coudée. Qui fait plus que cela, etc., est *paṣṣeṇa* (= *pāyantika*).

*Pāṭi* 90. [Fol. 108 b, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux *lakṣaṇa* de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudées—des coudées du Bouddha—en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 b, l. 6] Par moi ont été dites, [Fol. 109 a, l. 1] ô vous qui avez la vie (= *āyamaṣ*), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sūtra*, elles arrivent.

*Pratideśanīya* 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavarṇā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâmer: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 b, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarer publiquement.

*Pratid.* 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvastī. Un *tanūpate* (*dāna-pati*) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandī donne des ordres à ce *tanūpate*: Celui-ci est un *Āraṇyaka*<sup>1</sup>; à lui la première portion. [l. 4] A ceux-ci; ce sont des *aṣamaḍhari*; à celui-là; c'est un *abhiḍharmika*; à celui-là; il s'emploie au culte. Le *tanūpate* se fâche et dit: Bavarde, ne [l. 5]

<sup>1</sup> Cette interprétation est garantie par la variante graphique du fragment 3b<sup>1</sup> qui donne *sama arāṇiṇi*. Le *p* de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'*m* a cessé.

m'embrouille pas! Le Bouddha ayant entendu blâme Moines! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [ 6 ] à donner des ordres Ici une portion de riz! ici une portion de bouillie! ici une portion de condiments! les moines aussi . [le texte s'arrête ici]

### LES PARALLÈLES

Le Vinaya pali a aussi, pour le pacittiya correspondant, le 89° de la série, un double récit assez différent

*Pacittiya* 89 En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana, le jardin d'Anathapindika Or en ce temps-là Bhagavat a permis un nisidana aux moines Les moines de la Sixaine, disant que Bhagavat a autorisé le nisidana, portent des nisidanas démesurés, ils pendent en avant et en arrière des bancs et des supports Les moines qui ont peu de désirs grognent, protestent s'indignent Comment les moines de la Sixaine porteront-ils des nisidanas démesurés? Et alors ces moines communiquèrent cette affaire à Bhagavat Et alors Bhagavat sur cette affaire, sur cette question réunit l'assemblée des moines et il interrogea les moines de la Sixaine Est-il vrai, moines, que vous portez des nisidanas démesurés? C'est vrai, Bhagavat! Le Bouddha les blâme Comment donc, ô fous! porterez-vous des nisidanas démesurés? Voilà qui n'est pas, ô fous! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles Et maintenant, ô moines! voici comment vous devez réciter cette prescription 'Si un moine se fait faire un nisidana il faut le faire à la mesure Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie Qui dépasse cela il y a pācittiya de coupure (*chedanaka*) Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat

Or en ce temps là l'ayasma Udayi a le corps grand En présence de Bhagavat étalant le nisidana, il s'assoit tout recroqueville Et alors Bhagavat dit à l'ayasma Udayi Pourquoi donc, Udayi, es tu tout recroquevillé sur ton nisidana? C'est que Bhagavat a permis aux moines un nisidana très petit Et alors Bhagavat a cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines Je permets, o moines, une frange d'une coudée au nisidana Et maintenant ô moines voici comment vous devez réciter la prescription 'Si un moine se fait faire un nisidana, il faut le faire à la mesure Là-dessus la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie, la frange, une coudée Qui dépasse cela, il y a pācittiya de coupure (*chedanaka*)'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant d'abord le Sarvāstivādi vinaya (version chinoise), puis, comme terme de comparaison, le pali

Sv V — *Po ye-t* 90 Le Bouddha résidait à *Kia wei lo-wei* (= Kapilavastu) En ce temps là, layusmat *Nan-t'o*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-t'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhiksus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au devant de lui. 'Voici notre grand chef qui vient!' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthaviras tout confus pensaient alors 'Il est notre inférieur pourquoi donc nous lever et aller au devant de lui?' Et *Nan-t'o* tout confus pensait 'J'ai donc fait que les sthaviras se lèvent et viennent au-devant de moi!' Les bhiksus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhiksus, et lui qui savait la cause il interrogea *Nan-t'o* 'As-tu véritablement fait cette chose ou non?' Il répondit 'C'est vrai, Bhagavat, je l'ai faite'. Le Bouddha le blâma pour toutes sortes de raisons. 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha?' A partir d'aujourd'hui il faut raccourcir ton vêtement, ce kasaya, il faut l'étaler et l'arroser d'eau. Bhiksus, étalez et arrosez le vêtement de *Nan-t'o*. Et si quelque homme fait comme lui, vous devrez agir de même'. Et il dit aux bhiksus 'Pour dix avantages je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription. Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-t*'. La mesure du vêtement du Bouddha, c'est en longueur 9 empan, en largeur 6 empan. C'est la mesure du vêtement du Bouddha.

*Pacittiya* 92 — En ce temps le Bouddha Bhagavat est à Savatthi, dans le Jetavana, le jardin d'Anathapindika. Or en ce temps lājasma Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda layasmā qui arrivait, l'ayant vu 'Bhagavat arrive!' se disent ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent, ils grognent, ils protestent, ils s'indignent. 'Comment donc? l'ivasmā Nanda portera une robe de la même mesure que la robe du Sugata?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea layasmā Nanda 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata?' — 'C'est vrai, Bhagavat'. Le Bouddha Bhagavat le blâma. 'Comment donc? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata'. Voilà qui n'est pas fait pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, recitez cette prescription. Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pacittiya* de coupure (*chedanaka*) A ce sujet, voici la mesure de la robe du Sugata en longueur, 9 coudées — des coudées du Sugata, — en largeur, 6 coudées Telle est la mesure de la robe du Sugata'

La formule qui conclut les 90 *payti* et celle qui introduit les 4 péchés suivants ne se trouvent pas dans la version chinoise du Sarvāstivādi-vinaya, elles sont données dans le Prātimoksa de cette école traduit par Kumārajīva [Sv P] Le Sutta-vibhanga a incorporé, comme le koutcheen, ces formules dans son texte

Sv PR — Hommes de grande vertu (= *bhāṇanta*) ! j'ai dit complètement les 90 lois *po-ye-ti* Maintenant je demande aux hommes de grande vertu En ceci êtes-vous purs ou non ? Une seconde fois, une troisième fois même question Les hommes de grande vertu sont purs en ceci, puisqu'ils gardent le silence Cette chose, c'est ainsi que je la tiens Hommes de grande vertu ! Voici les quatre lois *ja lo-l'i-l'i-che-ni* qui, demi mois par demi-mois, sont dites dans le *Po lo-t-i-mo tch'a*

P — On a énoncé, ô *ayasmā* ! les quatre-vingt-douze lois *pācittiya* Là je demande aux *ayasmā* Est-ce qu'en cela vous êtes purs ? Une seconde fois je demande Est-ce qu'en cela vous êtes purs ? Et une troisième fois je demande Est-ce qu'en cela vous êtes purs ? Les *ayasmā* sont purs en cela, donc ils se taisent C'est ainsi que je le tiens Or voici maintenant les quatre lois *paṭisaṅgīya* qui arrivent en recitation

SV V — *Pratideśanīya* 1 Le Bouddha est à *Che wei* (Sravastī) C'était une période de famine et de parcimonie La *bhikṣuṇī Hoa-che* (Couleur de fleur = *Utpalavarna*), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations, elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités Cette *bhikṣuṇī* de très bonne heure se lève, passe sa vêture, prend son vase entre dans la ville de *Che wei* pour mendier sa nourriture Alors elle voit la foule des *bhikṣus* qui dans *Che wei* mendent leur nourriture sans en obtenir, elle en souffre et n'est pas heureuse Et cette *bhikṣuṇī*, si elle voit que dans le vase des *bhikṣus* il manque un peu, leur donne un peu, si il y manque la moitié, elle donne une moitié, si il manque tout, elle donne tout Le premier jour, la *bhikṣuṇī* éprouva tout ce qu'elle avait reçu de nourriture mendicé en le donnant aux *bhikṣus* De même le second jour, le troisième jour Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre Un marchand qui l'avait vue appela sa femme et lui dit La *bhikṣuṇī Hoa-che* est tombée par terre dans la rue Va la relever et amène-la Elle alla la relever et la conduisit dans sa maison vite on lui fit une bouillie qu'on lui donna, et alors elle reprit ses sens On lui demanda De quoi souffrez-vous ? Quelle maladie vous tourmente que vous êtes tombée par terre dans la rue ? La *bhikṣuṇī* dit Je n'ai ni maladie ni

douleur ni peine C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue On lui demanda Vous avez donc mendie de la nourriture sans en obtenir? Elle répondit J'ai mendie de la nourriture et j'en ai reçu. Mais comme la foule mendiait de la nourriture dans *Che rei* sans en obtenir j'en ai souffert et je n'étais point heureuse Quand je voyais que dans le vase des bhiksus il en manquait un peu je leur en donnais un peu, si il y manquait la moitié, je donnais la moitié si il manquait tout je donnais tout. Et de même le second jour et le troisième jour Comme je ne prenais pas de nourriture j'ai perdu connaissance et je suis tombée par terre dans la rue Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur Et ils blâmèrent ainsi Ces *cha men* («ramana») fils de *Che* («alya») ! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure il faut que celui qui reçoit sache la mesure Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture Là-dessus il y eut des bhiksus de peu de desirs, sachant ce qui suffit pratiquant les *l'eou to* (dhuta) qui entendant cette affaire ne furent pas heureux dans leur cœur ils allèrent vers le Bouddha et lui firent rapport tout au long Le Bouddha pour cette affaire reunit l'assemblée des bhiksus pour toutes sortes de raisons il blâma les bhiksus Que signifie un bhiksu qui ne connaît ni la mesure ni le temps? Si celui qui donne ne connaît pas la mesure il faut que celui qui reçoit connaisse la mesure Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture Ayant blâmé pour toutes sortes de causes les bhiksus il leur dit Pour dix avantages je donne aux bhiksus une prescription À partir d'aujourd'hui il faut reciter ainsi cette prescription 'Si un bhiksu qui n'est pas malade entre dans un village et que de la main d'une bhiksuni qui n'est pas sa parente il reçoit de la nourriture ce bhiksu doit s'adresser aux autres bhiksus pour leur dire son péché Vénéralles, je suis tombé dans une loi reprehensible et déplacée Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute C'est ce qu'on appelle une loi *jo-do-i-si-che-ni*

P — I fol 1 En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana le jardin d'Anāthapindika Or en ce temps-là une des religieuses avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines lui dit He seigneur! accepte l'aumône! — Bien, ma sœur dit-il et elle lui remit tout Il ne lui resta plus assez de temps pour faire une tournée d'aumônes, et elle resta sans manger Ainsi le deuxième jour le troisième jour avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines elle lui dit He et elle resta sans manger Or ce religieux le quatrième jour va s'asseyant dans la rue Un seigneur maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse Écartez-vous madame! En se retirant elle tomba sur la place même Le seigneur maître de

maison, fit ses excuses à la religieuse. Excuse-moi, madame, c'est moi qui t'ai fait tomber — Non, maître de maison, ce n'est pas toi qui m'as fait tomber, mais c'est que je suis bien faible — Pourquoi donc, madame, es-tu si faible? Alors la religieuse raconta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger, il grogne, il proteste, il s'indigne. Comment donc! les bhadasantas accepteront la nourriture de la main d'une religieuse! Les femmes ont grand-peine à obtenir! Les moines entendirent ce seṭh, maître de maison, qui... s'indignait. Les moines qui ont peu de desirs s'indignent. Comment donc? un moine recevra la nourriture de la main d'une religieuse etc. Fst-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse? — C'est vrai, Bhagavat! — Est-elle ta parente, moine, ou étrangère? — Étrangère, Bhagavat. — Étranger et étrangère, ô fou, on ne sait pas ce qui convient ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou recevras-tu la nourriture de la main d'une religieuse étrangère? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules etc. Et voici comment vous devez réciter cette prescription. Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison accepte en sa propre main à croquer ou à avaler et qu'il le croque ou l'avale, ce moine doit le déclarer. Vénérables, je suis tombé dans une loi répréhensible, déshonnête, je le confesse.

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvastivādins Uṭpalavarnā.

SV V — *Pratī* 2. Le Bouddha est à *Wang-cle* (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence, il salue de la tête les pieds du Bouddha tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager informer le Bouddha que le moment est venu que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Il y a alors une bhikṣu du groupe de *Tiao-ti* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *saṅgye* (dīnapiṭi). Celui-ci est le premier athavira, celui-là est le second athavira, celui-ci tient les règles (vinayadīra), celui-ci est un maître de la Loi, donne à ce bhikṣu du riz, donne à ce bhikṣu de la soupe. Les maîtres de maison disent. Nous ne savons pas qui est premier athavira, qui est second athavira, qui tient les règles, qui

est maître de la Loi Il y a ici beaucoup de riz à manger, assez pour en donner à tous Qu'on ne nous embrouille pas avec des paroles Si on nous donne des ordres confus allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons Le Bouddha reconnut que la bhiksuni embrouillait tout, et il entendit les maîtres de maison qui blâmaient Après le repas, pour cette affaire, il réunit l'assemblée des bhiksus, pour toutes sortes de raisons, il blâma les bhiksus de la Sixaine Que signifie, quand les bhiksus mangent, qu'une bhiksuni ordonne de donner à manger? Ayant blâmé pour toutes sortes de raisons, il dit aux bhiksus Pour dix avantages, je donne aux bhiksus une prescription A partir d'aujourd'hui, il faut réciter ainsi cette prescription 'S'il arrive, ô bhiksus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhiksuni, montrant du doigt, ordonne Donne à ce bhiksu du riz, donne à ce bhiksu de la soupe, alors les bhiksus doivent dire à cette bhiksuni Attends un peu que les bhiksus aient fini de manger Si parmi les bhiksus il n'y en a pas un pour dire à cette bhiksuni Attends un peu que les bhiksus aient fini de manger, alors tous ces bhiksus doivent s'adresser au reste des bhiksus et leur dire Vénérables! nous sommes tombés dans une loi répréhensible et déplacée Cette loi est regrettable Maintenant je déclare publiquement que je regrette ma faute C'est ce qu'on appelle une loi *po-lo-ti-t'i-che ni*'

P — *Patid* 2 En ce temps-là le Bouddha Bhagavat est à Rajagaha au Veluvana, dans le Kalandaka nīpapa Or en ce temps-là les moines sont invités dans les familles, et y mangent Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine: Donnez ici de la soupe, donnez ici de la bouillie Les moines de la Sixaine mangent autant qu'ils veulent, les autres moines ne mangent absolument rien Les moines qui ont peu de désirs s'indignent Comment donc! ces moines de la Sixaine ne remettront pas à leur place les religieuses qui donnent des ordres etc Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres? — C'est vrai, Bhagavat — Le Bouddha Bhagavat les blâma Comment donc, fous, vous ne remettez pas à leur place. Voilà qui n'est pas fait pour donner la foi Et voici comment vous devrez réciter cette prescription 'Les moines sont invités dans les familles et y mangent Alors si une religieuse reste là avec des airs de commander Donnez ici de la soupe, donnez ici de la bouillie, — ces moines doivent écarter cette religieuse en lui disant Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant Reste à l'écart . . les moines mangent, alors ces moines doivent déclarer O vénérables, nous sommes tombés dans une loi répréhensible, deshonnête, nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pali. Mais le lieu de la scène est à Srāvastī, comme dans le koutchéen,



tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rajagrha. Le koutchéen seul désigne nommément Sthūlananda comme la religieuse coupable.

En somme, le koutchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvāstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler koutchéen.

### 3 PRATIDEŚANĪYA.

Hoernle MS, No 149, Add 33

Un petit fragment, coté 149, Add 33, donne quelques restes d'une rédaction du 1<sup>er</sup> et du 2<sup>e</sup> pratidesaniya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

#### *Recto*

- 1 ṣṣxente sa,sa ma lipitar ne ⁂ e
- 2 lleka ksa karyorttau lyakate ista,k
- 3 maṣane ce,u ostassī naksante ne
- 4 se ṣamāne (a)lasmo enenka

#### *Verso*

- 1 x[pa]ñākte Śrāvast[i]xx maskita,r ⁂ tana
- 2 sama arāmiṇe ste cwi,m nau,s pete ⁂
- 3 tanapite krasiyate ot weña te,ś
- 4 xa,r ṣamani ostwaiwenta ne śwatsi

Note additionnelle — Pendant que ce texte était en cours d'impression, le texte sanscrit du Pratimokṣa des Sarvāstivādins a été publié par M. Pinot dans le Journal Asiatique, 1913, II 455-557.

# VOCABULARY TO KUCHEAN FRAGMENTS<sup>1</sup>

## A

**abbidharm**, transcription du sanscrit  
*abbhidharma* Fr 1, a<sup>v</sup>

**abbidharmike**, emprunte au sanscrit  
*abbhidharmika*, tenant de labhidharma  
Fr 2, 109 b<sup>v</sup>

**agamadhari**, nomm plur de *agamadhare*,  
emprunte au sanscrit *agamadhara*, qui  
possède les āgamas Fr 2, 109 b<sup>v</sup>

**aissi**, 3<sup>e</sup> pers sing frequent de *ai*, *ay*<sup>o</sup>,  
donner Fr 1, 109 a<sup>v</sup>

**aykemane**, partic moyen de *ais*, *aik*  
savoir Fr 1, a<sup>v</sup>

**aknatsams**, cas oblique plur de *aknatse*,  
ignorant, [d'où le dérive *aknatsamū*,  
ignorance (= *ayana*)] Fr 1, a<sup>u</sup>

[Composé d'*an*, négatif, qui a perdu  
son *n* devant *kn*, et de *kna-*, cf v h. a  
*knan* lat (*g*)*nosco* etc, sur A. *knan-*  
(*pub. knanmam 'sarravudtan*) v SS  
931]

**aksaliē**, recitation, énonciation (= *uddesa*)  
Fr 2, 109 a<sup>u</sup> ('ne loc)

[Cf peut être lat *ais*, *ad-agum* et les  
mots apparentés, notamment arm *asem*,  
je dis *ar ac* 'maxime']

**aksaskau**, 1<sup>re</sup> pers sing pres. de *als*,  
reciter, énoncer (= *des*<sup>o</sup>) Fr 2, 109 b<sup>u</sup>  
[v *al-alīe*]

**aksassalle**, part futur passif de *als*, *aks*  
reciter énoncer (= *desaniya*) Fr 2, 109 a<sup>i</sup>,  
109 b<sup>u</sup>

*aksasalle*, id Fr 2, 109 b<sup>i</sup>

*aksassalle*, id. Fr 2, 109 b<sup>u</sup>

**alasma**, malade (= pali *gilāna*) Fr 2,  
109 a<sup>v</sup>, Fr 3, a<sup>v</sup>

[Cf *alaskemane* 'étant malade', Journ.  
As, 1911, n 121, et MSL. xviii. 18]

**aletsai**, étranger, alienns. Forme oblique  
féminine de *alecce*. Fr 2, 109 a<sup>v</sup>

[v *alyela*]

**alyeka** ([*a*]*lela*, Fr 3, a<sup>u</sup>), autre (*anya*)  
Fr 2, 108 a<sup>v</sup>

[v Journ. As, 1911, n 149]

**amplakante**, participe, précède de la  
particule négative *an-*, de *plak*, de-  
mander, convenir Cf *plaki* (= pali  
*anapucchā*) Fr 1, b<sup>u</sup>

[v *plaki*]

**andha(ce)**, emprunte au sanscrit *andha*,  
n pr Fr 2, 108 a<sup>u</sup>

**añm**, ame, esprit Fr 1, b<sup>v</sup> (*sa instrum*)  
[Cf lat. *animus anima* etc, et v  
*onolm*]

**annapi**, tous les deux (= *ubhaya*) Fr 2,  
108 a<sup>v</sup>

[v MSL. xvii. 286]

**aramñe** et **aranñe** (= *aranyaka*) Fr 2,  
109 b<sup>u</sup> et Fr 3, b<sup>u</sup>

**artsa**, absolu de *ars* finir (= *anu*<sup>o</sup>) à la  
fin de Fr 2, 109 a<sup>u</sup>

**asāya**, religieuse (= *bhikkhuni*) Fr 2, 109 b<sup>v</sup>,  
109 a<sup>u</sup> ('tse)

**asāya**, forme oblique Fr 2, 109 a<sup>v</sup>

**asāyana**, cas régime plur Fr 2, 109 b<sup>u</sup>

**ayasse**, dos (= *asthāyaya*), adj. dérive au  
moyen de l'affixe *ase*, du mot *aya(s)* os.  
Fr 1, b<sup>v</sup>

**ayato**, convenable (= pali *sappaya*) ou  
agréable (= sanscrit *sampreya*) Fr 2,  
109 b<sup>i</sup>

## C

**cai**, cas sujet plur de *ce*, ceux-ci Fr 2,  
109 a<sup>i</sup>

**caim**, id de *ce*, démonstratif Fr 2, 109 b<sup>v</sup>  
[v MSL. xviii. 414]

<sup>1</sup> Les remarques étymologiques enfermées entre crochets, sont dues à M. Meillet. Fr = fragment.

**ce**, adj démonstr celui ci Fr 2, 108 b<sup>v</sup>, 109 b<sup>u</sup>

[cf scr *tya-i*]

**ceu**, ce, cas régime du démonstratif *ce* (= *tad*) Fr 2, 108 a<sup>v</sup> (*ceu waittare*) nomin sing Fr 2, 109 b<sup>l</sup>, Fr 3, a<sup>u</sup> (*ceu aksasalle*), acc sing masc Fr 2, 109 b<sup>u</sup>

*cew* (= *ceu*) Fr 2, 109 b<sup>u</sup>

**cwim** (= *cwi*), cas régime du démonstratif, + *m* v MSL xviii 416 sq Fr 2, 109 b<sup>u</sup>, Fr 3, b<sup>u</sup>

## E

**ecce**, adverbe correspondant au préfixe sanscrit *ā* Fr 2 109 a<sup>u</sup> (*\*katmaskem*)

[Cf scr *at* ou lat *ad*]

**eñatke**, *\*tse* Fr 2 108 a<sup>l</sup>

**eñcitr**, 3<sup>e</sup> pers sing pres subj de *eñc*, *enk* prendre (= *\*ratigrh*) Fr 2, 109 b<sup>l</sup>

[Cf gr *ἐνεγκέν* etc, v *enenka* et *ensanta*]

**enenka**, excepte Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *enka* absolutif de *enk*, prendre (littér<sup>t</sup> = non compris) Fr 2, 109 a<sup>l</sup>, Fr 3, a<sup>v</sup>

**ensanta** Fr 2, 109 a<sup>v</sup> (*\*ne*) Participe présent de *enkáskau*, rac *enk*, au féminin<sup>l</sup> ou 3<sup>e</sup> pers. plur médio-passive de ce verbe cf MSL xviii 15

**erato**, 3<sup>e</sup> pers. sing pres de *er s* soulever Fr 2 109 a<sup>v</sup> (*\*ne*)

[Cf gr *ἐρῶμαι*, *ἐρῶω*, arm *yarnem* (imp ari), etc, l'initial peut représenter *o* ou peut-être *a*, l'élément *-s* est suffixal v MSL xviii 28]

**esuwacca**, affamée, féminin de l'adj *esu* *wacce* formé de *e(na)* privatif, *sur*, manger + suff *ccc* Fr 2 109 a<sup>v</sup>

[Sur la chute de *n*, v MSL xviii 24]

## I

**ikam**, vingt (= *\*imlati*) Cf *ilampikwalamāne*

[v MSL xvii 290 et suiv]

**ikampikwalamāne**, adj composé formé, au moyen de l'uffixe *māne* (= *nīne*) de *ikari*,

vingt + *pikwala*, années, plur de *piku* (= *\*imlati*varsa) Fr 1, a<sup>l</sup>.

**ike**, point, lieu (= *pada*) Fr 2, 109 b<sup>u</sup>  
**ista[k]**, aussitôt, ensuite Fr 2, 109 a<sup>v</sup>, Fr 3, a<sup>u</sup>

[Cf lat *statim*!]

## K

**kakakas**, participe à redoublement de *kak*, inviter (= *\*nimant*) Fr 2, 109 b<sup>v</sup>

**kakate**, 3<sup>e</sup> pers sing pres de *kak*, inviter (= *\*nimant*) Fr 2 109 b<sup>u</sup>

(*k*)**ákauwa** Fr 2, 108 a<sup>l</sup>

**kako**, invitation Subst tiré de *kāl*, inviter (= *\*pravarana*) Fr 1, a<sup>u</sup>

**Kalodayo**, n pr emprunté au sanscrit *Kalodaya* Fr 2, 108 a<sup>l</sup> iv.

**kālpassi**, 3<sup>e</sup> pers sing fréquent de *kāl*p obtenir (= *\*labh*) Fr 2, 109 a<sup>u</sup>

**kāltri**, 3<sup>e</sup> pers sing pres de *kāl*, se tenir, s'arrêter (= *\*stha*) Fr 1, a<sup>v</sup>

[Cf *kalatsi*, 'tenir', qu'on hésite à séparer de *kāl*, 'avoir', cf arm *kalay* qui sert d'aoriste à *unim* 'jai']

**kālyim**, bout (= *\*anta*) Fr 2, 108 a<sup>v</sup>  
[v MSL xvii 294]

**kamato**, 3<sup>e</sup> pers sing présent de *lam*, prendre (*ada*) Fr 2, 108 a<sup>u</sup> in

[Cf hom γατο il a pris cypr ἀπογίμε ἀφελκε et ὕγ-γίμος συλλαβη Hes gr γαγ γαμον, filet (de pêche) ὀγμος javelle γίμων, etc, ombr *gomia*, graudas, v *ai zimg*, je presse etc]

**Kapilavāstu**, n pr emprunté au sanscrit (*kapilavastu*) Fr 2 108 b<sup>l</sup> (*\*ne*)

**karyorttau**, marchand (= *\*vanj*) Fr 2 109 a<sup>v</sup>, Fr 3, a<sup>u</sup>

[Cf scr *kṛināti* il acl ète, gr *πρίασθαι*, etc]

**kātkoš**, partic. passé de lat *k* tomber, passer (= *\*preke* = *\*vilāle*) Fr 1, b<sup>u</sup>

[Cf lat *cado*, etc]

**katmaskem**, 3<sup>e</sup> pers plur pres. de *kāt m* arriver (= *\*gam*) Fr 2, 109 a<sup>u</sup>

[v *lekathau*.]

**kauc**, en haut. Fr 2, 109 a<sup>v</sup>

**kauriṅśai**, journée, dérivé de *lawm*, 'jour'. Fr 2 109 a<sup>v</sup>

kea (cf ksa), particule d'indéfini (*alyela*  
ka=anyatama) Fr 2, 108 a<sup>v</sup>

[v MSL xviii 419]

kekatkau, nomin. sing masc du part  
parfait de *lat* k, arriver a, tomber dans  
(= apad<sup>o</sup>) Fr 2, 109 b<sup>v</sup>

[Cf lat *cado*, etc.]

kektse[ñ], corps (= *laya*) Fr 2 108 a<sup>v</sup>  
(<sup>o</sup>ntsa).

kem, terre (= *prthiri*) Fr 1, a<sup>u</sup>, Fr 2,  
108 a<sup>v</sup>

[Cf lit *zēme* v sl. *zemlja*, gr *χαμαί*, av  
*zam*, et gr *χθων*, scr *ksam*, lat *humus*]

kemesse, de corne (= *tsanamanya*) Adj  
dérivé au moyen de l'aff <sup>o</sup>ss, du mot  
*leme* corne Fr 1 b<sup>v</sup>

[Cf un groupe de mots qui indiquent  
des objets courbes av *kamara*, ceinture,  
gr *καμαρα*, route lat *camurus* *camerus*,  
lit. *kūmpas* courbe, gr *καμπτω*, etc. ?]

keni, genou (= *janu*) Fr 2, 108 a<sup>v</sup> (<sup>o</sup>sa)

[Cf gr *γων* etc Var *lenine* sa, même  
forme au duel issu de o]

kercye, palat Fr 1, b<sup>u</sup> (<sup>o</sup>n ne, loc)

[Cf got *gards*, maison, v angl *geard*,  
enclos, v sl. *gradŭ*, enclos, ville, scr  
*grhāh* maison etc]

kesta, faim famine (= *durbliksa*) Fr 2  
109 a<sup>u</sup> (<sup>o</sup>tse)

[Cf la racine scr *ghas*, manger ?]

kikratsi, infinitif employé comme sub  
stantif Fr 2, 108 a<sup>i</sup> [repandre ?]

[Cf gr *κεραυνος*, etc ?]

klausu, ouïe, portée d'oreille (<sup>o</sup>fruti <sup>o</sup>trava)  
dérivé de *klyau(s)*, entendre Fr 1, a<sup>v</sup>

[v *klyausam*.]

klautka, absolu de *klaut* k, tourner re-  
tourner Fr 2 109 a<sup>v</sup>

[v *kaklau*, Journ As, 1911, i 460]

klaya, 3<sup>e</sup> pers sing aor de *kl* tourner,  
tournoyer, se trouver mal Fr 2 109 a<sup>v</sup>

[Cf scr *cārati*, hom *περιελλομενος* et  
*περιελθω* v sl *kolo* etc, v *kaklau*,  
Journ As, 1911, i 460 ou plutôt cf  
lit. *gūhu* *gūti*, se coucher, *gūliū* *gūleti*,  
être couché, gr *βαλλω*, et surtout scr  
*glayati*]

klz, bouillie de riz (= *odana*) Fr 2,  
109 b<sup>v</sup>

[Cf lat *glus*?, et ceci appuierait  
l'hypothèse que l u de *glus* est un ancien u]

klyausa, absol de *klyau(s)*, entendre  
Fr 2, 108 b<sup>v</sup>, 109 a<sup>v</sup> b<sup>v</sup>

klyausam, 3<sup>e</sup> pers sing prés de *klyau(s)*,  
entendre Fr 1, b<sup>v</sup>

[v Journ As, 1912, i 113, et cf  
*klauza*.]

krasiyate, 3<sup>e</sup> pers sing prés de *krasiy*,  
surriter Fr 2, 109 b<sup>v</sup>, Fr 3, b<sup>u</sup>

kraupâte, 3<sup>e</sup> pers sing prés de *kraup*,  
reunir Fr 2, 108 a<sup>v</sup> b<sup>v</sup>

krūi, si, quand (= *yadi*, *yada*) Fr 2,  
108 b<sup>u</sup>, 109 b<sup>v</sup>

ksa (cf *kea*), un quelconque Indéfini masc  
Fr 2, 109 a<sup>v</sup> b<sup>u</sup> Fr 3, a<sup>u</sup>

[v MSL xviii 419]

kwasai, village (= *grama*) Fr 1, b<sup>u</sup> (-ne  
loc)

[Cf got *gauri* region, osète *γau*  
village arm *gavar*, canton, sur ces mots  
v Feist, Etym Wort d got Spr (1909)  
s v *gauri*]

## L

lamalle, verbal de *lam* s'asseoir, qui  
doit s'asseoir Fr 2, 108 a<sup>v</sup> (<sup>o</sup>sa) Var  
*lamalye*

[*Lam* est a analyser en *ly* + *m*, v inf  
*lyama* et cf s v *stmausa*]

lamatsi, infinitif de *lam* s'asseoir Fr 2,  
108 a<sup>u</sup>

lante, roi (= *raja*) Fr 1 b<sup>u</sup>

leswi Fr 2, 109 a<sup>v</sup>

lipitar, 3<sup>e</sup> pers sing prés de *lip*, oindre  
Fr 3, a<sup>i</sup>

[Cf scr *lip*, etc]

lyakate, 3<sup>e</sup> pers sing prés de *lyk*, voir  
Fr 2, 109 a<sup>v</sup>, Fr 3, a<sup>u</sup>

[v Journ As, 1911, i 462 et suiv]

lyama, 3<sup>e</sup> pers sing aor (?) de *lam*,  
s'asseoir Fr 2, 108 a<sup>v</sup> v

[v sup *lamalle*]

lyka, plur de *lyak*, voleur (= *caura*)  
Fr 1, a<sup>i</sup>

## M

mā, négation (= *na*, an<sup>o</sup>) Fr 1, a<sup>i</sup> b<sup>u</sup> b<sup>v</sup>,  
Fr 2, 108 a<sup>u</sup>, 109 b<sup>v</sup>, Fr 3, a<sup>i</sup>

[Généralisation, unique en indo-euro-

peen, de la négation prohibitive, indo-iran  
mā, gr μῆν am m:]

maka, beaucoup (= bahu) Fr 2, 109 a<sup>uu</sup>  
[Cf gr μέγας etc]

maksu, pron et adj indéfini, quiconque  
(yah lašcu), nom sing Fr 2 108 b<sup>iv</sup>,  
109 a<sup>vi</sup>

[La seule particule à laquelle on puisse  
penser pour rendre compte de la particule  
qui précède l'indéfini dans *ma leu ma kte*  
et qui se retrouve dans *masar*, et sans  
doute dans *mantraka*, est gr μὲν, μᾶ,  
scr sma v MSL xviii 419]

makte, comme (= yatha) Fr 2 109 a<sup>i</sup>  
mala (i) Fr 1 b<sup>u</sup>

mamt<sup>o</sup> (mant), adverbe, ainsi (= eram)  
Fr 1 a<sup>uu</sup>

mañcak, emprunte au sanscrit *mancala*  
banquette Fr 1, b<sup>v</sup>

mantraka, ainsi (= eram) Fr 2, 109 b<sup>vi</sup>

masa, 3<sup>e</sup> pers sing aor., probablement  
même racine que le verbe *mask* (= vihar<sup>o</sup>)  
Fr 2, 108 a<sup>uu</sup> iv

masar, quiconque, quand. Fr 2 109 b<sup>v</sup>

maskitr, 3<sup>e</sup> pers sing pres du verbe  
*mask* être Fr 2, 108 a<sup>u</sup> (= viharati)  
Fr 2, 108 b<sup>u</sup> 109 a<sup>iv</sup> b<sup>i</sup> Fr 3 b<sup>i</sup>

maskiyentr, 3<sup>e</sup> pers plur pres (i) du  
verbe *mask* être Fr 2, 108 b<sup>u</sup>

massat, manque de respect (= anadara,  
Fr 1 b<sup>i</sup>

mem, affixe de l'ablatif Fr 1 a<sup>u</sup> Fr 2,  
108 b<sup>u</sup>

meñ (cf meña) mois (= masa) Fr 1, a  
(štur meñsa)

[Cf gr μῆν etc]

meña (cf mñ) mois (= masa) Fr 2,  
109 a<sup>i</sup> (yvarca)

[Cf gr μῆν etc]

menki, adv moins (= una<sup>o</sup>) Fr 1, a<sup>i</sup>  
[v Journ As, 1912, i 112]

menkasi, moindre (= unatra) dérive  
de *mñki* moindre Fr 2, 108 b<sup>i</sup>

[Cf Journ As, 1912, i 112]

miyissam, 3<sup>e</sup> pers sing pres de *mi*,  
fraûler, nuire Fr 1, b<sup>i</sup>

[Cf v h. a. mein faux trompeur v ul  
mñ, dommage scr māñ tromperie  
illusion etc]

mlamam (2<sup>e</sup> pers imper de *mlamam*  
(ml + m? cf s v lamalle) embroniller?)

Fr 2, 109 b<sup>v</sup>

mot, alcool (= madhu) Fr 1, b<sup>u</sup>

[Cf scr mādhu, gr μέθυ v h. a  
metu etc]

mpa, postpos du sociatif (= sardham)  
Fr 1 a<sup>i</sup>

## N

ña, thème oblique du pronom de la 1<sup>re</sup> pers  
sing *nasa* (= maya) instr Fr 2, 108 b<sup>vi</sup>

*naš* (= ma'yam) dat Fr 2 109 a

naksalye, blamable (= gar'ya) Partic  
futur passif de *naks* blamer Fr 2 109 b<sup>i</sup>  
(<sup>o</sup>sa, instrum) *naksalyi* cas sujet plur  
Fr 1, a<sup>i</sup>

[Journ As 1911 i 450]

naksate, 3<sup>e</sup> pers sing pres de *naks*  
blamer Fr 2, 108 a 109 a<sup>v</sup> b<sup>v</sup>, Fr 3 a<sup>uu</sup>

Nande (*nande*) n pr emprunté au sanscrit  
(*nanda*) Fr 2, 108 b<sup>u</sup> iii

naus, avant (= purah) Fr 1 b<sup>u</sup>, Fr 2,  
109 a<sup>i</sup> (= purvam) Fr 3, b<sup>u</sup>

navsa adj, antérieur, premier Fr 2  
109 b<sup>u</sup>

[Cf nai, un]

nauttai, rue (= rat'ya) Fr 2, 109 a<sup>v</sup> (<sup>o</sup>ne).

ne, postposition indiquant le lieu P ex  
Fr 1, b<sup>i</sup> *kicasai ne*, dans un village  
Fr 3 a<sup>b</sup> v

[v MSL xviii 403]

ñem, nom (= i ama). Fr 2, 108 b<sup>i</sup>

[Cf gr ὄνομα etc]

nesau, 1<sup>re</sup> pers sing pres de *nes* être  
(= as<sup>o</sup>) Fr 2 109 b<sup>i</sup>

ñis, nom du pronom de la 1<sup>re</sup> pers. moi  
(= aham) Fr 1 a

nisadam, emprunté au sanscrit *niradana*  
atte pour s'asseoir Fr 2 108 a<sup>i</sup> iv v

no, particule d'opposition (= tu). Fr 2  
108 a<sup>v</sup> b<sup>v</sup>, 109 a<sup>i</sup> iv vi b<sup>v</sup> v

[Cf v al no et surtout n? mais scr  
nu etc]

ñor, au-dessous (= ad'as) Postposition  
(<sup>o</sup>stam n<sup>o</sup>). Fr 2 108 a<sup>i</sup> v

[Cf arin ner'loz dessous en las gr  
ὑπο, ὑποθε, ὑποθε, ὑποθε etc]

fire, fil, frange (= *daśa*) Fr 2, 108 a<sup>vi</sup>  
(<sup>o</sup>*men*), 108 b<sup>i</sup> (<sup>o</sup>*ts*)

[Cf v h a *snuor*, lien, cordon et *naan*,  
coudre, gr *vev*, *vīma*, lat *neo*, irl *snium*,  
j'entrelace, *snathe*, fil, scr *snāyati*, il  
entoure de licou, il habille.]

ñu, neuf (= *nava*) Fr 2, 108 b<sup>vi</sup>

[v MSL xvii 289]

ñumka, quatre vingt dix (= *narati*) Fr 2,  
109 a<sup>i</sup>

[v MSL xvii 289 et 291]

## O

olyn, adverbe (= *uttaram*) Outre Fr 1,  
a<sup>iii</sup>

[Cf v. lat. *ollus*, lat *uls*, *ultra*, etc., v sl  
*lani* (de <sup>o</sup>*olni*), lan pas<sup>é</sup>, etc., et tout  
le groupe de B, *alyek*, autre lat *alius*  
etc.]

om, cela (= *tat*) <sup>o</sup>*ne* = *tatra* Fr 2,  
108 a<sup>vi</sup> b<sup>v</sup> v, 109 a<sup>i</sup> u b<sup>v</sup> Cf *ompostam*,  
*ompalskoñne*, *omsap*

[v Journ As, 1912, i 115]

ompalskoñne, extase (= *dhyaṇa*) Fr 2,  
108 a<sup>iii</sup>

ompostam, après Postposition (*pañakte*  
<sup>o</sup>) Fr 2 108 a<sup>iv</sup>

omsap, cf *omsap*, en surplus (= *atireka*)  
Fr 2, 108 b<sup>i</sup>

omsap, cf *omsap*, en surplus (= *atireka*)  
Fr 2, 108 b<sup>v</sup>

onolme, creature (= *pudgala*) Fr 1, a<sup>i</sup>

[Sans doute mot comparable pour le  
sens à lat *animal*, cf scr *ānilah* vent,  
et tout le groupe de lat *animus*, *anima*,  
v *ānim* souffle]

oppilamntsa Fr 2, 108 a<sup>iv</sup>

orotse, grand (= *maḥat*) Fr 2, 108 a<sup>v</sup>

os, maison Forme abrégée, devant <sup>o</sup>*ne* du  
mot *ost* Fr 2, 109 a<sup>vi</sup>

[v Journ As, 1911, i 115, trace de  
thème en -u dans *ostuwaice*! cf scr.  
*vāstu*, *vāstu*, gr. *fastr*]

oskar, à la maison, dérive de *ost* maison  
Fr 2, 109 a<sup>v</sup>

ostassi, les gens de la maison. C<sup>ie</sup> sujet  
plur de *ostass*, dérivé de *ost*

*ostuwaice*, *ostuwaice*, famille (= *kula*)

Dérivé de *ost*, maison Fr 2, 109 b<sup>v</sup>  
Fr 3, b<sup>iv</sup> (<sup>o</sup>*nta ne*)

ot, alors Fr 3, b<sup>v</sup>

[Cf lat *at*, etc.]

## P

pañaktañne, adj dérive de *pañakte*, le  
Bouddha (= *saugata*), Fr 2, 108 b<sup>v</sup>  
(<sup>o</sup>*castsi*), 108 b<sup>vi</sup> (<sup>o</sup>*raso*)

pañakte, le Bouddha Fr 1, b<sup>i</sup>, Fr 2,  
108 a<sup>i</sup> u u. iv v, b<sup>i</sup> u. iv v v<sup>i</sup>; 109 a<sup>v</sup>,  
b<sup>ii</sup> v, Fr 3, b<sup>i</sup>

parkarñe, longueur (= *dirghatva*) Fr 2,  
108 a<sup>vi</sup> (<sup>o</sup>*sa*), 108 b<sup>vi</sup> (<sup>o</sup>*larñne sa*)

[v Journ As, 1912, i 115]

parna, en dehors de (= *aññatra paḥi*) Fr  
1, b<sup>iii</sup>

[Cf scr *paras*, allem *fern*, etc.]

parra, en silence (= *tusum*) Fr 1, b<sup>i</sup>

passoñca, partic près de *pa*, garder  
(= *payantika*, du verbe *pa*, garder) Fr  
2, 108 b<sup>i</sup> *passoñcana*, nom plur (<sup>o</sup>*pelai*  
*kñenta*) Fr 2, 109 a<sup>i</sup>

past, adverbe et preverbe, ensuite, de  
nouveau Fr 2, 109 a<sup>iv</sup>, *past assa*

[v MSL xviii 7, la forme est in-  
teressante au point de vue phonétique,  
*past* est la forme très abrégée, traitée  
comme un mot accessoire, du mot qui sous  
sa forme pleine est *postam* ou *pest*]

patrai, emprunté au sanscrit *patra*, sébile  
Fr 2, 108 a<sup>ii</sup>

pāyti, nom d'une catégorie de fautes  
(= *payantika*, pali *pacittiya*) Fr 1 a<sup>i</sup>  
et pas<sup>o</sup>

pelaikne, loi (= *dharma*) Fr 2, 109 b<sup>i</sup>,  
109 a<sup>i</sup> (<sup>o</sup>*nta*, nom. plur)

[v Journ As, 1912, i 114]

pelaikykesse, adj dérive, au moyen du  
suffixe <sup>o</sup>*esse*, du mot *pelaikyke*, *pelaikne*,  
loi (= *dharma*) Fr 1, b<sup>i</sup>

[v Journ As, 1912, i 114]

pete, portion de nourriture, plat Fr 2,  
109 b<sup>ii</sup> v, Fr 3, b<sup>i</sup> *peti*, nom plur  
Fr 2, 109 a<sup>iii</sup>

[Cf scr *pituh*, lit *pētūs*, repas]

pi, particule de limitation Fr 1, a<sup>i</sup>,  
Fr 2, 108 a<sup>v</sup> (*waikassa pi*), 109 a<sup>ii</sup>

[Cf scr *api*, gr *επι*, arm *et*, aus<sup>st</sup>]

v Smith, 'Tocharisch,' p 13 et aussi MSL xvii 285 ]  
 pikul, année, plur *pikuala* Cf *ikam-pikualamñe*  
 pikwala, plur de *pikul*, année Cf *ikam-pikualamñe*  
 pilsa, ? (à portée de ? = *upa*°) Fr 1, a<sup>iv</sup>  
 pimtwat, emprunté au sanscrit *pindaputa*, tournée d'aumônes Fr 2, 108 a<sup>iv</sup> pmt  
*wata* scd, datif Fr 2, 109 a<sup>iv</sup>  
 pir, emprunté au sanscrit *piṭha*, escabeau Fr 1, b<sup>iv</sup>  
 pitkawe, bavard Fr 2 109 b<sup>iv</sup> Cf *pitmaṭwalñe* = *pralapa*, dans Journ As 1911, n 128 et 130  
 pkante, largeur (= *tiṛyak*) Fr 2, 108 b<sup>i</sup> (°sa), 108 b<sup>vi</sup> (id)  
 plaki, subat tiré de *plak* Convention (= *samvadhana*) Fr 1, a<sup>i</sup> (Cf *ampla kante*)  
 [Cf lat *placet*]  
 po, tout Fr 1 b<sup>iv</sup>  
 postam, après (= *paçcat*) Fr 1 b<sup>iv</sup>, Fr 2, 108 a<sup>i</sup> (postposition *śeṭṭuwer postam* après le repas)  
 [Cf lat *post* etc, v MSL xviii 7]  
 postaññes, datif de *postaññe* (= *pravarana*) Fr 1 a<sup>ii</sup> Le mot *postaññe* est tiré au moyen de l'afixe °ññ des abstraits de l'adverbe *postam* après parce que la cérémonie de la *pravarana* vient après les quatre mois du *varsā* (saison des pluies et de la retraite au couvent)  
 prarom, cas oblique pluriel de *prari* doigt (= *anṇṇi*) Fr 2 108 b<sup>iv</sup>  
 prastrām, étalage Emprunté au sanscrit *prastarāna* 1r 2 108 a<sup>ii</sup>  
 prātimokṣa, transcription du sanscrit *prātimokṣa* Fr 1 a<sup>iii</sup>, b<sup>iv</sup> (*prātimokṣa*)  
 prātimokṣasso, adj formé, au moyen du suffixe °sso, du mot *prātimokṣa*, emprunté au sanscrit *prātimokṣa* Fr 2 109 a<sup>ii</sup>  
 proke, temps (= *kala*) Fr 1, b<sup>ii</sup>  
 prokecai, époque, saison, dérivé de *preke*, temps Fr 2, 109 a<sup>iii</sup>  
 preku, 1<sup>o</sup> pers sing imper de *prek* d mauler Fr 1, a<sup>iv</sup>  
 procer, frère (= *bhṛatar*) Fr 2, 108 b<sup>i</sup> [v Journ As, 1912, n 111]

puḍgalyik, emprunté au sanscrit *puḍgalika* individuel Fr 1, a<sup>ii</sup>

## R

ra°, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityadi*, *peyyala*) Fr 2, 108 b<sup>i</sup>, 109 a<sup>i</sup> [Journ As, 1912, n 114]  
 raksane, participe de *rak* s étendre Fr 2, 108 a<sup>iv</sup> v [Cf gr ῥαγω, got -*raḡan*, etc, pour la formation, v MSL xviii 18]  
 rano, aussi 1r 2 108 a<sup>iv</sup> [v Journ As 1911, n 460]  
 rapanam, 3<sup>e</sup> pers sing prés de *rap* creuser (= *khan*°) Fr 1, a<sup>ii</sup>  
 rapatsi, infinitif de *rap*, creuser (= *khan*°) Fr 1, a<sup>ii</sup>  
 raso (cf *raso*) coudée (= *vitasti*) Fr 2, 108 a<sup>vi</sup>, b<sup>vi</sup> (°sa), plur *rsonta* vide s v *raso*  
 reki, parole (= *vac*) Fr 1, a<sup>ii</sup> [A *rake*, v el *reḡp*, rect cf SS, 933 et suiv]  
 rso, forme réduite de *raso* coudée cf *wirsonca* *Rsonta* plur de *raso* Fr 2 108 b<sup>vi</sup>

## S

sa, postpos de l'instrumental Fr 1, a<sup>ii</sup>  
 śakṣe ? Fr 1, b<sup>i</sup>  
 sam (*suma* Fr 3 b<sup>i</sup>) cas sujet masc du démonstratif *sa*, su avec -m (v MSL xviii 417) Fr 2 109 b<sup>iv</sup> Cf *samp* infra [Cf scr *sā* gr *ś* et v lat *sum* *sōs*]  
 sam, égal (= *sama*) Fr 2 108 b<sup>iv</sup> [v Journ As, 1912, n 113]  
 samane, cas sujet sing Fr 1, a<sup>i</sup> iv b<sup>iv</sup>, Fr 2, 108 b<sup>iv</sup>, 109 a<sup>vi</sup>, Fr 3 a<sup>iv</sup>  
*samanu* cas sujet pluriel Fr 1, a<sup>ii</sup>, Fr 2 108 b<sup>iv</sup>, 109 b<sup>iv</sup>, 1r 3, b<sup>v</sup>  
 Formes obliques  
*samanetṭsa*, sing Fr 2, 108 a<sup>v</sup>, 109 b<sup>iv</sup>  
*samanetṭse* sing Fr 2, 108 a<sup>i</sup>  
*samanes* ita, plur Fr 1, a<sup>iv</sup>, Fr 2, 109 a<sup>iv</sup> (*samunet*) 1r 2, 109 b<sup>iv</sup>  
*samānena*, plur Fr 2, 109 b<sup>iv</sup>  
 samp, autre notation de *sam*, *sam* a 'celui-ci' Cf la note 1 de la page 13 Fr 2 109 b<sup>iv</sup>

san, communauté Emprunté au sanscrit  
*saṃgha* Fr 2, 108 a<sup>1</sup> b<sup>v</sup> Cf aussi la  
variante *sāṅk* Forme oblique *san ne*  
Fr 2, 108 b<sup>u</sup>

sañ, pronom possessif de la 3<sup>e</sup> pers (= *sva*)  
Fr 1, a<sup>u</sup>

saña, adj poss Fr 2, 109 a<sup>v</sup>  
[Cf lat *suus*, etc., pour le suffixe,  
v Journ As, 1911, 1 464]

sank, la communauté Emprunté au sanscrit  
*saṃgha* Fr 1, b<sup>u</sup> Cas oblique *sankattse*.  
Fr 1, b<sup>i</sup>

śanmya, passe passif de *śanm*, proclamer.  
Fr 2 108 b<sup>v</sup>

[Journ As, 1912, 1 113]

sap, plus, dans *omsap*, q v  
sar, main (= *hasta*) Fr 1, a<sup>u</sup>, Fr 2,  
109 a<sup>v</sup>

sarma, cause (= *pratyaya*) Fr 1, b<sup>u</sup>

śarsassi, 3<sup>e</sup> pers sing opt de *śara*,  
ordonner (= *vyavāśas*) Fr 2, 109 b<sup>u</sup>  
Cf *Sarśamanenña*

sarśamanenña, partic fem sing de  
*śars* ordonner (= *vyavāśas*) Fr 2  
109 b<sup>v</sup> Cf *Sarsassi*

sau, celle-ci, cas sujet fem sing du  
demonstr su Fr 2, 109 a<sup>v</sup>  
[v *sam* cf v lat *sa-psa*]

śaulassoñca, voc plur de *śaulassu* (= *ayus*  
*mantā*) Fr 2, 109 a<sup>v</sup>  
*śaulassonca* Fr 2, 109 b<sup>i</sup>

[Sur *śaul*, vie, cf gr ζω etc., v  
Smith, 'Tocharisch', p 16]

śaulassu, vivant (= *ayusmat*), cas sujet  
sing Fr 2, 108 a<sup>u</sup>

se, ce (= *idam*) Fr 2, 108 a<sup>v</sup> (*°yarma*)  
Fr 2, 109 b<sup>u</sup> (*°pelakne*)

se, pron relatif (= *yaḥ*) Fr 1, a<sup>u</sup>, v,  
Fr 3 a<sup>v</sup>

[Cf scr *śya* v pers *hya*!]

sem, 3<sup>e</sup> pers sing aor absolu de *km*  
venir Fr 2, 109 a<sup>v</sup>

[v MSL xviii 3]

śosuwur, avoir mangé (= *bhakta*), infinitif  
à redoublement de *śu*, *śuw*, *św*, manger  
Fr 2, 108 a<sup>u</sup>

[Si *ś* repose sur gutturale, comme  
dans *śaula* vie, A *śol*, on est tenté de

rapprocher si *śhāt*, mâcher (prés. *śuḥ*  
et *śuyḥ*), v h a *kuucan*, pers *javād*, il  
mache]

śikṣapat, prescription Emprunté au san  
scrit *śikṣapada* Fr 2, 108 b<sup>v</sup>

śilnantam, lire peut être *śilnanta*, qui  
serait le pluriel d'un mot *śilna*, dispute,  
querelle (= *kalaha*, *vivada*) Fr 1, a<sup>v</sup>.  
śitmalyñe Fr 1, b<sup>u</sup> (*sa*, instrum),  
infraction

skas, six (= *sat*) Fr 2, 108 b<sup>v</sup>

[v MSL xvii 287]

skente, 3<sup>e</sup> pers plur pres de *s-k*, être  
Fr 2 109 b<sup>v</sup>

[v MSL xviii 28]

skloakce, confus, dérivé de *sklok*, con  
fusion Fr 2, 108 b<sup>u</sup> (*cca*, cas sujet  
pl)

śle, avec (= *sa*) Fr 2, 108 b<sup>i</sup> (*°yicareā*)

śmaññe, bouillie (= *sūpa*) Fr 2, 109 b<sup>v</sup>

sno, femme, épouse (= *patni*) Fr 2,  
109 a<sup>v</sup>

[v MSL xviii 25, note]

spa, et, copule enclitique Fr 2, 109 b<sup>u</sup>

[v Journ As, 1911 1 460]

spak, s-saisonement Fr 2 109 b<sup>v</sup>

sportitr, 3<sup>e</sup> pers sing prés de *sport*,  
fournir Fr 2, 109 a<sup>u</sup>

[On peut songer au groupe très diversifié  
de gr σπείρω, lat *spargo*, etc., cf  
*spartalñe*, Journ As, 1911, 11 149]

Śravasti, emprunté au sanscrit (*°ne*)

Fr 2, 108 a<sup>u</sup>, 109 a<sup>u</sup> b<sup>u</sup>, Fr 3 b

s'am, arbre (= *vrkṣa*) Fr 2 108 a<sup>v</sup>

[Cf v sax *stamn*, v h a *stam*, et irl  
*tamon*, tronc]

sto, 3<sup>e</sup> pers sing prés de *s*, être Fr 2  
109 b<sup>u</sup> v, Fr 3, b<sup>u</sup>

[v *skente*]

Sthulananda, nom propre d'une religieuse  
emprunté au sanscrit *sthulananda* Fr 2,  
109 b<sup>u</sup>

stmausa, participe féminin sing de *st m*  
se teur (= *stha*) Fr 2, 109 b<sup>v</sup>

[l'm de *stam-* est un élément de forma  
tion comme dans *lyama*, v sup s v  
*lamalle* et *katmaskem* ils arrivent à cote  
de *kekalkau* vu ci dessus on peut donc  
rapprocher le groupe du lat *stare*]



śtvara (cf *śtwer*) quatre (= *catuh*) Fr 2  
108 b<sup>1</sup> 109 a

[v MSL xvii 287]

śtwer, quatre (= *catuh*) Fr 1, a

[v MSL xvii 287]

su, pronom démonstratif (= *sah*) Fr 1 a<sup>1</sup>

Fr 2 108 a<sup>v</sup> (cas sujet masc)

[Cf scr *sā* gr o got *sa*, v le neutre  
*tu*]

sucikar, emprunté au sanscrit *sucgrha*  
étui à aiguilles Fr 1 b<sup>v</sup>

sutar (cf *sutar*) emprunté au sanscrit  
*sutra* Fr 1 a<sup>iii</sup> iv

sutar (cf *sutar*) emprunté au sanscrit  
*sutra* Fr 2 109 a<sup>ii</sup> (*utse* cas oblique)

śwatsi, nourriture aliment (= *bhakta*)

Fr 2 109 a<sup>ii</sup> (*śwatsanma* plur)

[v *śesurwer*? Smith Tocharisch  
p 17 rapproche *śaul*]

śwatsi, infinitif de *śwa* *suw* manger

Fr 2 109 a<sup>iv</sup> v Fr 3 b<sup>v</sup>

*śwatsis* datif de l'infinitif Fr 2 109 b<sup>iii</sup>

*śwatsisico* datif emphatique de l'infinitif

Fr 2 109 b<sup>v</sup>

[v *śesurwer*]

## T

takam, 3<sup>e</sup> pers sing prés de *tak* être  
Fr 1 a<sup>iv</sup> b

takau, 1<sup>re</sup> pers sing prés de *tak* être  
Fr 2 109 b<sup>v</sup>

takoya, 3<sup>e</sup> pers sing optat de *tak* être  
Fr 2 109 b<sup>v</sup>

tanapate, bienfaiteur Emprunté au  
sanskrit *danapati* Fr 2 109 b<sup>iv</sup>

Fr 3 b<sup>v</sup>

*tanapatem* cas régime Fr 2 109 b<sup>i</sup>

ta no, locatif sing du démonstratif *te* *tu*  
Fr 2 109 b<sup>i</sup>

tay, cas sujet féminin sing du démonstra-  
tif celle là Fr 2 109 a<sup>v</sup> (*no*)

te, adj et pron démonstratif celui là  
Fr 2 108 b<sup>v</sup> (*gyarma*)

teksa, 3<sup>e</sup> pers sing aor de *tel* toucher  
(= *spst*) Fr 2 108 a<sup>v</sup>

[Journ As 1911 n 147]

trā(sa)lye, à croquer (= *kṛadani*) partic  
futur passif de *tras* Fr 2 109 a<sup>vi</sup>

trikolye Fr 1 b<sup>ii</sup> [*sa* ?]

trite, troisième (= *tritiya*) Fr 2 109 a<sup>v</sup>

[MSL xvii 286]

tsa, affixe de dépendance Fr 1 a<sup>ii</sup>

tsainalye, à manger (= *bhojanīya*) Partic  
futur passif de *tsal* Fr 2 109 b

tsamtsi, infinitif de *tsam* ajouter  
Fr 2 108 a<sup>vi</sup>

tsankafie Fr 1 b<sup>i</sup> (*sa* Cf peut être  
*tsankark* le matin)

tsenkeŋar, 3<sup>e</sup> pers sing moyen de *tsenk* se  
lever (= *uttha*) Fr 1 b

[Cf lit. *stengts* s'efforcer v isl *stinga*

piquer v h a *stanga* perche? en tout cas  
l'un des mots du grand groupe de (*st*)h-

être debout se tenir]

tsonkaik, le matin (= *pratar*) Fr 2  
108 a<sup>ii</sup>

ttse, affixe du génitif Fr 1 a etc

tu, démonstratif neutre (cf *su*) cela  
(= *tat*) *tu* Fr 2 109 a<sup>iii</sup> (accu<sup>v</sup>)

Cas obliques

*tu mem* Fr 1 a<sup>ii</sup> Fr 2 108 a<sup>v</sup> b

109 a<sup>v</sup> v b<sup>iii</sup>

*tu-sa* Fr 2 109 b<sup>v</sup>

[Cf scr *tāt* gr *to* got *pat a* v le  
masculin *sa*]

tuyknesa, de cette façon, locution adverb  
formée de *tu* démonstr + *yakne* façon  
+ *sa* affixe d'instrum Fr 1 b<sup>iii</sup>

## U

Uppalavarnāṣa, nom d'une religieuse  
emprunté au sanscrit *Uṭpalavarna* Fr 2  
109 a<sup>iii</sup>

## \* W

wanksate, 3<sup>e</sup> pers sing prés de *wankś*  
donner apporter préparer? Fr 2 109 a<sup>v</sup>  
(*ne*)

warpanalle, partic futur passif de *warj*  
accepter goûter (= *pāli sadī*) Fr  
1 a

warpatar, 3<sup>e</sup> pers sing subjunctif moyen  
de *warj* accepter goûter (= *pāli sad*  
*yejja*) Le présent fait *warpatr* Fr  
1, a

[Cf *I erue celtique* 1913 (vol xxxiv)  
142]

yarmamssu, ayant la mesure (= <i>pra</i> <i>manika</i> ) Fr 2, 108 a <sup>vi</sup>	ynemane, partic moyen de <i>yn yan</i> aller Fr 2 109 a <sup>iv</sup> (femin) 109 a <sup>vi</sup> (masc)
yasi, nuit (= <i>ratri</i> ) Fr 1, b <sup>u</sup> ( <i>sa</i> instrum)	[MSL xviii 19 et 26]
yatka, abso lutif de <i>yat</i> , <i>yat</i> s'occuper a (= <i>bhavay</i> <sup>o</sup> ) Fr 2 108 a <sup>u</sup>	yokam, 3 <sup>e</sup> pers sing prés de <i>yok</i> bore Fr 1 b <sup>u</sup>
yesañ clair Fr 1, a <sup>u</sup>	yopsa, 3 <sup>e</sup> pers sing aor de <i>yap</i> entrer (= <i>pravis</i> <sup>o</sup> ) Fr 2 108 a <sup>u</sup> b <sup>u</sup>
yitmassam, 3 <sup>e</sup> pers sing prés de <i>yit m</i> <i>yat m</i> , entrer (= <i>pravis</i> <sup>o</sup> ) Fr 1, b <sup>u</sup>	ywarca (cf <i>ywarca</i> ) demi (= <i>ardha</i> ) Fr 2 109 a <sup>u</sup> ( <sup>o</sup> <i>meña</i> )
ynari, subst tiré de <i>yn</i> chemin (= <i>marga</i> ) Fr 1, a <sup>i</sup>	ywarca (cf <i>ywarca</i> ) moitié (= <i>ard/a</i> ) Fr 2 108 b <sup>l. u</sup>

## A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS, Nos 142 and 143 (Plate XXII)

### INTRODUCTORY REMARKS

BY A F RUDOLF HOERNLE

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part I to No 142 and Part II to No 143 which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me was broken in several pieces, as indicated by the dotted lines. Part I consisted of two pieces (*a* and *b*), Part II, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the *Journal of the Royal Asiatic Society* for 1906 p 696.

The total fragment measures  $250 \times 393$  mm, or about  $10 \times 15\frac{1}{2}$  inches. Its width of 250 mm, or about 10 inches is practically the same as that of the Chinese Roll, shown as No 1 in Plate 191 (p 176) of Sir Aurel Stein's *Ruins of Cathay*, volume II. That roll is inscribed with the complete Chinese version of a Buddhist religious text, and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement in both respects, is striking, and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang our bilingual fragment probably from Khadālik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the *Satasahasrika Prajñāparamita*. In its present condition the fragment does not permit of being bent or rolled, but its brittleness and discoloration indicates that this is due to its paper having, at one time being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts. Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the *Satasahasrika Prajñāparamita*. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the *Satasahasrika Prajñāparamitā* is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Levi, were first communicated to me on February 3, 1904, but no identification of the text was at that date attainable. The late Dr. Bushell to whom the Chinese text was next submitted concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanjō's Catalogue of the Buddhist Tripitaka, col. 199, there was enumerated a Sūtra, No. 874 which comprised in its title four of the ideograms of our Chinese text, viz col. i nos. 14-17, col. v, nos. 13, 16, col. ix nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and Levi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the *Satasahasrika Prajñāparamita* as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Séance of the Académie des Inscriptions et Belle-Lettres, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text on the reverse of our fragment, on which I had been working myself was communicated by me in September 1908 to Professor Leumann.

who had been already, with much success, turning his attention to the decipherment of the still almost 'unknown' Khotanese language (see *Journal of the German Oriental Society*, vol. LXII, pp 83 ff) He very kindly sent me, in October 1908 a provisional reading of the text with some valuable short notes That reading coincided, in the main, with my own provisional reading The revised reading, now published by me reflects, of course, the present state of our knowledge of the Khotanese language Those of Professor Leumann's annotations which are utilized in my edition are acknowledged by the addition of his initial (L)

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his *Zur nordarischen Sprache und Literatur*, pp 88 ff, suggests a certain probability That text is the original Sanskrit version of the *Adhyardhasatika Prajñāpāramita* interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read Our text clearly contains a similar commendation, and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy That religious work may very well have been the *Satasahasrika Prajñāpāramita*, and in that case we should have here a fragment of a more strictly bilingual roll Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either *Sutras* or *Dharanis* The latter, however, do not contain commendatory passages of quite the same description It seems more probable, therefore, that the text on the back of our Roll was, not that of a *Dharani*, but of a *Sūtra* However, my suggestion of its having been the *Satasahasrika Prajñāpāramita* is not intended to indicate more than a bare possibility

Obvers UN FRAGMENT EN CHINOIS DE LA SATASĀHASRIKĀ  
PRAJÑĀPĀRAMITĀ

PAR ED CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M Hoernle est tracé sur papier, les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères, aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres, sur cette étendue plus large que haute, on ne voit aucun indice de division par page, or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique, d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout, l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p C sous la direction de Huan-t'ang<sup>1</sup>. La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant, il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 善現 qui figure au premier plan dans les multiples recensions de la Prajñā paramita. Même avec ce précieux indice, il a fallu dépouiller le colossal fatras de la Pāramita en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap cexxxv (éd de Tōkyō, 1881 vol viii, fasc 2, p 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres s'écarte de la recension sanscrite provenant du Népal, nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap clxxxii-clxxxiv) du chinois et partout nous avons remarqué la même divergence, le sanscrit est le plus court, ou, pour mieux dire, le moins prolixe. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent, cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

<sup>1</sup> On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de Huan-t'ang ne fournit que 16 caractères au lieu de 17, peut-être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善	現	四	无	所	畏	清	淨	故	預	流	果	清	淨	預	流	果
2	清	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏
3	清	淨	若	預	流	果	清	淨	若	一	切	智	智	清	淨	无	二
4	无	二	分	无	別	无	斷	故	四	无	所	畏	清	淨	故	一	來
5	不	還	阿	羅	漢	果	清	淨	一	來	不	還	阿	羅	漢	果	清
6	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
7	淨	若	一	來	不	還	阿	羅	漢	果	清	淨	若	一	切	智	智
8	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
9	畏	清	淨	故	獨	覺	菩	提	清	淨	獨	覺	菩	提	清	淨	故
10	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清	淨	若
11	獨	覺	菩	提	清	淨	若	一	切	智	智	清	淨	无	二	无	二
12	分	无	別	无	斷	故	善	現	四	无	所	畏	清	淨	故	一	切
13	菩	薩	摩	訶	薩	行	清	淨	一	切	菩	薩	摩	訶	薩	行	清
14	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
15	淨	若	一	切	菩	薩	摩	訶	薩	行	清	淨	若	一	切	智	智
16	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
17	畏	清	淨	故	諸	佛	无	上	正	等	菩	提	清	淨	諸	佛	无
18	上	正	等	菩	提	清	淨	故	一	切	智	智	清	淨	何	以	故
19	若	四	无	所	畏	清	淨	若	諸	佛	无	上	正	等	菩	提	清
20	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无	別	无	斷
21	斷	故															
22	復	次	善	現	四	无	礙	解	清	淨	故	色	清	淨	色	清	淨
23	故	一	切	智	智	清	淨	何	以	故	若	四	无	礙	解	清	淨
24	若	色	清	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无
25	別	无	斷	故	四	无	礙	解	清	淨	故	受	想	行	識	清	淨

The unenclosed area shows the surviving portion of the text

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391), sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śatasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrikā sanscrite qui est encore inédite

Ô Subhūti! Les quatre vaiśāradyas<sup>1</sup> étant purifiés, le fruit de srotaāpanna  
*Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ]*  
 est purifié, le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient  
*srotaāpannaphala viśuddhya] sarvākaraṇātaviśuddhir*  
 est purifiée Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de  
*iti hi vaiśāradyaviśuddhiḥ ca srotaāpan-*  
 srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est  
*naphalaviśuddhiḥ ca sarvākaraṇātaviśuddhiḥ*  
 qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure  
*c'advayam etad advaidhikaram abhinnam acchinnaṃ ||*

Les quatre vaiśāradyas étant purifiés, les fruits de sakrdagāmin, d'anāgāmin  
*vaiśāradyaviśuddhya [sakrdagamy anagamy]*  
 et d'arhat sont purifiés, les fruits de sakrdagāmin, d'anāgāmin et d'arhat étant  
*arhatphalaviśuddhiḥ sakrdagamy anagamy-arhatphalaviśuddhya*  
 purifiés, la qualité de science d'omniscient est purifiée Pourquoi cela? Si  
*sarvākaraṇāta viśuddhir iti hi*  
 les quatre vaiśāradyas sont purifiés, si les fruits de sakrdagāmin, d'anāgāmin et  
*vaiśāradya viśuddhiḥ ca sakrdagamy anagamy*

<sup>1</sup> Les quatre vaiśāradyas sont énumérées dans la Mahavyutpatti § 8 et dans les Dictionnaires numériques *Kiao tch'eng fa chou* (éd de Tokyo, vol xxxvii, fasc 3<sup>a</sup>, p 74 v<sup>o</sup>) et *Ta ming san ts'ang fa chou*, ib xxxvii, fasc 1 p 73 r<sup>o</sup>. Ce sont 1<sup>o</sup> l'intelligence directe de tous les dharmas sarvadharmabbhisambodhivaiśāradya 一切智, 2<sup>o</sup> la connaissance de l'épuisement de tous les écoulements sarvasravakṣayaḥāna 漏盡, 3<sup>o</sup> l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle antarāyikadharmānanyathatvaṃścitavyakaraṇa 說障道, 4<sup>o</sup> l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois pour mettre fin aux souffrances) sarvasampadadhigamāya nauryanikapratipattatvatva 說苦盡道 — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience', ils lui donnent pour correspondant l'expression 無所畏, qui traduit mot à mot, signifie 'il n'y a pas lieu de craindre'. Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* où le Bouddha énumère les quatre vaiśāradyas et ajoute à propos de chacun d'eux 'C'est pourquoi j'ai obtenu la tranquillité j'ai obtenu de n'avoir pas lieu de craindre'.



d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,  
*arhatphala visuddhiś cādrayam etad adrauidhikaram abhinnam*

ni coupure  
*acchinnam* ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, la Bodhi des Pratyekabuddhas est purifiée, la Bodhi des Pratyekabuddhas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni

separation, ni coupure  
*abhinnam acchinnam* ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, la conduite de tous les Bodhisattvas Mahasattvas est purifiée, la conduite de tous les Bodhisattvas Mahasattvas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, si la conduite de tous les Bodhisattvas Mahasattvas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,

ni coupure  
*acchinnam* ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, l'anuttara samyak sambodhi de tous les Buddhas est purifiée, l'anuttara samyak sambodhi de tous les Buddhas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, l'anuttara samyak sambodhi de tous les

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y  
*sarvākārajñataviśuddhiś* *esādayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.

*etad* *advaidhikāram* *abhinnam* *acchinnam* ||

Derechef, ô Subhūti<sup>1</sup> les quatre pratisamvids<sup>1</sup> étant purifiées, la forme est  
*Punar aparam Subhūte* *pratisamvidviśuddhya* *rūpaviśuddhiś* ||

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée  
*rūpaviśuddhya* *sarvākārajñataviśuddhir*

Pourquoi cela? Si les quatre pratisamvids sont purifiées, si la forme est purifiée,  
*iti* *hi* *pratisamvidviśuddhiś* *ca* *rūpaviśuddhiś* *ca*

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,  
*sarvākārajñataviśuddhiś* *esādayam* *etad*

ni division en deux, ni séparation, ni coupure

*advaidhikāram* *abhinnam* *acchinnam* ||

Les quatre pratisamvids étant purifiées, la sensation, la désignation, les  
*pratisamvidviśuddhya* *vedana* *saṃjñā*

composants, la connaissance sont purifiés

*samskāra* *vyñāna viśuddhiś* ||

Satasāhasrikā Prajñāpāramitā, MS de la Bibliothèque Nationale, Dev 74<sup>3</sup>,  
 3<sup>e</sup> partie, B (volume X de la collection), p 228<sup>a</sup>

*vaśīradya viśuddhyā rūpaviśuddhir rūpaviśuddhyā sarvākārajñataviśuddhir* *iti*  
*hi vaśīradya viśuddhiś ca rūpaviśuddhiś ca sarvākārajñataviśuddhiś c'ādya*  
*etad advaidhikāram abhinnam acchinnam* | *vaśīradya viśuddhyā vedanaviśuddhir*  
*vedanaviśuddhyā sarvākārajñataviśuddhir* *iti* *hi vaśīradya viśuddhiś ca vedanaviśuddhiś*  
*ca sarvākārajñataviśuddhiś c'ādya* *etad advaidhikāram abhinnam*  
*acchinnam* | *vaśīradya viśuddhyā saṃjñaviśuddhir saṃjñaviśuddhyā sarvākāra-*  
*jñataviśuddhir* *iti* *hi vaśīradya viśuddhiś ca saṃjñaviśuddhiś ca sarvākārajñataviśuddhiś*  
*c'ādya* *etad advaidhikāram abhinnam acchinnam* | *vaśīradya viśuddhyā*  
*samskāra viśuddhiś samskāra viśuddhyā sarvākārajñataviśuddhir* *iti* *hi vaśīradya-*  
*viśuddhiś ca samskāra viśuddhiś ca sarvākārajñataviśuddhiś c'ādya* *etad advaidhikā-*  
*kāram abhinnam acchinnam* | *vaśīradya viśuddhyā vyñānaviśuddhir vyñāna-*  
*viśuddhyā sarvākārajñataviśuddhir* *iti* *hi vaśīradya viśuddhiś ca vyñānaviśuddhiś*  
*ca sarvākārajñataviśuddhiś c'ādya* *etad advaidhikāram abhinnam acchinnam* ||

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā  
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis*  
*mutandis*, avec les termes *cakṣuḥ*, *śrotra*, *ghṛāṇa*, *jihva*, *manah*; avec *rūpa* *śab-*

<sup>1</sup> Pour les pratisamvids et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article d'Eitel *Han Book of Chinese Buddhism*

*gandha rasa sparśa dharma avec cakṣurvyūṣa srotas j ana ghranav jnana jihva  
vijnana kayavijnana manovijnana avec cakṣuḥsa sparsa srotasa nsparsa ghrana  
samsparsa jihvasamsparsa kayasamsparsa manāḥsa vsparsa avec cakṣ ḥsamsparsa  
pratyayavedana srotasamsparśapratyayavedana ghranasaḥ sparsapratyayave lana jihva  
samsparsapratyayavedana kayasa sparsapratyayavedana manāḥsan sparsapratyayave  
dana*

La même série est reprise ensuite avec le terme *pratisamv* l substitue au terme *raṣaradya* à commencer par

*pratisamvidvisuddhya rupavisuddhi rupavisuddhya sarvakarajñatavisuddhir iti  
hi pratisamvidvisuddhis ca rupavisuddhis ca sarvakarajñatavi uddhis cadvayam  
etad avaidhikāram abhinnaṃ aecinnam* 11

Tout ce développement fait partie du xxvi<sup>e</sup> parivarta de la Sataśahasrika qui occupe 258 pages du manuscrit de la Bibliothèque Nationale et que l'Astasahasrika résume en deux pages (186-187 de l'ed de la Bibl Indica jusqu'à aṭha khalv ayaṃman Sāriputro bhagavantam etad avocat 1 gambhīra bhagavan Prajñaparamita) Les éléments de nos formules sont condensés en une page de l'Astasahasrika (viii<sup>e</sup> parivarta pp 186-87)

*ya Subhute rupavisuddhiḥ sa phalavisuddhiḥ ya phalavisuddhiḥ sa rupa  
visuddhir iti hi Subhute rupavisuddhis ca phalavisuddhis cadvayam etad avaidhi  
karam abhinnaṃ aecinnam iti hi Subhute phalavisuddhito rupavisuddhi rupa  
visuddhitah phalavisuddhiḥ 1 evam vedana amjnasamskaraḥ 1 ya Subhute vijnana  
visuddhiḥ a phalavi uddhiḥ 1 etc ut s p*

*punar aparam Subhute yā rupavisuddhiḥ ca sarvajñatavisuddhiḥ yā sarva  
jñatavisuddhiḥ sa rupavisuddhir iti hi Subhute etc it sup*

## Reverse A FRAGMENT IN KHOTANESE OF A BUDDHIST SACRED TEXT

By A F RUDOLF HOERNLE.

The Khotanese text of the fragment is written in the cursive type (p xiv) of the Gupta script. There are however some peculiarities in the present case which deserve notice. (1) Ornate forms of vowels or other marks occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *a* in *hva* l 4 *scam* l 5 *ata* i l 13 by the side of the ordinary form of that type of *a* in *anna* l 4 *hva* l 8 *ha* and *ya* l 10 *ma* and *yam* l 15 *pra* l 16 *ha ya n* *pra* l 17 *ysam* ll 18 19 *yam* l 21. Again we have an ornate form of *e* in *de* l 3 *e* l 6 *ḥe* l 8 *pve* and *ke* l 9 *llye* ll 17 21 by the side of the ordinary form *e* in *jste* l 6 *me* l 9 *stem* l 16 *pe* l 18 and the ordinary forms of *a* in *drai* l 7 *na* l 14

*jsai* and *mai* (corr *mi*) l 17, as well as of *au* in *au* l 2, *ysau* ll 3, 5, 13, *pa* l 4, *syau* l 6, *hau* l 7, *ñau* and *tyau* l 10, *nau* l 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *a*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *na* ll 3, 21, *ysa* l 4, of the simple variety, *da* l 5, *ma* l 7, of both, side by side, *dada* l 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e g in the calligraphic script of the Khotanese Vajracchedika (Plate V in *ka* 2 a<sup>1</sup>, *ka* 2 a<sup>4</sup>, &c), but in a form which closely resembles the ordinary Nagari sign of avagraha, e g in *ba* ll 2, 4, 14, 18, 19, *ka* l 16, *pa* ll 16, 17. But once, in *se* l 8, it occurs in an ornate form which practically duplicates the ordinary form.<sup>1</sup> It may be added that the long *u* is made in two ways: the ordinary form is seen, e g in *ysū* and *mu* ll 4, 11, but a second form occurs in *pyu* l 12, and this form is seen exaggeratedly in *tiu* ll 4, 9.

(2) The well known difficulty about distinguishing between the similar signs for *t* and *n*<sup>2</sup> is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *tari* l 13, *stari* l 18, and *tta* l 21, and somewhat less so in *sta* ll 2, 19, *ttau* l 4, *rrta* l 7, *tta* l 8. But it is sufficiently noticeable even in *tta* l 14, *tr* l 15, and *tte* ll 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll 1, 3, 7, 8, 10, 14, or by two dots disposed in the form of the *virāga*, as in ll 1, 12, 16, 18. Once the two signs are combined, in l 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa*\* ll 2 (twice) and 9, and *laysa*\* ll 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmu* ll 16, 18, and *aysamu* ll 4, 11. Professor Leumann, in his Note-points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmu*, and a younger characterized by *laysa* and *aysmū*. The elision of *l* from the older

<sup>1</sup> The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvānaphrabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

<sup>2</sup> See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912) pp. 1129-30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or arc, below the syllable *ba*. For a fuller treatment of this subject by Professor Leumann, his dissertation *Zur nordarischen Sprache und Literatur* (Strassburg, 1912), pp 57-8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that 'apostrophe' mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l 2 it is wrongly added under the syllable *ga*, and in l 17 it is wrongly omitted under the syllable *prā* of *praña*, which should be written *praña*, as compared with *prara* in the same line. In this connexion, also, the merely graphic variation of *bisa* l 3, and *baśa* ll 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *varrtamma* l. 7. For another instance of the superscript *rr*, in the Saddharma-pundarika, see pp 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l 1 the downstroke of *r* in the akśara *rū* of the first *aruva* is interrupted, as compared with the same *ru* in the second *arūra*. Similarly the upper portion of the initial vowel *a* at the end of l 3 has not formed. In l 7, *varrtamma*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand in l 1, the visarga mark of interpunction after *mana* has become wiped into two parallel level strokes. Similarly, in l 11, the first of the double dot over *ya* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l 15, a badly shaped akśara *da* has been cancelled, and thereupon re written in better shape. For a similar practice, in the Sanskrit Vajracchedika, see footnote 5 on p 179, and footnote 7 on p 182.

## TRANSCRIPT

1 *aruva jsa mana : da aruva-ja (manā) u xx* . . .

[25]<sup>1</sup>

2 *au hastammyam balysañā balysaustam<sup>2</sup> varastī haysum(ñā)<sup>3</sup> aysmu*  
*upeṭarā<sup>3</sup>* [20]

<sup>1</sup> The bracketed number indicates the number of dots, or lost akśaras

<sup>2</sup> Read *balysaustam*.

<sup>3</sup> Supplied from l 18

- 3 (d)amda ide ॥ biśamṇā sarva satvamnā uysnauramna ax  
[23]
- 4 (hīā)ñia rāsa upauttana baysuñana 4 aysāmuna khuburā amna tñū  
[21]
- 5 svum manī ttam buda baśamṇa sarva satvamna uysnauramna has[t]am  
x [21]
- 6 (tam) jsvena mañiam xxe x[n]ilam mī ॥ biśyau 5 māxau  
[25]
- 7 [na] varrtammā ॥ drai padya ttaradarāna tcahau padya (ba) sana drai  
padya aysmuna 6 [12]
- 8 (na) ttam śena tta dādāna ruvā 7 ॥ tta hvañia rasā khu 8 x  
[23] ba
- 9 lysamnā dam pveme kena ttu parahi nax  
[28]
- 10 sam ॥ manā mahayamñiau tyau 9 sa b(ud)[y]au na lam  
[28]
- 11 aysāmu pana [29] x x  
taha xx
- 12 [32] xna pyuṣṭi yanamā 9  
bāx
- 13 [17] na : Buddha dharma ha badna ātam  
mna b iśa sarva satva uysnaura
- 14 [17] (h)v(ān)a rāsa tta mähā baysa hīma manā : 11  
biya padā hvañia ॥ cubura
- 15 [15] hīa iya 10 cu vañia vasta u sa naman  
gambhīra paramarth : tryamni da 1 da

\* The aksara na is a minute interscript having originally been omitted So also the double dot interpunction in l 14

5 Perhaps false for biśyau The original might also be read viśyau

6 This supplement is based on a MS of the Avalokiteśvara Dhāraṇī (5 = 16) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvīyutpatti No 91 [L]. See also Prof. or Leumann's Zur nordasiatischen Sprache und Literatur p 128 ll 2-ff

7 The original might also be read urā

\* Placed below the line

8 Probably read tyau The original might also be read nyau

10 Araniya restored on the basis of the verses quoted by Professor Leumann l c.

11 134 l 12 So also lau naxā on the basis of ib p 90 l 2

11 Cancelled

- 16 [16] (sa)m pvarā : vasvemna sam<sup>2</sup>tanāna s<sup>2</sup>au<sup>10</sup>  
 nauha na aysmuna baśā ustamñā saka
- 17 [15] baysam<sup>2</sup>(na)mahayam da pvañ<sup>2</sup> t<sup>2</sup>ye padamja  
 jsaimi<sup>12</sup> ana mara maha i hada pvarā pra
- 18 [21] ba<sup>2</sup>ysumstam stā baysuñ<sup>2</sup> aysmu  
 upevarā : u baysamñā baysustamx
- 19 [20] ba<sup>2</sup>ysamñā baysuśta varasta xax uvara  
 pram [7]
- 20 [20] rx<sup>13</sup> i hada samba i
- 21 [15] [21] ni vamna t<sup>2</sup>ye tta drx  
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases s v ana b<sup>2</sup>ya b<sup>2</sup>isa drat kastamma namau pana pyust<sup>2</sup> tta vase

<sup>12</sup> Or *mai*. The original has both vowel marks *ai* as well as *i* the latter apparently correcting the former

<sup>13</sup> Only the superscript *r* of a ligature survives

# A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS, No 143 a (Plate XVII, No 2.)

## INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE

THIS fragment belongs to the consignment, marked 143 a, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Alsakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263 x 170 mm, or  $10\frac{3}{4} \times 6\frac{7}{8}$  inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

## Obverse A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the



well known double dot (see p 221) takes in our document. It is never made in the form of a distinct pair of dots, but, cursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in *busana*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsara*, l. 5). In both shapes it may be seen side by side in *stammañā*, l. 3. Written in this way, it is not uncommonly found in cursively written Khotanese documents such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxxi and lxx (Extra Number), of 1897 and 1901.<sup>1</sup>

It may be added that the shapes of the sub-script 'apostrophe' (as in *aśiri*, l. 2), the consonant *t* (as in *batī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot which marks the commencement of the letter, before *aśiri* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read letters are printed in italics.

The contents of the fragment is a Khotanese *pidala*, i. e. writing, or scrip (from *pidā*, written) apparently an official communication.<sup>2</sup> Its address would seem to have stood in the mutilated first line, and it seems to have had some reference to an *aśiri* (Sanskrit *acarya*) or Buddhist monk, called Surendra. But its general purport is not yet intelligible, the meaning of many words being still unknown, and in fact, in some cases even the delimitation of a word being uncertain. Hence for the present no more than a provisional transcript can be offered. As far as possible however, the words with their ascertained or suggested meanings<sup>3</sup> have been included in the Vocabulary p. 405.

## TRANSCRIPT

- 1                    •    *tā dastau hia[sty]au*                    *duyanī :*  
2                    *ksī a*                    *hvastyau purī pa*                    . . *āśiri Surendra*

<sup>1</sup> In these early publications it was confounded with the mark of the vowel *o* to which it is not unlike. Its identity was first recognized by Prof. Sten Konow and pointed out in JRAS., 1914 p. 341. The medial vowel *o* in fact is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot see p. 396.

<sup>2</sup> A cursively written document published in my Report on Central Asian Antiquities (in JASB. vol. lxx Ex. No. p. 37) ends with the statement *gi pidaka pramam hma kku ha Briyas u Budaśam hamgusta rītiara*, i. e., this scrip is the guarantee with respect to which Briyas and Budaśam are the contracting parties, or joint signatories.

<sup>3</sup> For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 dai velakā āmna audā ṣi-buri uvaysi bati-jsām ṣṭārimāfū gīstai u pajsū  
 āvāysai himye kva drai jūmna ma ttu hastā hvai  
 4 yiki<sup>4</sup> drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā  
 sam estyai si kṣīra vaṣū bādū ṣṭi hvāṣṭyām  
 5 ttām gvavārūna ni vistātai vañā ttāmi salī binumḍara tsuāi si kirā-va  
 yanīm khu pyamtsā-ṣṭa jve himi cu-va jsārā byaudai  
 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrārūna jā sux[ā]ṣīri  
 hiya mijle hiyau sti khu-vā binumḍara ām-  
 7 na ātū vara bīśā āmnaī byaudai cīram<sup>5</sup> pā hvarām dasta rrā niśāfā-ye  
 ī pā cī niśātai tṭye mijle vavā ttāgu tṭyau-jsa  
 8 jampha pravā<sup>6</sup> panata u paṁtsai bista serya thauna hājistāda u ṣraṣṭe<sup>7</sup>  
 āṣṭīi-yī viniya-bhatā gvārā nate pīdakā  
 9 padeṁdā si cu-vā pracā<sup>8</sup> panamāṁde aysī hvā gvaṣcī ime ranām ttamdi  
 drai kūsa gavam hauryaḍā u drai kūsa mau u ḍau  
 10 bista chām u ṣi niḥā āṣṭīi viniya-bhatā ttāgu chām hīrī nau haudā uṣam-  
 pūrā Sudatta āsīri<sup>9</sup> pūrā natūra<sup>9</sup> sīrye  
 11 ṣātcau yasga thauna ttāgu nai drai thauna haṭsa stāṁdā vañā  
 hvāṣṭyāmpūrā vinau mau ksasta cyā mau haudā sturā jsārā  
 kaī<sup>10</sup> kūsa

## Reverse A TIBETAN MEMORANDUM.

EDITED BY LIONEL D. BARNETT.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *dön-can* type, runs as follows

- 1 Om 1. ched po blon rgyal bzau gyi fiam non sa mṛzad·palji-  
 bag tsas gñis gyi gla<sup>11</sup>

<sup>4</sup> Perhaps *yidi*, made<sup>5</sup> Perhaps *cram*<sup>6</sup> Both readings seem quite clear in the original, still probably in both lines either *pravā* or *pracā* must be read<sup>7</sup> With the exception of *stā*, all the letters are too indistinct to be read with any confidence, perhaps *da* and *pra* should be *chut* and *bra*<sup>8</sup> Here spelt without the subscript apostrophe<sup>9</sup> The second akṣara has a quite peculiar shape, *tā* is a mere conjecture.<sup>10</sup> Perhaps *lā* or *lāi*<sup>11</sup> *gla* seems to be cancelled, but what probably happened is that the first line originally ended with the interpunktuonal lar after *gyi*. Afterwards *gla* was added across the lar, and a fresh lar inserted after *gla*, which means 'wage', and is an integral part of the sentence

- 2 pan de · ched · po · stagi<sup>1</sup> · rgyal · mtsan · gi tshan · la phab · pañi ·  
myin smrañ<sup>2</sup> · nas · phul ·
- 3 lan lnañ · par mog no · gehdra · sigñ · pan · de · no · gehdra · śilñ ·  
ban de · nog su · bol ·
- 4 ban de · galo · na · śe · chiñ · ban · de · nog · rgyu · badñ mar śi ·  
koñ bahñ · ban no ga chiñ · ban · de ·
- 5 nog śur dyaññ · ban · de · no gehdradrañ · ban · [hole] de · yñ · śa ·  
badñ tshe · ya pahñ · li · suhe
- 6 sa · tsadzūgoñ · li gutsagñ · li sur<sup>3</sup> dadñ bog · ma · rgyanñ · li man bodñ ·  
śdud · sna · pan de
- 7 nog · su ber ža<sup>4</sup> bśdu · ste · bulñ

TRANSLATION<sup>5</sup>

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *śTag gi rgyal mtsan*, and gifts made — five line were bestowed upon Bandes severally, viz *Par mog no gehdra sig*, *Bande no gehdra śil*, coats and caps, having been collected, were presented in various collections to Bandes severally, viz *Bande galo na śe chi*, *Bande nog rgyu bad*, *Mar śi koñ bah*, *Ban no ga chi*, *Bande nog śur dyañ*, *Bande no gehdradra*, *Bande yñ śa bad*, *Təh ya pah*, *Lī suhe*, *Sa tsadzūgo*, *Li gutsag*, *Li sur dad*, *Bog ma rgyan*, *Lī man bod*

## NOTES

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-roya*) and *śTag gi rgyal mtsan* (Sanskrit *Fyaghradhraya*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god<sup>6</sup>, or they may be proceedings in the administration of a garrison.

<sup>1</sup> The interpunctional bar is inadvertently drawn through the following *n*

<sup>2</sup> Read *li sur*

<sup>3</sup> Read *ber ža*

<sup>4</sup> I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev A. H. Francke. Special observations by Mr Francke are marked by his initials.

<sup>5</sup> See 'Specimens of the Kharosthi Inscriptions discovered by Dr Stein at Niya', N. 14 136, Large Wedge, l. 5, in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905

Line 1 *C'ed po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *c'ed*, possibly it is a mere error as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*

*Aon sa m'zad pah* is for the literary *nons par m'zad pah* (A H F)

On *bag tsas* see Jaschke Dictionary, p 364 *gNis* apparently refers to the two components of the compound word *bag tsas* (A H F)

L 2 *smral* is either for *smras* or for *spral* the causative of *lphral ba*, *spral chas* is used in the sense of 'distinct enunciation' (A H F) Possibly *smral* is a contamination of the two words *smra* and *spral* A like difficulty arises in line 3 *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7 the vowel *o*, unless it is a mere vulgarity suggests contamination of *bbul ba* with *bbogs pa* Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *l bogs bbul* *Mym* the modern *min* shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein

L 3 *Noy* evidently has the meaning of *rnams* but etymologically it is obscure Is it possible that it is an abbreviation—either dialectal or merely graphic—of *na tsogs*? Compare the Western *os* for *chos*

L 5 The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel sign reversed in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ thus 𑌶 This appears to indicate a peculiar foreign pronunciation here and I have accordingly marked it by double dots

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1 2) *mtsau* for *i ts'an* (line 2) *lan* for *glan* (line 3) *za* for *ia* and *bi l* for *lbul* (line 7) besides the varying spellings *jande* and *ban le*

# KHOTANESE VOCABULARY

BY A. F. RUDOLF HOFMEIER.

(A and B refer to the Chinese Khotanese and Tibetan Khotanese fragments respectively, and the numerals to lines k = Prof Konow's 'Zwei Handschriften' latter aus Chinesisch Turkistan' in *Sit-ungsber., Preuss Akad d Wiss*, 1912, p 1127, K' = Prof Konow's 'Fragments of a Buddhist work, in *Memoirs*, ASB, vol v, p 13, K' Voc = Prof Konow's Vocabulary, ante, p. 330, L = Prof Leumann's 'Zur nordarischen Sprache und Literatur', P = M Pelliot's 'Un fragment du Suranaprabhāsa-sūtra en Iranien Oriental' in *Études Linguistiques* Fasc iv, K = Prof Peichelt's 'Das Nordarische' in *Indogermanisches Jahrbuch*, vol 1, 1913, Rep = My Report on the British Collection of Antiquities from Central Asia in *JASE*, vol lxx, 1901, Ex 20, S = Baron von Stael Holstein's 'Tocharisch und die Sprache I' The references are to pages and lines in these publications)

## A

aha, B 4, uncertain

ana, sitting, abiding, A 17, in the phrase  
ana mara maha i hada ppara, staying  
here from me on this day they hear also  
spelled amna, A 4, B 3, 6, amnat, B 7,  
K. Voc, L 105<sup>13</sup>, but ana, K<sup>1</sup>, P 116  
translates 'ainsi'

aruva, loanword from Skr arupya, Pāli  
aruppa (Childers 58 a), formless, in  
corporeal, A 1 (twice) See P 100

aśiri, titular designation of a Buddhist monk  
(syn Skr acarya) B 2, 6, 10, with yi, B 8  
atamma, A 13 uncertain.

atu, B 7 uncertain

suda, till B 3, K Voc.

avaysai, B 3, uncertain

aysi, 1 pers pron, I, B 9 (i e aysa with  
encl i), cf aysi K 1133, K MASB

aysmu, mind, thought (syn Skr citta)  
nom. sing aysmu, A 18, instr sing  
aismuna A 16, also spelled aysamu,  
A 11, aysamuna, A 4 See drai,  
kastamma, ttana, caste.

## B

bada, time B 4, K Voc.

badna, A 13, perhaps mutilated for ham  
badna, fully (Skr sambhṛtena L 48<sup>17</sup>)

balya, later baysa rendering the Skr  
bhagavat, the blessed one grand one, lofty  
one (cf Skr brhat) an epithet of Buddha,  
nom. plur baysa A 14, gen plur baly  
samna, A 9, in the phrases baysamna  
dam preme lena, for the sake of hearing  
the law of the Blessed Ones, and [bay  
sam]na mahayam da ppa to be heard  
is the law of the Great Vehicle of the  
Blessed Ones. For a full discussion of  
this word see P 109 ff

balyasaña, A 2, or later baysaña A 18, 19,  
der of balya or baysa, always preceding  
balyaśūta A 2, or baysusta, A 18, 19,  
unless it be a clerical error for baysamna  
or balyu'a See hastamma.

baysusta (erroneously baysaśūta) A 2, or  
later baysusta A 18 19, or baysumsta  
A 18 der of balya or baysa grandness,  
loftiness (cf Skr brhattra) See hastamma.

baśa, speech (cf Skr vacas) instr sing  
baśana A 7 See drai

bati, B 3, uncertain

baysuśa, der of baysa (balya, q v)  
belonging to a grand one, acc sing  
baysunna A 18, instr sing baysunana,  
A 2 or baysuśa[na] A 2 See hastamma

bija, second (cf Skr dvitīya, Prak. biya),  
second, A 14 In the phrase bija pada

*hvañai*, to be said a second time, or in another way

*binumdara*, B 5, 6, uncertain

*biśa*, all, B 7, gen plur *biśamnā*, A 3; instr plur *viśyau*, A 6, where the original text apparently has *biśyau* or *viśyau*, also spelled *baśa*, nom or obl *baśā*, A 13, 16, gen plur. *bāśamnā*, A 5, in the phrase *bāśamnā* (A 3, or *bāśamnā*, A 5) *sarīa satvanna uysmauramnā*, of all beings, (1 e) of all human beings

*bista*, twenty, B 8, *bista*, B 10

*buda*, much, many, apparently the same as *bura*, q v, comparative *budara*, K Voc, *budara*, K<sup>1</sup> 1134, K<sup>2</sup> (Skr *bahutara*), in *tām-buda* (= *tāmbura*, Skr *tarat*) so much, so long, A 5, plur instr *budyau* (?) A 19

*Buddha*, *Buddha*, A 13, with *dharma* q v *bura*, much, many, implying quantity, affixed to pronouns *khu*, *cu* q v

*busana*, B 4, *busida* B 4, apparently a 3 plur pres with *sam*, as in *ida sam* p 274, 42 a<sup>u</sup>, uncertain

*byaudai*, found obtained, B 5, 7, K Voc K<sup>2</sup>

## C

*chām*, B 10, uncertain

*ci*, conj if, B 7 K Voc

*crām*, rel pron, cf *erra* K Voc *errama* K<sup>2</sup> 27

*cu*, relative-interrogative pronoun, who, which, *cu*, A 15, *cu-bura*, quantitative (Skr *yavat*) as much, as many, nom sing *cūbura*, A 14 *cu-ra*, B 5 *cu-ra*, B 9

## D

*dā*, law, religion (Skr *dharma*), nom sing *dā* A 1, 15, 17, perhaps *dari*, A 9 see *balysa*

*dadana*, A 8, perhaps connected with *di*, or *da*, to see, with *rūdā* figure, cf K Voc, L 105<sup>u</sup>, 119<sup>u</sup>

*dāmda*, A 3, uncertain, perhaps incomplete *×dāmda*

*dasta*, hand, B 7

*dau*, B 9, uncertain

*dharma*, loanword from Skr *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha See *da*

*drai*, three, with *junna*, threefold, B 3, with *kusa*, three drums, B 9, 10, with *thauna*, three garments, B 11, with *padya*, three ways, A 7, in the phrase *drai padya ttaradarana tcahau padya būšana drai padya aysmuna*, in three ways by the body, in four ways by speech, in three ways by the mind See *Mahavyutpatti*, No 91 Cf *drrai*, K Voc, P 35 L 119, K<sup>2</sup> 28

*drama*, *drachme* (?), B 4, reduplicated distributively

## E

*estya* (with *si*) B 4, uncertain

## G

*gambhira*, loanword from Skr *gambhira*, profound, nom sing *garibhira* A 15 See *namau*

*gavam*, B 9 uncertain

*gistai*, B 3, uncertain, perhaps a past part, cf K Voc *giti*

*gvāra*, B 8, uncertain, also in Rep 37, doc 1 H 4, 11

*gvāscī*, B 9 uncertain, also in Rep 38, doc 5 I 3

*gvavamna*, apparently gen plur of *gvāra* B 5, uncertain

## H

*ha* B 4, *ha*, B 10 emph or expl particle

*hada*, day A 17 20 See *ana*

*haysaudai*, B 6 uncertain

*hasta*, elephant, B 3, K<sup>1</sup> 1135

*hastamma* (usually *hastama*, Skr *sattama*), best, excellent acc sing fem *hastammyam*, A 2 5, qualifying *balysūta*, in the phrase *hastammyam balysūta balysūta tarasta lāyasmūda aysmū upetara* 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas) repeated in A 18 with *ṣṣā* for *tarasta* See L 94<sup>u</sup> 95<sup>u</sup> 96<sup>u</sup>, K<sup>1</sup> 1135, K<sup>2</sup> 30, cf instr sing fem *hastammīna* (*kūna*) P 9

hatca, together with, B 11, apparently the same as *hamtsa*

hauda, past part, given, B 10, 11, *hauriyada*, B 9, cf K Voc *haur*.

humi, 3 sing pres of subst verb *hima* or *hama*, is, B 5, *himye*, 3 sing past, was, B 3, perhaps also *himā*, A 14, also Rep 37, doc 1, l 10

huri, thing (f) B 10, cf L 54<sup>6</sup>, P 13, 14

huya, belonging to, B 6, *hiyau*, B 6, cf K Voc *hivi*

hvan, to say, declare, 2 sing imp. *hvañā*, say', A 4, 8 14, always with *rasa*, 3 sing opt. *hvanīya*, he may declare, A 15, see L 134<sup>12</sup>, fut pass part *hvañai*, to be said, A 14, see *biya*. Perhaps connected with it, *hta*, B 9, *htai*, B 3, *hte*, B 4

hvaram, dexter, B 7

hvastyam, B 4, 11, *hvastyau*, B 2, with *para* perhaps pr n cf *hrasta*, K<sup>1</sup> 1135, K Voc, K<sup>2</sup> 31

## I

i, obl form of 3 pers or dem pron *sa* cf L 63<sup>10</sup>, as loc sg, in this, A 17, 20, B 7 See *ana*.

ime, perhaps 1 sing pres of verb subst *ah* I am, B 6, *ime* B 9, cf L 116<sup>4</sup>, *ide*, 3 plur pres, they are, A 3 See K Voc, P 98, 101

## J

ja, encl, B 6, *ji*, B 7, *ju* (in *jre*) B 5, cf L 114<sup>13</sup>, Rep 37, doc 1, l 10

jampha, B 8, uncertain, also in Rep 37, doc 1, l 10

jsa, obl post posit on A 1 B 7, *jsam*, B 3, K Voc

jsamī, A 17, uncertain

jsāra, 3 pl pres of *jsa*, they go (f) B 5, 11, also in Rep 37, doc 1, l 5, cf K Voc *jsa*, L 133<sup>14</sup>

jsvena, A 6, uncertain, cf *jsvaka*, K Voc

jumna, time, fold (with *drai*) B 3, cf L 52<sup>11</sup>

## K

kens, for the sake of, A 9, cf *kina*, *kidna*,

*kadena* (Skr *krtena*), K Voc, L 134<sup>11</sup>

On the vocalic changes, cf L 117<sup>10</sup>, K Voc, *ttatana*, *ttatina*, *ttatena*

khu, as, how, B 5, *khu-ra*, B 6, *khu bura* (Skr *kīyat*, *yarat*) how many, as many, nom sg *khuburā*, A 4, (81)

kira, work, B 5, cf L 71<sup>12</sup>, R 23, K<sup>2</sup> 32

kra (or *lra*), six, with *kusa*, six drums, B 11, perhaps *lra*, with encl *z*, B 2, 11, cf K<sup>1</sup> 1136 *kra*

ksasta, sixty, B 11, cf S 484

ksira, land, B 5, gen plur *ksirāmma*, B 6, cf L 113<sup>4</sup>, K<sup>2</sup> 33

kusa, drum, B 9 (*bis*) 11, cf S 483, P 105

## M

maha, obl form of 1 pers pron, from me, A 14, 17, cf *muhu* or *muhum* (*jsa*), K Voc See *ana*

mahayāmma, loanword from Skr *mahayāna* the Great Vehicle (of Buddhist doctrine) instr abl plur *mahayamñau*, A 10 (for *mahayamnyau*), also apocopated *mahayam* A 17, see *balysa*

mana, emphatic particle, A 1 (*bis*) 5, 10, 14 Cf *man* K Voc

mañam, A 6 uncertain, K Voc

mara, adv, here, A 17, B 6, cf Rep 38, doc 5, l 2, K<sup>2</sup> 33 See *ana*

mau, B 9 11 (*bis*), uncertain

mi, obl form of 1 pers. pron (f) A 6, spelled *mā*, L 65<sup>12</sup>, K Voc

myle, B 6 7, uncertain

## N

na, emph particle even, A 14, perhaps B 4 See *rasre*

namau, loanword from Sansk. *namo* hail!, A 15, in the phrase *namau gambhīru paramartha tryamni da*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3 sing perf of *na*, he has obtained, B 8, cf L 116<sup>10</sup>, 120<sup>11</sup>

nauha, moment (syn Skr *muhūrta*), obl *nauhu* A 16 or perhaps instr *nauhāna*,

in the phrase *śau nauha*, in one moment, as in L 95<sup>2</sup>, cf ib 89<sup>2</sup>, 93<sup>15</sup>, 94<sup>18</sup> See *rasve*

**ni**, neg particle, not, B 5, (with *hai*) B 4, (with *ha*) B 10, *nai* B 11, or perhaps emph. or interrog., cf K Voc  
**nīśaṇṇa**, B 7, *nīśatai*, B 7, apparently fut and past part. of *nīśa* uncertain, cf L 71<sup>35</sup> <sup>π</sup>

## P

**pā**, foot, B 7, K Voc, R 24

**pada**, way, manner, or time, obl sing *pada*, A 14, see *bya*, obl plur *ṛadya*, A 7 see *drai*

**padai**, B 2, uncertain

**padamja**, perhaps relating to, connected with A 17 in the phrase *tiye padamja* connected therewith Cf *padamgya* K<sup>1</sup> 1136 (L 52<sup>39</sup>) K<sup>2</sup> 34

**pademdi**, B 9 uncertain, cf L 102<sup>21</sup> *padinde*

**pajsu**, B 3, uncertain

**pamtsai**, in front, B 8, with *z* encl cf K Voc

**pana**, fragment of a word meaning 'giving rise to' in the phrase *ayyamu pana* giving rise to the thought A 11

**panata**, he arose B 8 *panamaṇḍe*, they arise (?) B 9 cf L 122<sup>1</sup> K<sup>2</sup> 35

**parāha**, virtue piety (syn Skr *śīla*) obl sing *parahi*, A 9 See L 6<sup>34</sup> 122<sup>10</sup> K VASB

**paramartha**, loanword from Skr *para mārthaka*, greatly significant, containing the highest truth obl sing *paramartha*, A 15 See *namau*

**pidaka**, scrip document B 8 also in l ep 36 doc 1 l 1, from *pidā*, written, L 134<sup>11</sup>

**praca**, B 9, or *praia* B 8 with *pana*<sup>o</sup>, uncertain

**pura**, son, B 4 6 10 (*bis*), *puri* B 2

**pvaṇṇa** (corr *pvaṇṇa*) part fut pass of the verb *pyuṣ* to be heard A 17 see *balysa*, 3 plur pres *pyura*, they hear A 16 17, see *ana*, part past pass *pyuṣṭi* heard A 12, in the phrase *pyuṣṭi yamaṇa*, we make (it) heard See l 118, K<sup>2</sup> 36

**pvāra**, see *pvaṇṇa*

**pveme** (corr *pveme* <sup>π</sup>), abstr noun hearing A 9, see *balysa* Cf *pvena*, P 98, and *pvaṇṇa*, K Voc

**pyamtsa-sta**, in future, B 5, also in Rep 36, doc 1, l 3, cf K Voc

**pyusti**, see *pvaṇṇa*

## R

**rana**, jewel gen pl, *ranam*, B 9, cf L 50<sup>30</sup>, K Voc *ramna*, P 114

**rasa**, A 4 8, 14, uncertain, always after *haṇṇa* q v apparently a vocative, for *rasa*, cf K Introd ante p 233

**rra**, king (?) B 7

**ruva**, loanword from Skr *rupa*, form figure acc sing *rūvā*, A 8, K Voc, P 117

## S

**sa**, emph particle (?) A 10

**saka**, A 16, uncertain

**sala**, year B 4 *salu* B 5

**sam**, with *bunda* B 4 cf K Voc

**samba**, A 20 uncertain

**sampura**, B 6 10, pr n (?) See *usampura*

**samtana**, loanword from Skr *samtana* continuous train of thought, instr sing *samtanana* A 15 The reading is uncertain though the tail of *t* is just visible See *rasve*

**sarva**, loanword from Skr *sarva* all always with *satra* q v

**śatacau**, B 11 uncertain

**satva**, loanword from Skr *sattva*, a being nom plur *satva* A 13 gen plur *satvaṇna* A 3 5 always with *sarva* and tautologically with *bīśa uysmaura* See *bīśa*

**śau**, numeral one A 16, with *nauha* q v *śgna*, A 8 uncertain, perhaps connected with *śi*, second, other, K Voc, L 135<sup>19</sup> <sup>π</sup>

**serya**, B 8 uncertain in *serya-thauna*, perhaps under garment cf Pers *zer*

**śi**, dem pron, this, that B 10, in *śi tūri* that much B 3

**śi**, after a verbal form (?) B 4 5, 9, cf P 117

**śirye**, good (?) B 10, cf K Voc *śiru* l 101 *śirye*



sta, B 7, *sti*, B 6, *stada*, B 8, *stamda*, B 11, forms of auxil verb  
 sta, standing (upon), consisting (in), B 5, 11, *sti* B 4, *sta*, A 18, with *laysuma-stam*, q v See *haslamma*  
*stammaña*, B 3, loc sing of *stama*, standing, condition (1 Skr *sthiti*)  
*stura*, B 11, uncertain  
*Sudatta*, B 10 proper name  
*Surendra*, B 2 proper name

## T

*tcahau*, numeral four, A 7, short for *tcahaura*. Cf R 25 See *drai*  
*thauna*, garment, B 8, 11 (*bis*), cf L 134<sup>m</sup>, R 23, 30, see Rep 38, doc 5, I 2, *peṃmina thauna*, woollen cloth (Pers *pašmina*)  
*ti*, emph, B 6, cf L 107<sup>m</sup> v  
*tryamni*, loanword from Skr *tri yanika* consisting of three vehicles, A 15, K Voc See *namau*  
*tsuai*, he went (with emph a), B 5, cf P 122, R 25  
*tta*, this, that, oblique form of the dem. pron *ta*, with i encl *trī*, B 5, cf L 64<sup>r</sup>, acc sing masc *ttu*, B 3 *ttu*, A 4, 9, nom-acc. sing neut. *ttā*, A 8 (*bis*), 14, also adverbially, thus (Skr *etam*), instr sing masc-neut. *ttāna*, A 4, in the phrase *ttāna laystūñāna aysamuna khuburā amna ttu*, with that grand thought as many as being that, loc sing *ttami*, B 5 (l), gen. loc sing *ttye*, A 17, 21, B 7, acc. plur *ttā*, A 21, instr plur *ttiyau*, A 10, B 7, gen. plur *ttam*, A 5, B 5  
*ttagu*, B 7, 10, 11, uncertain  
*ttaradara*, body, instr sing *ttaradarūna*, A 7. See *drai*.

## U

*u*, and B 3, 7, 8, 9, 10  
*upau*, A 4, uncertain, perhaps separately *u pau*.  
*upevara*, 3-plur pres of verb *uper*, they give rise to, A 18, L 108<sup>m</sup>. See *haslamma*  
*uṣampūra* (l), see *ṣampura*

*ustamña*, der from *usta*, birth (syn Skr *jati*), A 16, K. Voc See *rasce*  
*uvara*, loanword from Skr *udara*, exalted, A 19 See P 97, 98  
*uvaysi*, B 3, uncertain.  
*uysnaura*, a human being nom plur *uysnaura*, A 13 (constructed with sing *bāsa*, hence read either *bāsa uysnaura*, or *bāsa uysnaura*), gen plur *uysnauramna*, A 3, 5 See *bisa*. Cf K Voc, P 121.

## V

*vaña*, here, A 15, B 5, 11, K. Voc  
*vara*, there, B 7, cf Rep 37, doc. 1, I 9, doc 5, II 1, 2  
*varasta*, what is attained, attainment, obl. *varasta*, A 2, 19 From the verb *varaś*, to attain, K. Voc See *haslamma*  
*varttamma*, apparently 1 sing pres of an uncertain verb, A 7  
*vasta*, loanword from Skr *vastu*, thing, A 19, but reading uncertain, perhaps *vasra*  
*vasta*, 3 sing pres. of verb *ras*, he reads, A 15  
*vasta*, B 6, uncertain  
*vaśu*, bad, B 4, K. Voc  
*vasve*, pure, instr sing *vasremna*, A 16 in the phrase *vasremna sam[itañāna f]au nauha na aysmūna basā ustamñā* with pure sustained contemplation even for one moment with (his) mind in all birth-  
*vava*, B 7, uncertain  
*velaka*, B 3, perhaps pr n of locality  
*vinau*, *Vinaya* or without (l), B 11, cf L 66<sup>m</sup>, 43<sup>m</sup>, K<sup>1</sup> 1139 *vinai*  
*vinaya-bhata*, loanword from Skr *vinaya-bhṛta*, maintenance of one who may become a convert, of an 'enquirer', B 8, 10, cf Dry 36<sup>m</sup> *vinaya-prabhṛta*  
*viśyan*, see v *bisa*

## Y

*yanim*, 1 sing pres of verb *yan*, I do, B 5, *yanama*, 1 plur pres, we do, A 12, see s v *praiñā*  
*yāmna*, loanword from Skr *yana*, vehicle, A 21  
*yasga*, B 11, uncertain  
*ye*, encl particle, B 7, *yī*, B 8, cf K Voc *y\**

## LIST OF ADDENDA

P 23, l 8, Add 'see also Dīgha Nikāya, Text vol 1, p 37, Translation (*Dialogues of the Buddha*), pp 50 ff'

P 34, l 27, in stanza 5, read 'Blameless One' for '(white) elephant' Also cancel footnote 9, and substitute as follows —

.<sup>9</sup> *Naga*, blameless Its etymology, as a compound of *na* and *aga*, is explained in the Sutta Nipāta (PTS ed, p 96) where verse 518 asks *nāgo ti katham paruccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *agum na karoti kiñci loke, nāgo tadd paruccate tathatta*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e g, *Mrgasira*, a by form of *Mrgasiras*, &c., and the form *agum*, in verse 522, is analogous to, e g, Pāli *ayyu* for Sanskrit *adyas*, &c (see Professor Muller's Pāli Grammar, p 6) In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhiksus Thus it occurs five times in the Sutta Nipāta, in verses 421, 518, 522, 573 1058, and in the Paṭimokkha xiii (as quoted in P Dy, p 255), &c In the latter place, Childers translates 'chief', so also Fausboll in verse 421 (see SBE x 68), but there the correct translation is 'I [the King who speaks] adorning the army, house will [there] give [thee, i e Buddha] at the head of the congregation of [thy] Blameless Ones (i e the bhiksus) wealth (*nāga-saṅgha purakkhato*)' The other word *naga*, 'elephant', is used as an epithet in the sense of 'eminent', but in that case always at the end of a compound, see Amarakośa, lh iii, śl 59, *uttara jade śreṣṭhārtha-gocarah*, so also the Śabdakalpadruma, quoting the Medinikośa In the Buddhist acceptation, the word *nāga* does not appear to be noticed in any Sanskrit kosa or dictionary

P 35, footnote 12, add the reference Sutta Nipāta (PTS new ed), verses 518 and 521

P 203, between the entries *naga* and *nadda* insert 'Nāga Blameless One, an epithet of Buddha, H 6<sup>4th</sup>'

### CONTRIBUTED BY DR THOMAS

Pp 88-92 I have succeeded in tracing this passage in the Tibetan *Ḥkaḥ hgyur* (Ido vol 2 (X), foll 1-115, of the India Office copy), where the work is entitled *Pratyutpanna-buddha-sammukha avasthita-samādhi-nama mahāyāna-sūtra*, though the colophons, all except the last, present the title *Bhadravajra-pariprecha samādhi* The passage occurs on fols 65<sup>th</sup>-68<sup>th</sup>, in chapter (*Ḥkaḥ*) 14, entitled *Dharma-lhānaka* there is also a division into *lam* parts of which No 4 contains the passage The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences The following points of reading may be noted —

Olv ll 6-7, *kaḥ prarwō* (sic) *amos kyan ci dgos*

l 8, probably read *eka* for *anu* and translate 'like taking one from the san 14 of the Ganges' — *Corih* for *ghoruk* 'him thieves injure not'

l 9, *naru na keshenti pralusa-citta* in place of *na sukaro*

l 10, *pravarṭta bhate* is rendered *ḥjug bye!* 'set on foot'

Rev l 1, *ṣṣanḥas te taya aranye galasya sahayat* i *seccā ca kurtanti* 5 *ḥat* i *ḥi* *ṣṣic ih te johanināḥ ḥḥayināḥ ih*

l 2, *ḥḥam = ṣṣa yan ḥḥoḥ* 'jealous' — *ḥḥate* *ṣṣarṇam* — *ḥa ḥḥarṇam* i *ca ḥḥarṇam* i *ca*

ll 3, 4 *ḥḥyāṣa*, &c, as in l 2, om *ṣṣeḥḥam* and *ḥḥantam*

Rev 1 4, Translate (verse 9) 'Devas, Nagas Kṛśṇandas, Asuras, Mahoragas protect him, even the wicked have faith in him'

11 4-5, 5-6 6-7, 'who knowing by heart teaches to others'

1 7, *tatha* for *atka* — 'In his mind is not disturbance or hunger, (*bhreś*)'

1 8, *acintika tasya guṇa bhāvanti*

1 9, 'except for the ripening of former karma (*śīna vipākena purāṇakena*)

1 10 *śīlārasūtra*, and *carime śāyanti* (te?)

Pp 93-97 The Mahāparinirvāṇa-sūtra is to be found in the *Bksh hgyur* vol 3 (VIII) fols 1-231 of the India Office copy, and the passage occurs on fols 209<sup>b</sup> - 211<sup>a</sup>. The following points of reading arise —

Obv 1 2 *yavat adya aham* 11 4-5, *trpyate* (sic)

1 6, *antardhānasya anyany apī nimittāni*

1 7, *upāśrītaya*] *apakṣa jākārthāni* [*megha*

Rev 1 1, om *usman* 1 2, *megha vāśanti tatah* 1 3, *śaṅgulya*

11 3-4 *śīlārasūtra* *śūtrābhāṣa tathāgatajñānam agatāh* 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathagata',

cf *āyaya* in 1 2 1 5 *tathagata pratyekabuddha*

1 6 *prabhūtatya*, 'large' 1 7, *devatā*] *pūja* [*nimittāni*

Pp 100-103 The Ratnadhvaja appears in the Tibetan *Bksh hgyur* Vdo, vol 11 (X) fols. 304-455 under the doubtless more correct title *Mahāsamnipāta ratnaketu dharaṇī*. The passage is found on fols 326<sup>b</sup> - 327<sup>b</sup>, in chapter (*lam po*) II, entitled *Paravṛtta*, where we may note the following points of reading —

Obv 1 3, add 'in the great kalpa *Śūnā ba* [*chan ba* (*Prabhū dhara Pralaya dhara*?) when the life of creatures was 68 000 years

1 4 add *śīlārasūtra-sampannāh śīlāh lokarid śāstra dāmya śarathīh anuttarah deva nara-śīlāh* [*buddho bhagavān* which is implied by the *yava* of the fragment — *Pāṇcakaśīya kale* (*śūng-ma* [*na ni dus na*)

1 5, *śāmyena*] *caturdipēn* [*trah cakravartī*] [*raja*

Rev 1 1, add *nana dhūpebhyaḥ*

1 2, om *aparimita punar apī*, and read *trīh pralayaśīlāh*

1 3 *śūlārasūtra-guṇa*] *śūlārasūtra* om *kalā śāstraśāstrān jagat hita kara*

1 4 *śīlāmatik* (by error 'for 'i'), *śāmyagatā tamohara prasama pradīpa kara*, *marāṇa jara jati śoka-jetr* 1 5 om *śarva, tr*

1 7, *śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*] [*śāpurnā*]

Pp 108-116 Of the *Sūvarṇaprabhāsa* the Tibetan *Bksh hgyur* presents in the Berlin copy (see Dr Beck's catalogue) three versions of which the first is from the Chinese. The two first recur in the India Office copy namely in *Rgyud* vol. 4 (XII), fols 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison, but it is by no means useless.

(1) This passage is to be found on fol 288<sup>a</sup> - 298<sup>a</sup> (= 91<sup>a</sup> - 92<sup>a</sup>) at the end of chapter VIII (*Hiranyavati parivarta*) and beginning of chapter IX (*Sūnyata parivarta*). The following points of reading may be noted —

Obv 1 2, Both renderings begin 'Then the Bhagavat, having uttered that Dharma again for the benefit of those Bodhisattvas, Mahāśattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sūnyatā at that time uttered these verses'

1 6 *śāmyagata* (not so the Chinese)

Rev 1 2 *śāmyagata* (i) (*reg pī-śūg-śa*), *śāmyagata* = *prasa*

1 3 *śāmyagata* (not so the Chinese)

- Rev 1 4 'as a bird, attached to the six indriya's, knows the visaya's of the indriya's, so the mind, &c But the Chinese does not here bring in the bird
- 1 5, Both versions give *yatra ca yatra*, (*dbay po gan gan du*)
- 1 6 'makes its own the knowledge of that indriya' (no negative), Chinese, *niśrīta* (*ses med*) for *niśceṣa*, *a'khula* = *asambhata*, *parikalpa-samu* [*dbhara*]
- (2) This passage occurs in fol<sup>s</sup> 354<sup>a</sup> - 354<sup>b</sup> (= 167<sup>b</sup> - 168<sup>b</sup>), being the end of chapter XXI (Su.ambhava, Chinese Rāja Su.ambhava), and the beginning of chapter XXII (Devayāsa-parikṣana kṣetra dharanī) The following readings may be noted —
- Obv 1 1, *saddharma*
- 1 2-3, om *atha*—*amantrayamasa* (which, however, occurs in the Chinese)
- 1 5, *parijantu* 1 5-6, the Chinese adds *nigame* and *partale*
- Rev 1 2, *ya recchet* 1 3, the Chinese omits *tiḥaraṇī lenam era ca*
- 1 4, *guna sagaram* (not so the Chinese)
- 1 6, *prateṣṭarya* (Chinese, *rotarya*)

## LIST OF ERRATA

- P 19 left col, 1 3 from bottom, read *pratilarī-* for *pratilarī*
- P 62 footnote 10 read *parivurita*, p 39
- P 90 ll 1 2 probably read [*eka grhnato na tapam a*] *gnih kurute na sastrāṇi*
- P 90 l 4 in place of the crosses, read *te tasya te[jena]* as confirmed by the Tibetan
- P 90, l 7 in place of the crosses read *naga atha yakṣa rakṣasa te tasya tejo na*, from the Tibetan
- P 95 footnote 14 read *der* for '*des*'
- P 99 footnote 17 add *Utrasta* &c, with a single *t*, however, are regular Pali
- P 103 ll 16 and 20 insert '*I* before '*sa*' [*spellings*]
- P 106 l 3, read *athama* *lalatan*
- P 113 l 14, read *sa* for *sa*
- P 120 l 10 from bottom, read '*banner* for '*flag*
- P 120, l 17, from bottom insert comma after '*renunciation*
- P 124, l 4 read *asa la* for *asa la*
- P 125, l 4 read '*Rishis* for '*Rishis*
- P 127, l 2, read '*Dr* for '*dr*'
- P 128 right col l 7 read *Drīha* for *Dhridha*
- P 129, footnote 27, add '*also allowed by the Tibetan*'
- P 130, right col ll 2, 3, read *a]yam*, and [*sa laṣṭi* for *sa laṣṭi*
- P 131, right col, l 3, read *sarcarac-cakraṇi*
- P 132, l 5, for '*the world with its*' read '*and the whole circle consisting of the*' [*world of*]
- P 134, right col l 9 from bottom, read *mahasattva*
- P 196, read *\*a gacchati* with asterisk
- P 207, read *Mahāyāna* for *Mahāyāna*
- P 214 l 3 read '*Stein MSS Ch 00275 and Ch xlv 0012 A*'
- P 289 l 4 read '*Stein MS, Ch xlv 0015*'
- P 351, right col, l 5 dele comma before *Su'khāṇi*
- P 365 l. 11, read  $\frac{1}{2}$  and  $\frac{1}{2}$

*See*

5 a a

3 HOFER, F MS A





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ГОРЬКИЙ МС, № 149; VINAIA TEXT, LOL 4 OVERSL

[illegible]2 HOLKALL V<sup>1</sup>, No 149<sup>2</sup> ŠATAVŠČASATIK A ŠOTRA OMVERSE

Scale 100 to 500

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॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥

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၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့  
 - ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့  
 ၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့  
 ၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့

*[Handwritten notes in Devanagari script]*

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ਅਨੁਸੂਚਿਤਾਂ ਦੇ ਸੂਚੀ, ਪੁਲੀਕਾਸ਼ਿਕੀਕਾਸ਼ਿਕੀਕਾਸ਼ਿਕੀ  
 ਕੀਤੀ ਹੈ। ਪ੍ਰਿੰਟਿੰਗ ਦੇ ਪੁਲੀਕਾਸ਼ਿਕੀਕਾਸ਼ਿਕੀਕਾਸ਼ਿਕੀ  
 ਲਾਗੂ ਕੀਤੇ ਅਨੁਸੂਚਿਤਾਂ ਦੇ ਪੁਲੀਕਾਸ਼ਿਕੀਕਾਸ਼ਿਕੀ  
 ਕੀਤੇ। 1

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ॐ नमो भगवते वासुदेवाय ॥

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১৮৮০ সালের ১২ই ফেব্রুয়ারি তারিখে  
 বঙ্গদেশের চব্বিশ পরগণা জেলায়  
 জন্মগ্রহণ করেন। পিতার নাম  
 শ্রীমান ব্রজেন চন্দ্র সরকার।  
 ১৯০০ সালে কলিকাতা বিশ্ববিদ্যালয়  
 হতে আইন পড়াশুনা করে  
 ১৯০২ সালে এম. এ. ডিগ্রি  
 লাভ করেন।

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ॐ नमो भगवते वासुदेवाय ।  
 श्रीकृष्णार्जुनसंवादे ।  
 अर्जुन उवाच ।  
 द्रुपदमुनिर्वाक्यं  
 ब्रूयात्तस्मात्तु त्वं  
 शिष्यः श्रोतुमाप्नुयान् ।

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 श्रीकृष्णाय नमः ॥ २ ॥  
 श्रीगुरुभ्यो नमः ॥ ३ ॥  
 श्रीगणेशाय नमः ॥ ४ ॥  
 श्रीविष्णवे नमः ॥ ५ ॥  
 श्रीशिवाय नमः ॥ ६ ॥  
 श्रीब्रह्माय नमः ॥ ७ ॥  
 श्रीमहेश्वराय नमः ॥ ८ ॥  
 श्रीनारायणाय नमः ॥ ९ ॥  
 श्रीरामाय नमः ॥ १० ॥  
 श्रीकृष्णाय नमः ॥ ११ ॥  
 श्रीगुरुभ्यो नमः ॥ १२ ॥  
 श्रीगणेशाय नमः ॥ १३ ॥  
 श्रीविष्णवे नमः ॥ १४ ॥  
 श्रीशिवाय नमः ॥ १५ ॥  
 श्रीब्रह्माय नमः ॥ १६ ॥  
 श्रीमहेश्वराय नमः ॥ १७ ॥  
 श्रीनारायणाय नमः ॥ १८ ॥  
 श्रीरामाय नमः ॥ १९ ॥  
 श्रीकृष्णाय नमः ॥ २० ॥

[illegible][illegible][illegible]

ॐ नमो भगवते वासुदेवाय ।  
श्रीकृष्णार्चनम् ॥ श्रीगुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ।

[illegible][illegible]

[illegible]Fol  
41[illegible]

Fol 39

[illegible]Fol  
19

॥ श्रीगणेशाय नमः ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 श्रीकृष्णार्जुनसंवादे अर्जुनस्य  
 वचनम् ॥

1018

[illegible]

1. இவ்வாயத்தின்கீழ் 10 வகையின்கீழ் 60 பகுதிகள் உள்ளன. இவ்வகை  
 பகுதிகளில் 2 வகை பகுதிகள் உள்ளன. 1. வகை - இவ்வகை  
 பகுதிகள் 60 பகுதிகள் உள்ளன. 2. வகை - இவ்வகை  
 பகுதிகள் 60 பகுதிகள் உள்ளன.

[illegible]

১৯৩০ খ্রিঃ ১০ মার্চ ১৯৩০  
 ১৯৩০ খ্রিঃ ১০ মার্চ ১৯৩০  
 ১৯৩০ খ্রিঃ ১০ মার্চ ১৯৩০  
 ১৯৩০ খ্রিঃ ১০ মার্চ ১৯৩০

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17Fol  
41



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八、...  
九、...  
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VAJRA CCHI DIKĀ PRAJÑA ARAMITA

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၁၉၆၃ ခု ဇူလိုင်လ ၁၀ ရက်နေ့တွင် အောက်ပါအတိုင်း ဆောင်ရွက်ခဲ့ပါသည်။

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Vol 2

1. 國家의 主權을 尊重하고 國家의 尊嚴을 尊重한다.  
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 9. 國家의 主權을 尊重하고 國家의 尊嚴을 尊重한다.  
 10. 國家의 主權을 尊重하고 國家의 尊嚴을 尊重한다.

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1. *Chrysomelidae* (Colorado potato beetle)  
 2. *Curculionidae* (Colorado potato beetle)  
 3. *Curculionidae* (Colorado potato beetle)  
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 $\Gamma_4$ [illegible]

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities related to the project. It emphasizes the need for transparency and accountability in financial management.

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Գրեթէ քանի որ ամեն ինչ հաստատուած էր ընդհանր  
 խաղաղ ցեղացիական հարաբերութիւններով, համարեալ  
 հասնէին իրար հետ խաղաղ ընկալելու և խաղաղ  
 ապրելու ցեղացիական խաղաղութեան համար։

Vol 6

၂၁၂

Fol<sub>7</sub>

၁၈၇၈ ခုနှစ်၊ ဇန်နဝါရီလ ၁ ရက်၊ နံနက် ၈ နာရီခန့်တွင်  
 ဘုရားရှင်တို့၏ နေရာတွင် ရောက်ရှိပြီး နေရာ  
 တွင် ရောက်ရှိပြီး နေရာတွင် ရောက်ရှိပြီး နေရာ  
 တွင် ရောက်ရှိပြီး နေရာတွင် ရောက်ရှိပြီး နေရာ

Fol 8

一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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၁၂၃၄၅၆၇၈၉၁၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၀၁၀၂၀၃၀၄၀၅၀၆၀၇၀၈၀၉၁၀၁၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉

சென்னை நகராட்சி நிர்வாகப் பேரவை  
தலைவர் அவர்களே

*[Faint handwritten notes or bleed-through from another page.]*

[illegible][illegible]

Feb 12

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Fol 14

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Fol  
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Fol  
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Fol 18

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Fol 19

Handwritten text in a script, likely Burmese, on the left side of the page.

SHIN MS C I NIVI 0015

VARINHAU I SUTHA

S ale aho 14

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REVERSE

HOHINLE MS No 143 a

KHOTANESI THULIAN OFFICIAL DOCUMENT

QUSERI

S ale aho 14

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Scale about  $\frac{1}{4}$

Sale about 4



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Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage.

Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage.